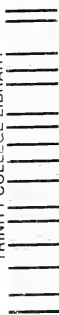
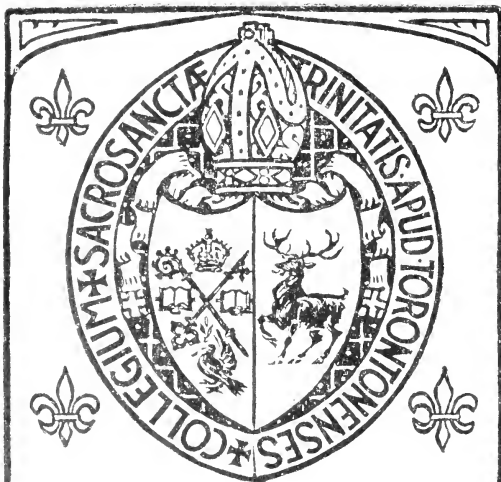


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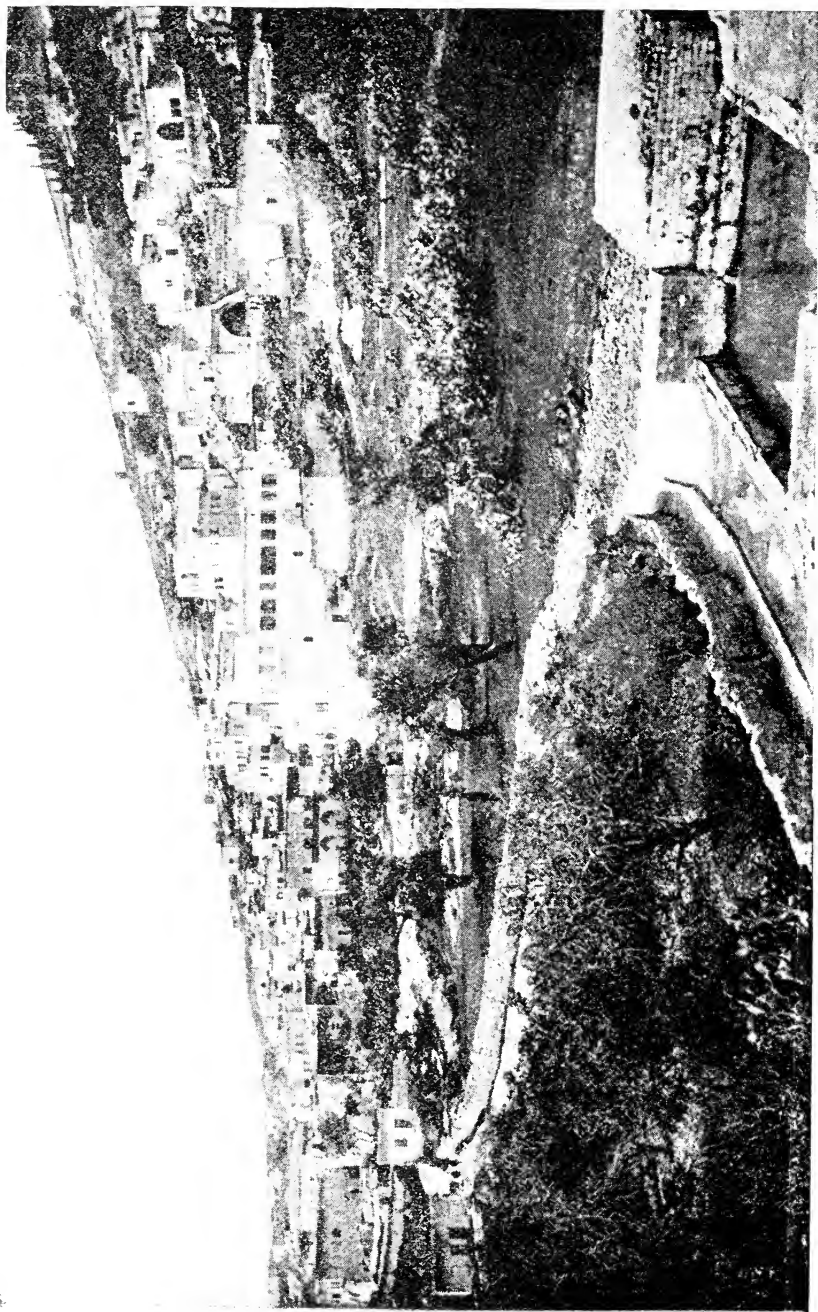
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**THE ILLUSTRATED BIBLE TREASURY.**









NAZARETH.

# THE ILLUSTRATED BIBLE TREASURY

BY

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EDITED BY

WILLIAM WRIGHT, D. D.

*WITH UPWARDS OF 350 ILLUSTRATIONS*

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## NOTE BY THE EDITOR.

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THE Bible in its original form is an Oriental book. Oriental men wrote it, and employed the familiar objects around them as signs and symbols by which to make known God's purpose of mercy to men. Hence the natural features and customs of Oriental lands are so worked into the texture of the Bible that every expression in the Book has its reflection somewhere in the East. And so the deepest spiritual thoughts of the Bible are moulded by Oriental expressions, and the most fervent aspirations of patriarchs, prophets, and apostles towards God only find a tongue in thoughts which had their natural birth in Oriental lands. Even Almighty God spake only to Oriental men, and His words were in the familiar forms of their mother tongue ; and our blessed Lord, Himself an Oriental, pointed out the common things that lay along His path as pictures and parables of God's ways with men.

On the other hand, our English Bible is a Western book, and to some extent draws a Western veil over the face of the Oriental book. A translation bears much the same relation to the original that the wrong side of velvet bears to the right side. The English version embodies the substance of the Hebrew and Greek originals, but the burning words often lose their fire in translation, and the artistic finish, as well as life and color, are sometimes quenched in our cold and formal expressions.

It has therefore been the aim of the publishers of this "Illustrated Teachers' Bible" to get behind the veil of Western words and ideas, and to enable the reader to study the Book amid the surroundings and in the very atmosphere in which it was composed ; and it is hoped that the Book, with its wealth of illustrations, will speak through both eye and mind to the heart.

It is a present-day fact that all the important work of our time is being done by experts, and it is not well that so vital a matter as Bible elucidation should be left in unskilled hands. And perhaps never before have so many Bible experts of recognized eminence united in the production of so small a work. Each speaks with a voice of authority in his own department of Scripture knowledge ; and it is hoped that by their united guidance, under the Spirit of God, Bible readers will reach more surely the divine substance beneath the literary form, and become themselves experts of the Word of God, which alone makes wise unto salvation.

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# THE ILLUSTRATED BIBLE TREASURY.

## SECTION I. — GENERAL INTRODUCTION.

### BIBLE STUDY.

BY REV. JOHN HALL, D.D., NEW YORK.



APPLY the reader of the Bible is now provided with many helps to the understanding of its sacred contents. We have light in the department of geography. The researches among the antiquities of the historic kingdoms of the Orient have not only removed difficulties, but brought additional evidence of its veracity. The words and phrases peculiar to the Scriptures have been explained, and the circumstances in which the various books were written have been detailed. It is not intended, therefore, in this article, to enter on lines along which readers are so satisfactorily conducted elsewhere, but to indicate certain methods which the ordinary reader can adopt, and which, in the experience of the writer, have contributed to interest, intelligence, and edification. In the use of these methods, as in all meditation upon inspired truth, we must not fail to look for the guidance of that Holy Spirit whose it is to lead into all truth, not only interpreting it to the understanding, but applying it to the heart, and so to the life.

The first of these methods may be described as *comparison*. One begins with the creation of Adam in the book of Genesis, and reads of his representative character and consequent responsibility. He is "the first Adam," and who can tell how much is dependent on him? Now let the mind follow the name till it reaches "the last Adam," and a distinct view is obtained of Christ's standing in the room and stead of a fallen race, and of His representative character. Death was to follow the sin of the first Adam. If "the last Adam" is to save men, He must not only teach the truth, and awaken love and admiration by His wondrous life, but He must suffer death. If we are to be saved, it must be, not through our imitation of Christ, but through the shedding of His precious blood. Having accepted Him, and been born again, then the soul is moved to purify itself, as He is pure (1 John 3. 3).

There is something mysterious in the creation of woman, as described in the second chapter of Genesis, a rib being taken from the side of Adam by the Creator, made into a woman, and brought to Adam as his wife. Now turn to the last Adam, who is described as having a bride, "the Lamb's

wife." What do we know about the relations of the two? The apostle Paul exhorts husbands to love their wives "as Christ also loved the church, and gave himself for it" (Eph. 5. 25). How does the church come into relation to Him? From His pierced side came the blood, with which He purchased the church (Acts 20. 28).

But, alas! as we follow the narrative, the scene becomes saddening. Our first parents have believed the father of lies, been driven from the garden, and Satan has gained a victory. Is it to be a permanent triumph? So he hopes, for when the second Adam is entering on the work of Mediator and man's representative, the policy of temptation is tried on Him, and in a way not unlike that which succeeded in Eden. Indeed, the two appeals rest upon the same basis, a misrepresentation of God's character, a "half-truth," and so a dangerous error. And at length the Mediator is crucified. Has Satan secured an enduring conquest? Turn now to the very end of the sacred volume, the last chapter of Revelation. Here is the new Jerusalem depicted as Paradise, with the tree of life, with no curse there, but with the throne of God and the Lamb, and the great multitude that no man can number seeing the glorified face of "the last Adam," with whom they are to reign for ever. Verily Satan is overcome, and the Bible is the record of a conflict in which innumerable souls are made more than conquerors through Him that loved them.

Of course there are advantages, as we shall see, in going through a book of Scripture continuously, chapter after chapter. There is, however, a variation of this method to which we invite attention. There is an interest peculiar to itself in a good biography, and many have derived benefit from volumes which have continuity of narrative, carrying the reader's mind to the close. Now we have biographies in the Bible, and much is gained by following them throughout, even though it involves passing over, for the time, other portions of the record. Take as illustrations the lives of Abraham, Joseph, Moses, Aaron, Samuel, David, Solomon, Nehemiah, and other prominent personages, who stand out conspicuously in the Scriptures. There is a purpose to be served by the records which is likely to be realized more distinctly by following them from beginning to end.

Young men might well learn practical lessons

from following Joseph, for example, through his remarkable career, or studying Moses in the successive crises of his life, or the romantic advance of David from the sheepfold to the throne. There is not one of these lives that has not its own lesson for the children of men, and that lesson is most likely to be apprehended when the whole picture, as it were, has come under review.

There is this incidental advantage, moreover, that references to these prominent figures found in other portions of Scripture will be more readily appreciated when the whole life is present to the memory. Take an example: in Jer. 15. 1 it is written, "Though Moses and Samuel stood before me, yet my mind could not be toward this people." Why does the Lord single out these two saints in this connection? There is no difficulty in replying to any one who has traced them through times of impending judgment on the people, when their intercession saved Israel. Let any one look in the Concordance at the many references to Moses, after he had gone into the Canaan that is above, and he will appreciate the value of a careful continuous study of his eventful life. The same remark applies, in a measure, to other conspicuous Bible characters, such as we see presented together in that wonderful chapter, the eleventh of Hebrews.

There are portions of the New Testament to the clear understanding of which a knowledge of portions of the Old Testament is essential. The Epistle to the Hebrews will occur to many minds in this connection. It will fail to bring us the needed intelligence if we are ignorant of the Levitical law. But there are less conspicuous illustrations of this point. Let a reader, for example, study the interview between our Lord and Nicodemus, as recorded in John 3. 1-13. The Master tells him of the necessity of being "born again." The educated Hebrew does not understand it. The Saviour modifies the language: "Except a man be born of water and the Spirit." Still Nicodemus is unable to understand, and the Saviour says, "Art thou a master of Israel, and knowest not these things?" He should have known the sacred books read in the synagogue every Sabbath day. If he had remembered the notable words of Ezek. 36. 25-27, he would have seen the meaning of being born again; and any one who studies his later appearances in the same Gospel, will conclude that it was not in vain that our Lord turned his mind to the prophetic account of regeneration given six hundred years before.

It would be natural to call attention here to the advantage of comparing the predictions of the Old Testament with references thereto, or with their recorded fulfilment, in the New. This is less needful, however, than one other element in Bible study to which it is proper to refer. There are figures of speech, allusions to incidents not described at length, in many chapters of the prophets. These figures and references are often intelligible when we understand the conditions of national life at the time these prophets delivered their messages. For example, one reaches the prophet Zechariah, and learns in the opening verse that his message was given him in the "second year of Darius." Now to search in the historical books and learn something of the time there referred to, is a way to get some light upon, not only the tenor, but even the details of the prophetic announcement. Or, to put it otherwise: Isaiah does his prophetic work in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Let one know what is reported in the historical books of these rulers, and the condition of the people they ruled, and he will comprehend the better the utterances of the prophet.

Before concluding, it is proper to look at another feature of revelation, which may be described as the structure of the two Testaments. History is memorable, and we have given to us the

past of many of the writers, the present, and the future, in the prophetic pictures, until the end of time. Religion has its experimental element, and the Psalms unfold it vividly, and in poetry, for man's memory readily takes hold of vivid and touching song. Practical men condense thoughts, principles, and rules of life, into proverbs, and the inspiring Spirit delineates many elements in human life, good and bad, in proverbial form. And these portions are placed after the history, and before the prophecies, so that the reader may well say—and how many have felt it!—"These are perfect pictures of what I have felt in myself and seen in others."

But it is proper, in conclusion, to refer in this connection to the New Testament. Why have we four Gospels, and not one continuous biography? so many thoughtful young students of the Word have asked. Well, an edifice is to be built, and the service of the architect is secured. Suppose it to be a church. He is not content with one drawing. He has the front of the building on one, on another the side, on another the inside, so that an estimate of the whole structure, as he designs it, may be formed. Something like this appears in the four-fold delineation of the unique, matchless life and teaching of the blessed Redeemer, Son of God and Son of man.

Matthew was a Hebrew, and his Gospel comes first. It is specially adapted to Jews, and quotations from the Old Testament are frequent in its pages. It traces the genealogy of the Messiah only from Abraham. It clears off from the spiritual substance of the old law the Pharisaic and other additions and perversions. It gives the evidence of the Messiahship of Jesus as a Jew might be expected to understand it. Let the reader of this Gospel keep this in mind, and the fitness of the incidents and addresses reported will be apparent and deeply interesting. It is fittingly at the beginning—"To the Jew first."

But the word is to go also to the Gentile. Mark's name suggests some Roman connection, and his brief memoir of Jesus is just such as would interest a practical Roman. We have no lengthened reports of doctrinal truth, but we have the Saviour going about doing good. The incidents are concisely given, and we pass rapidly from one to another. See, for example, how much more frequently we meet the word "straightway" in Mark's Gospel than in any other.

Then we come to Luke, closely identified with the Gentiles, his Gospel particularly adapted to them. He begins his narrative with the miraculous elements leading up to the birth of the holy Child Jesus, and then traces the genealogy back, not only to Abraham, but—that it may be seen that He is for the whole race—he closes his third chapter with the words, "which was the son of Adam, which was the son of God." Whenever a kindly interview between a Gentile and the Master occurs, Luke records it. He is a physician, educated therefore, and he produces a memoir of the Redeemer which may well interest thoughtful people all over the world, and to the end of time.

Then we come to John, a later writer than the others, and in whose time not a few educated Greeks and Romans had come to know of, if not to believe in, Jesus. What a natural thing that they should ask, Who is this Jesus? What is He? Divine, or simply a wonderful man? Is He a son of the gods, or only of our race? The opening words of John's Gospel deal with these very points: "In the beginning was the Word, and the Word was with God, and the Word was God." And after enumerating some of His divine deeds, and referring to John's prediction, he comes to the incarnation: "And the Word was made flesh" (ver. 14). The whole Gospel elucidates the points thus outlined, until he says, near the close of his Gospel (20. 31), "These are written.

that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

Then Jesus is reported as ascended by the evangelists. Has He closed His connection with the world or the church? Listen to the suggestion of Luke, the evangelist for the world, as he dedicates his other work. "The former treatise have I made, O Theophilus, of all that Jesus began to do and teach, until the day in which he was taken up" (Acts 1. 1). He does not put it in words, but a thoughtful reader will have his purpose suggested to his mind by this language, as though he added: "Now I proceed to tell you what He continued to do after His ascension."

The book is occupied largely with the "acts" of a glorified King and Head of the Church, which He is founding over all the world.

It would be easy to follow with other facts that, once perceived and taken into the memory, give freshness and charm to God's holy oracles, and recall to the mind that they are not the product of human but of Divine wisdom. May the readers of this sacred volume, which is carefully reproduced in such form as will be helpful to many, have the entire aids to intelligent reading of it of which we have given illustrations; and may they have, above all else, the enlightening grace of the Holy Spirit leading them into all truth!

## BIBLE STUDY FOR SUNDAY-SCHOOL TEACHERS.

BY REV. F. N. PELoubET, D.D.,

Author of "Select Notes on the International Lessons."

THE Sunday-school teacher who would show himself "a workman that needeth not to be ashamed," must study the Bible in each of two very different methods.

First: *By the Comprehensive Method*, as one would study a country by its main outlines, its mountain ranges, its river courses, its farming districts, its mining regions, its seaports, its lines of commerce and travel.

Second: *By the Detailed Study of Selected Passages*, as we must study the cities, the homes, the factories, the churches, the schools, the art galleries, and all the institutions of the country, and their relations to one another and to the whole, before we can know the country of which we have taken the comprehensive view.

I. *THE COMPREHENSIVE METHOD.*—That is, the study of the Old Testament in its relation to the New; of whole periods of history; of the relation of one period to another, and of the prophets to the history; the study of single books, or groups of books.

When one who has been accustomed to study the Bible only by single texts, or detached portions, first sees them combined into one beautiful whole, as in a period of divinely guided history, or the perfect life of Christ, the vision comes to him almost like a new revelation. Separate colors and forms are one thing; the cathedral window made out of them is another and diviner work.

Individual events are like sentences written on the sky in letters so large that but one word can be read at a time. The consecutive history is the story those words reveal when seen and read together.

A single star reveals the glory of God, but the whole universe of stars has meanings and glories that the single star can never show.

Two or three examples will give a glimpse of the possibilities of this method.

1. *JEWISH HISTORY AND THE PROPHETS.*—The history is a record of the development of the kingdom of God unfolded before us like the roll on which it was written. Each event has its bearing upon the whole course of the history, and can be understood only in connection with it. The prophets were a factor in making the history, and they spoke to the times, and under the circumstances, political and moral, related in the historical books. So that when the prophets are seen in their places in the story, both the history and the prophecies receive new meaning.

2. *THE ACTS AND THE EPISTLES* should also be read in connection one with another. Each epistle should be studied in its proper position in the history of the time and of the place of its writing. The history of the church to which the epistle is addressed should have new light brought to bear upon it by a comparison with

other letters written to the same church, though at a later date.

At the same time, the epistle itself is illumined by being read in the environment of the general history of the period.

3. *THE LIFE OF CHRIST.*—In nothing is the advantage of the comprehensive study of a subject, as one complete whole, so manifest and so great as in the study of the life of Christ. The separate incidents, parables, teachings, miracles are familiar, but we have not always seen them also in their relation to His life as a whole; so that the Son of God walks before us in all the glory of grace and truth as the Redeemer of the world. The gates of Paradise, according to the Oriental legend, were broken to pieces when Adam and Eve were driven out, and the fragments are the precious stones scattered over the earth. Each truth, miracle, saying, and act of Jesus was as one of these precious stones, beautiful beyond expression, like the "pearl of great price." Jesus Himself—His complete character, His perfect life, His great mission—is like the gates of Paradise reconstructed for entrance into the kingdom of God.

II. *THE STUDY OF SELECTED LESSONS.*—In connection with the broad general views of the Bible, there can be no understanding of the Word, or gathering of the best fruits from this tree of life, for the sustenance of our souls from day to day, without a close, detailed, and accurate study of its parts. But it would be impossible to do this with each of the 31,173 verses in the Bible. Taking twelve verses a Sunday, it would require fifty years to go through the Bible once.

It is therefore necessary to select the best, the most representative and practical portions, for this kind of study.

1. *BY CONNECTED SECTIONS OF HISTORY.*—Each selection should be the nucleus of a section of the history, so that, section joined to section, the whole book and the whole Bible will be included. The selected portions are like the principal places we make our stations in travel. We cannot stop at every town and village, unless we limit our travels to a very small part of the earth. If we would get a broad view in the limited time at our disposal, we must make each stopping-place a centre of knowledge and study, and connect them by briefer glances at the intervening country as we go from place to place.

2. *ITS PLACE IN THE HISTORY.*—Each selection, and the section connected with it, must be put in its place in the history. Each carved stone, and pictured window, and marble column, however exquisite and beautiful in itself, must also be shown in its place in the cathedral, if we would know all it has to teach us. Then, when the study



of the book or the history is complete, we have not merely a collection of lovely things, but a temple wherein dwells the Spirit of God.

This outline of the history, with its epochs of the development of the kingdom of God, should be learned by heart. Then each event or truth that meets us in our reading or study will find its proper place, and be seen in its true relations.

3. WORD AND PHRASE STUDIES.—This way of studying the Bible often reveals treasures over which we have walked unconsciously all our lives.

In Luke 10, 40, Martha asks Jesus to bid her sister Mary *help* her. The word for *help* is a compound word—*συναντιλαμβάναι*, *sun* "together with," *anti*, "over against, on the other side," and *lambanai*, "to take hold of." So that the thought is that *Mary take hold of the burden on the other side, and lift it together with Martha*. The same word is used but once more in the New Testament, in Rom. 8, 26, where we are told that the Spirit *helpeth* our infirmities. The Spirit takes hold of the burden of our infirmities on the side over against us, and bears them together with us.

Again, in Acts 2, 26, "My flesh shall *rest* in hope," the word for *rest* means *to dwell in a tent or tabernacle*. "It is a beautiful metaphor," says Professor Vincent: "My flesh shall *encamp on hope*; pitch its tent there to rest through the night of death, until the morning of resurrection."

The Bible is full of such picturesque and poetic words.

4. LEARNING BY HEART.—The best portions of the Bible should be learned by heart. Such verses will be a constant education both of heart and mind. They will bring us into intimate communion and companionship with the best people and the best thoughts in the world. We repeat them in our walks; we let them shine within us during our daily tasks.

5. THE USE OF THE MAP.—Another great aid, both to clear comprehension and to tenacity of memory, is found in the right use of the map. Thus we can trace out the life of Christ, His various journeys, and what He did in each place.

In the Acts, the progress of the gospel in various directions will be visible to the eye, and around these places will cluster the stories belonging to them. Each place in Palestine be-

comes familiar; it shines as a centre of light; it keeps the history and its teachings in the mind.

6. CONNECTION WITH SECULAR HISTORY.—If, in using the map, we place beside it a modern map of the same countries, showing their government, their peoples, their present condition, this will greatly aid in making the Bible story real and vivid.

All that is familiar in ancient history, the names that are household words, or made known by secular studies in school, should be connected with the corresponding sacred history, both to throw light upon the circumstances and surroundings, and to give reality to the Bible story.

7. CONNECTION WITH NATURE.—The works of God come from the same hand as His Word. The two not only are not contradictory, but they mutually explain each other.

Almost everything in the natural world has its counterpart in the spiritual world. Worldly things are the visible expression of the heavenly. It seems as if nature was made with the purpose of expressing in tangible, concrete forms the spiritual truths we most need in our daily lives. A large number of our words for unseen things are metaphors drawn from physical nature. Hence it is well for the teacher to keep the Word of God in close connection with God's works.

8. SCRIPTURES AND ART.—Mr. Ruskin says that "great nations write their autobiographies in three manuscripts—the book of their deeds, the book of their words, and the book of their art. Not one of these books can be understood unless we read the two others." Teachers can often gain both vividness and light from the numerous pictures illustrative of the Bible.

9. SCRIPTURE AND DAILY LIFE.—No one really understands the Bible unless he is using it to guide and bless his own daily life. Only he that does God's will can know God's teaching. When we have entered the Holy of Holies of God's truths, when we have felt their power to comfort and inspire and guide, when we have used them in our own daily lives, for our own daily needs, then only do we know their full meaning, or are fitted to teach these truths to others.

It is by thus studying the Word of God that we gain our best education of mind and heart. All things will minister to it. It will be as broad as the universe, and as high as heaven, embracing all that is good for man for this world and for the world to come.

## OUR ENGLISH BIBLE.

BY REV. RICHARD LOVETT, M.A.,

Author of "The Printed English Bible, 1525-1855," etc.

As early as the eighth century the Psalter, the Gospels, and other portions of Scripture were translated into Anglo-Saxon; but these early versions exerted no influence that can be clearly traced upon the present English Bible.

I. *WYCLIFFE'S VERSION*.—This demands notice here as the first rendering of the Scriptures into any form of modern English, but it had little marked influence upon the English Bible as printed and circulated in the sixteenth century. It undoubtedly exerted great influence upon the national life, and helped to form modern English. But no portion of it was *printed* until 1848, and it could be read only in rare and costly MSS. That it never in any real sense became the English Bible was fortunate, because it was a translation made from the Latin Vulgate, and not from the original Hebrew and Greek texts.

II. *WILLIAM TINDALE'S TRANSLATIONS*, 1525.—To accomplish the work of giving the English nation the Bible in their own

tongue, God raised up William Tindale, a scholar of simple, earnest, heroic life. Educated at both Oxford and Cambridge, about 1520 he became tutor to Sir John Walsh's children, at Little Sodbury, in Gloucestershire. There his studies, his outlook upon the world, and his own Christian experience led him, first, to perceive, as he tells us, "that it was impossible to establish the lay-people in *any truth*, except the Scripture were plainly laid before their eyes, in their mother tongue;" and secondly, to resolve to *do* this great task. And this, through toil and exile, by ten years' unceasing labor, against the will of bishops and of princes, and finally at the sacrifice of his life, he *did*—the greatest achievement, perhaps, in English history. Tindale, under the influence of the Holy Spirit, developed a singularly rich Christian life and experience. His sense of the unspeakable preciousness of the Word of God to his own soul qualified him in a high degree for the lofty honor conferred upon

[illegible]

him, of fixing once for all the English standard of Bible translation.

Where the great task of translating the New Testament was achieved is not known. On leaving England, about the middle of 1524, Tindale landed at Hamburg. It is supposed that he went to Wittenberg, but of this there is no evidence. It is certain that in 1525 he was in Cologne, supervising, at the office of Peter Quentell, a well-known printer of that city, the issue of the first English New Testament ever printed. The progress of the work was stopped by a bigoted Romanist named John Cochlaus.

Tindale and his amanuensis, a friar named Roye, fled to Worms, carrying safely with them the sheets already finished. There the printer Peter Schœffer completed the Testament begun at Cologne, which was *quarto* in size, and also printed another edition of it in *octavo*. Of each size 3000 copies were printed, but of these only three are now known to exist. One, a fragment of the *quarto*, is in the British Museum; the second, an imperfect copy of the *octavo*, is in the library of St. Paul's Cathedral; the third, also *octavo*, and lacking only the title, is in the library of the Baptist College, Bristol. These Testaments began to reach England in 1526, and by order of the bishops they were soon pronounced to be full of pestilent errors, and burnt at Paul's Cross. Tindale had expected the book would receive this treatment, but it made him only the more resolute to complete the task he had undertaken.

The chief aids Tindale used were the Greek Testament of Erasmus, probably the 1519 edition, though he also consulted the 1522 edition; the German New Testament of Luther, published in 1523; and the Latin Bible of the Church — the Vulgate. The last of these he valued least.

The statement is often made that he merely translated Luther's Testament into English. An hour's careful study will convince any competent scholar of the fallacy of this statement. Tindale translated directly from the Greek text, using Luther and such other helps within his reach, as a careful worker would and should. The magnificent quality of Tindale's work appears from the fact that all subsequent scholars, and companies of scholars, have done nothing more than improve in details his translation. The English New Testament of 1611, and that of 1881, are in all essentials what the brain and the heart of William Tindale made them. He fixed for all subsequent workers the standard of diction and style; he gave to the book that indefinable quality of which every earnest reader is conscious, and which eludes definition because it is the life and spirit and sacrifice of the martyred translator.

The vast bulk also of the *words* we still read are his. For example, in his version of John 10. 7-10, out of eighty-seven words, eighty stand in the *A.V.* exactly as in the 1525 New Testament, and of the same passage in the *R.V.* seventy-seven words are identical with the 1525 Testament.

After his Testament was proscribed in England, Tindale himself, though an exile, was in peril of his life. But he went to Marburg in Hesse, and there from the office of Hans Lufft issued in 1530 the Pentateuch, the first portion of the Old Testament which an Englishman could read in printed form in his mother tongue. It is a thick small *octavo*, containing 384 folios or 768 pages, the page of type measuring 5 inches by 2½. Genesis and Numbers are printed in black-letter, the other books in Roman type. This is one of the rarest and most precious of English books. The British Museum and the British and Foreign Bible Society possess very fine copies. Each book has a prologue written in the clear and beautiful English of the text.

As in the New Testament, so here — Tindale translated directly from the original text, using Luther and the Vulgate as aids. There are many marginal notes, and a few of these are strongly

controversial, not a surprising fact when it is borne in mind that the authorities of the Romish Church of that day hated alike the gospel and its restraints, and all who tried to make the gospel known to the common people. In 1534 Tindale issued a second edition, in which, however, the only book altered was Genesis, which was printed in Roman type, and from which almost all the notes of the first edition were omitted.

In 1534 Tindale issued at Antwerp, from the printing office of Martin Lempereur, a very carefully revised edition of his New Testament. This, like the Pentateuch, is a thick small *octavo*, the page of type measuring 5½ inches by 2½. This book is a noble example of Tindale's thoroughness and care. Many of his most felicitous phrases are found here: — *e.g.* "he came to himself," for the earlier "he remembered himself," "and am no more worthy," for "am not worthy;" "consider the lilies," for "behold the lilies," etc. Tindale was equally great whether translating or, after further years of study, revising his existing translations. By 1536, the year of his martyrdom, at least seven editions of his Testament had been published and circulated. There were also other "pirated" editions, of which, unfortunately, only one solitary specimen is known to have survived. This is in the British Museum, and is known as Joye's edition.

III. *COVERDALE'S BIBLE*. — In the year 1535 appeared a folio volume of the highest bibliographical value, because it is the first *complete* English Bible issued from the press. A second edition, also in folio, entirely reset, was printed by Nicolson in 1537, at St. Thomas' Hospital, Southwark. No conclusive evidence has yet been adduced to prove where the 1535 edition was printed, but most probably Zürich is entitled to the honor. From Genesis to 2 Chronicles, and also the New Testament, the text of the book is practically Tindale's. The portions of the Old Testament done independently by Coverdale were Job to Malachi, and are translations *not* from the Hebrew, but from a Swiss-German Bible, printed in six little volumes at Zürich, 1527-29. Coverdale's original title-page describes the book as "translated out of Douche and Latyn into Englishe." Coverdale was cast in a different mould from Tindale. He was less heroic, less uncompromising, less scholarly. But he achieved one remarkable literary feat. To this day, wherever the Psalms are read, according to the Prayer-book version, they are practically as Coverdale translated them for his 1535 Bible.

IV. *MATTHEW'S BIBLE*, 1537. — During the later part of his life in Antwerp, Tindale was chaplain to the English merchants of the Steelyard. He was succeeded in this office by John Rogers, a man ever famous as the first Protestant martyr under Mary Tudor. When Tindale was betrayed in 1535 and imprisoned, Rogers appears to have succeeded to his papers. In 1537, the year after Tindale's martyrdom, Rogers, who for reasons unknown to us seems to have assumed the name of Thomas Matthew, printed at Antwerp and sent over to England a large edition of a splendid folio English Bible. This contains all Tindale's translations in their latest forms, and for those books which Tindale had not been able to finish, the text was taken from Coverdale's version. This 1537 Bible is, so far as text is concerned, the true *editio princeps*. It also bears upon the title-page the words "Set forth with the King's most gracious license." Henry VIII. had been induced, probably by Cromwell, to sanction the issue of this Bible, although at the very time he did so the translations of Tindale, of which the book was full, were all under proscription. There are in Matthew's Bible twenty preliminary leaves conveying much useful Biblical information to the reader, and a large number of side-notes, chiefly expository.

V. *THE GREAT BIBLE*, 1539-1541. — Next in

order comes the Great Bible, so called because of its size—the page of type measures  $13\frac{1}{4}$  by  $7\frac{1}{2}$  inches. This was the edition which Cromwell, as vicar-general, ordered to be “set up in some convenient place” within every church. The preparation of it was undertaken by Coverdale at Cromwell’s suggestion, and by his support it was printed at the royal press in Paris, but when complete, it was seized by order of the Inquisition. Largely through Bishop Bonner’s influence (?), he then being ambassador, large quantities of the sheets were secured and sent to London. It was issued as a book by the English printers Grafton and Whitchurch, and no less than *six* other editions were printed within two years. For the first of them Crammer wrote a preface, often reprinted, and hence these editions are often called “Crammer’s Bible.” Coverdale took the Matthew’s Bible of 1537 as the basis of his new revision, but the source of most of the numerous improvements in rendering was a Latin version of the Hebrew of the Old Testament, by Sebastian Münster, published in 1534–35.

VI. *THE GENEVA BIBLE*, 1560. — Numerous editions of the English Bible and of the English New Testament were published during the reign of Edward VI. Only one was issued while Mary Tudor was on the throne. The fiery persecution originated by that queen sent large numbers of English Reformers and scholars to the Continent. Many of these made Geneva their place of exile. There, in 1557, a new edition of the New Testament was issued in verse form, the work in all probability of Wm. Whittingham. In 1560, two years after the accession of Elizabeth, an entirely new edition of the Bible was printed at Geneva.

As this became for no less than seventy-five years *the* Bible of the English people, it deserves more than passing notice. Three men, out of the little company of British Reformers gathered at Geneva, gave themselves to this work. Other members of that Christian church, then under the pastoral care of John Knox, found the money for it. It has been proved by Anderson (*Annals of English Bible*, ii. 319–323), that the translation was the work of W. Whittingham, Anthony Gilby, and Thomas Sampson. These men, thinking “they could bestow their labours and study on nothing more acceptable to God, and comfortable to His Church,” gave themselves “for the space of two years and more, day and night,” to this work. Begun about January 1558, the last sheet was printed April 10, 1560. The Geneva Bible is the most scholarly by far of all the early editions. It was printed in such a style and shape as to be of use to those who read and studied for edification. It is a handy book, small quarto in size, printed in clear Roman type—the first English Bible in which this type is used. The only illustrations are maps and plans, and engravings of the objects in the tabernacle and temple. The fulsome royal dedications of earlier editions are replaced by a letter, “To the most virtuous and noble Queen Elizabeth,” in which the path of duty is very clearly set before that august lady.

Between 1539 and 1558, though little or nothing was done in England to advance Biblical scholarship, Continental reformers were very active. Leo Juda’s Latin version of the Old Testament, Beza’s Latin Testament of 1556, and the revisions by Calvin in 1545 and 1551 of the Olivetan French Bible of 1535, were all valuable aids to Biblical scholars. Of all these helps Whittingham, Gilby, and Sampson freely availed themselves.

In revising the Old Testament, they took the text of the Great Bible, and their work consisted in carefully and thoroughly going over this, comparing it with the Hebrew text, and bringing the English translation, wherever in their judgment it was needful, into stricter verbal accuracy. A large number of the alterations they introduced can be traced to the influence of the Latin versions

of Pagninus and of Leo Juda, and to the French Bible of 1556. In the New Testament, the text was Tindale’s, revised carefully in the light of Beza’s text and notes (1556), and of Whittingham’s own 1557 Testament.

The notes of this Bible, which are exceedingly numerous, are distinctly Calvinistic. They have suffered in general estimation from the fact that a few which are either curious or extreme have been usually selected as examples, just as the reputation of the text itself has suffered from the fact that in Gen. 3. 7 the word “breeches” occurs, and hence the edition is commonly called the “Breeches Bible.” The fact is that the notes form a thorough, sound, and most helpful commentary on the three lines, practical, expository, and doctrinal. As examples of the three classes we quote (1) Gen. 13. 11, “Lot, thinking to get Paradise, found hell;” (2) Mark 15. 1, “For the Romans gave them no authority to put any man to death;” (3) upon Mat. 16. 18, the note to the words, “Upon this rock will I build my church,” is, “Upon that faith whereby thou hast confessed and acknowledged Me: for it is grounded upon an infallible truth;” and upon Mat. 16. 19, “The preachers of the Gospel open the gates of heaven with the word of God, which is the right (true) key: so that where this word is not purely taught, there is neither key nor authority.”

VII. *THE BISHOPS’ BIBLE*, 1568. — Neither Elizabeth nor her bishops had much sympathy with Genevan views on doctrine and church polity. Consequently the rapid popularity of the Geneva Bible was the reverse of acceptable to them. As early as 1563 it was decided to prepare a new version. Archbishop Parker began to move in the matter. It was finally arranged that certain of the bishops should each do a portion of the work, hence the name ultimately given to it of the Bishops’ Bible.

Soon after the accession of Elizabeth, the Great Bible had been ordered to be replaced in all the churches. But the early and wide circulation of the Geneva Bible called the attention of many readers to the defects of the 1539–41 text. Nominally to meet these criticisms, but really in order to supplant the Geneva Bible, in 1568 the large handsome folio first edition of the Bishops’ Bible was published. On the title-page to the Old Testament is a portrait of Elizabeth, on that prefixed to the book of Joshua, the Earl of Leicester, and as an initial to the first Psalm a portrait of Burleigh. The volume is embellished with a large number of engravings, and is printed in bold black-letter. In 1571, copies were ordered to be placed in all the churches.

In comparison with the Geneva Bible the Bishops’ is lacking on both the practical and the scholarly sides. The Geneva is a compact, readable book, easily handled; the Bishops’ a very large folio, weighing many pounds. The Geneva availed itself of the best Biblical scholarship of the day; the Bishops’ was a mosaic of different workers, some well, some badly equipped for their task, but all inferior to the Geneva editors. The work in the New Testament is of a higher quality than in the Old.

The chief novelty which the Bishops’ Bible contained was a new version of the Psalms; but this did not long succeed in holding its own against Coverdale’s translation. In 1572, when a second and revised folio edition was issued of the Psalms, the 1568 and the Coverdale texts were printed side by side, and after that date the 1568 text disappeared. In 1569 a good, readable quarto edition of the Bishops’ Bible was printed, containing many important corrections in the text, none of which are found in the 1572 folio. Had this smaller edition been supported by royal and ecclesiastical authority, it might have become a formidable rival to the Geneva. As it was, the Geneva became more and more the Bible of the

people in their homes for private study; the Bishops', the Bible publicly read in the churches.

VIII. *THE RHEIMS TESTAMENT AND DOUAY BIBLE.*—By 1582 even the Roman Catholic Church had been driven to undertake an English version of the Bible. This was not due to any desire to place the Scriptures in the hands of the laity. They were there already, and the Romish Church, with its usual astuteness, set itself to minimize what it considered an evil. A New Testament in English was prepared and printed at Rheims, bearing the date 1582. In accordance with its main purpose, it contains a highly controversial commentary. Moreover, it was only a secondary translation, since the text followed was the Vulgate. Although this is the case, and although no mention is made of any indebtedness to earlier versions, examination proves that on even this translation the earlier Protestant versions exerted great influence. The Old Testament portion did not appear until 1609-10.

In the Rheims and Douay version the English is naturally ecclesiastical rather than popular, and well for the nation was it that this version never became the popular Bible. Else we might be still reading in Phil. 2, 7, "he examined himself;" in Eph. 6, 12, "against the spirituals of wickedness in the celestials;" and in Psalm 23, 5, "Thou hast fattened my head with oil; and my chalice inebriating how goodly is it!"

The Douay Bible represents what the English Bible might have been had it remained in bondage to tradition, to the opinions of the fathers, and to the Latin text. Even in this form it has been and still is the word of life to many.

One abiding influence this Roman Catholic version has exerted. It enriched the language with many words derived from the Latin, and of these not a few, such as "impenitent," "propitiation," "remission," have through it found a place in the *A.V.*

IX. *THE AUTHORIZED VERSION, 1611.*—There is no proof that this version was ever authorized in any special way. It won its place, under royal and ecclesiastical patronage, by intrinsic excellence. The undertaking sprang out of the Hampton Court Conference in January, 1604. It was accomplished chiefly because of the keen personal interest displayed in it by James I. A list of scholars prepared to assist, consisting of fifty-four names, was approved by the king on June 30, 1604. But only forty-seven appear to have taken part in the work. Almost all the details of this great work are but very imperfectly known. The revisers were finally grouped into six companies, two meeting at Westminster, two at Oxford, two at Cambridge. Genesis to 2 Kings, and Romans to Jude were done at Westminster; 1 Chronicles to Ecclesiastes, and the Apocrypha at Cambridge; Isaiah to Malachi, and the Gospels, Acts, and Apocalypse at Oxford.

Of the fifteen regulations laid down for the guidance of the revisers, the following were the most important: (1) "The Bishops' Bible to be followed, and as little altered as the truth of the original will permit;" (3) "The old ecclesiastical words to be kept;" (6) "No marginal notes, but only for the explanation of Hebrew or Greek words;" (9) "As any one company hath dispatched any one book, they shall send it to the rest to be considered of seriously and judiciously;" (14) "These translations to be used when they agree better with the text than the Bishops' Bible, Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva."

Hardly anything is known of the methods of work adopted by the different companies beyond the information given in their own "The Translators to the Reader." They were far from undervaluing the labors of their predecessors in the same field. "Truly, good Christian reader, we never thought to make a new translation, nor yet

to make of a bad one a good one . . . but to make a good one better."

It ought always to be clearly borne in mind that the *A.V.* was *not a new translation*; it was a thorough and scholarly revision of an already good version. The chief defects in the *A.V.* were due mainly to two causes. The first was beyond the control of King James's scholars, since it was due to the imperfect condition of the text, especially of the New Testament. Textual criticism at that epoch was only in its infancy, and many readings were followed in the *A.V.* which subsequent scholarship has proved to be unsound. The other was the apparent absence of any uniform method, followed alike by all the companies, of rendering words and phrases.

The text of Beza's Latin and Greek Testament of 1598 most nearly represents the text the revisers followed; and the two English versions whose influence can be most clearly traced throughout are the Geneva Bible (1560), and the Rheims Testament (1582).

X. *THE REVISED VERSION OF 1881 AND 1885.*—The work of King James's revisers remained practically untouched for 270 years. It is true that during this time many small changes were introduced into the text by successive printers, but no officially recognized revision took place. This work had become needful: (1) Because the Greek Testament text had been carefully studied in the MSS. and existing authorities, and many weak points in the *A.V.* had thus become evident. (2) Because in the course of nearly three centuries words and phrases had become obsolete or changed in meaning. (3) Because Greek and Hebrew scholarship had developed to a much higher degree than was possible in the seventeenth century.

Many schemes for a revision were proposed, and scholars singly or in groups attempted the task, but it was not until 1870 that any decisive step was taken. In that year both Houses of Convocation passed a resolution in favor of revision. Two bodies of revisers were appointed—twenty-five for the Old Testament, and twenty-six for the New. The scholars invited to take part were chosen from as widely representative sections of the church as possible. Of the instructions given to the revisers, the most important were: to introduce as few alterations as possible into the text of the *A.V.*; that the text to be adopted be that for which the evidence is decidedly preponderating; to make or retain no change in the text on the final revision except *two-thirds* of those present approved.

Two companies of scholars in America co-operated in the work. The University Presses of Oxford and Cambridge found the money, receiving in return the copyright of the version. The New Testament was issued in 1881, the Old Testament in 1885; the former occupying eleven, the latter fourteen years of patient labor.

At the date of writing (1896) there is no evidence that the *R.V.* will rapidly replace the *A.V.* in public use, although it has become an indispensable aid to all private study of the Bible. Many of the criticisms levelled against either the renderings or the English of the *R.V.* are but proofs that many people care more for the old familiar rhythm of words known from childhood than for accurate expression of the meaning of the original. Still careful study has convinced all unprejudiced minds that the *R.V.* is an enormous stride forward in English Biblical scholarship. In the Old Testament the prophets and poetical books, and in the New Testament the Epistles, have become luminous with meanings not so clearly discernible in the old version. Though possibly not the final stage in the long and steady growth of the English translation of the Scriptures, it is at once a tribute to English and American scholarship and a boon to the English-speaking race.



## THE TITLE OF THE BIBLE.

BY PROFESSOR JAMES ROBERTSON, D.D., AUTHOR OF "EARLY RELIGION OF ISRAEL."

**BIBLE** is the English form of a Greek word *biblia*, which simply means *books*. Such a comprehensive title would naturally be employed at a time when literary productions were not so abundant and varied as to require specific classification; and when a number of books of one class came to be associated together and regarded as of special significance, they might be more definitely described as *the books*. Thus "the books" mentioned in Dan. 9. 2, *R.V.*, were evidently the sacred writings of the time; and so, down to a much later period, the whole collection of sacred Scriptures was sufficiently designated as "the books" or "the sacred books." The Greek name *biblia* was taken over into the Latin speech, and, from its resemblance in form to a Latin singular noun, as well as from the fact that the collection of books was then a completed whole, it was used as a singular noun, as we now use it in English. The Bible is one book, but it is made up of many books. Jerome called it a "divine library."

**SCRIPTURE** or Scriptures, in a similar way, was first of all a general term, meaning simply "writing" or "writings." Then came the more precise designation "The Scripture" or "The Scriptures," as we find these terms employed in the New Testament to denote what were the sacred books of the Jews at the time, and we now speak of Scripture, Scriptures, or Holy Scripture when we mean the collected writings held sacred by the Christian Church.

**TESTAMENT** is the English form of a Latin word which was used as the rendering of the Greek word *diathēkē*, used by St. Paul in 2 Cor. 3. 14, which is better translated *Covenant*. The Law was based upon a covenant, and the book of

the Covenant (Ex. 24. 7) was the obvious name for a writing embodying it. And as the gospel is a new covenant contrasted with the old, we speak of the Old and the New Covenant when we mean the two dispensations; and the terms the Old and the New Testament have come into use to designate the Scriptures which embody the record of the one or the other.

**THE WHOLE BIBLE** is one, for it contains the connected record of God's dealings with mankind for the purpose of their salvation, and the revelation of His will made known to man in pursuance of that one purpose. But it is a book consisting of many books, given forth at sundry times and in divers manners, each having had its special occasion and its mode of composition, though all inspired with one Divine purpose.

**BIBLE-INTRODUCTION.**—When we take up an ordinary book, we can generally gather from its title-page when and by whom it was written, on what subject, and with what purpose. But the names given to the Bible as a whole, being so comprehensive and general, do not convey such precise information; and it will be found that many of the books of which it is composed do not bear their dates or their author's names. Yet, just as when we are introduced to a stranger we desire to know something about him in order that we may hold intercourse with him, so we naturally ask for some information about the Bible that shall prepare us for listening to its voice speaking for itself. We desire to know something of the several books, to learn how they were brought together, and how they have been preserved to our own day. Such information goes by the name of Bible Introduction.

## ORIGIN OF THE PHœNICIAN AND HEBREW ALPHABETS.

BY CANON ISAAC TAYLOR, AUTHOR OF "THE ALPHABET." (See page 20.)

The opinion now generally accepted is that the Phœnician alphabet, the parent of all other alphabets, was derived from the Egyptian hieroglyphics through the medium of a cursive Hieratic form used about 2500 B.C. in the older empire. The discovery was made by M. Emanuel de Rougé, whose theory of the probable process of derivation is set forth in the first table, where the first column exhibits the hieroglyphic picture signs, the second the cursive Hieratic forms, and the third the earliest known forms of the Phœnician letters derived from them. A later and more cursive form of the Phœnician alphabet (col. iv.) is called the Sidonian, because used in

the inscription on the coffin of Eshmunazar, king of Sidon, and also in the Siloam inscription at Jerusalem. From this arose the Aramean (col. v.), chiefly known to us by inscriptions from Nineveh. It is distinguished by the opening out of the loops of the letters. The Hebrews, on their return from exile, brought this with them from Babylon, and it became the parent of what is called the square Hebrew, an early form of which, used at Jerusalem in the Herodian period, is shown in col. vi. Col. vii. exhibits the tenth-century alphabet of the earliest dated codex, which practically differs little from the Hebrew of our printed books.

## DERIVATION OF THE GREEK AND LATIN ALPHABETS.

BY CANON ISAAC TAYLOR, AUTHOR OF "THE ALPHABET." (See page 21.)

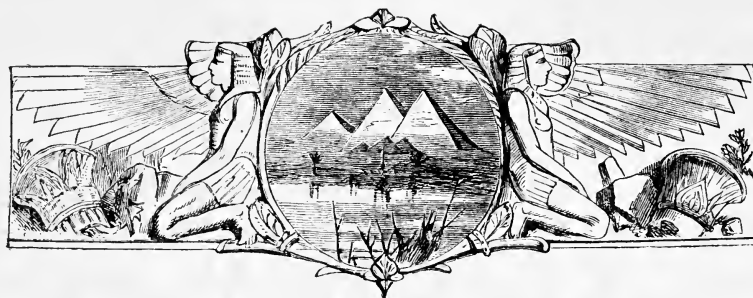
The oldest Greek inscriptions are written in an alphabet often called the Cadmean, almost identical with the primitive Phœnician, both of which may be assigned to the tenth or ninth century B.C. The resemblance will be seen by comparing the Semitic letters in col. viii. with the earliest Greek forms given in col. ix., which, like the Phœnician, were written from right to left. The Greeks must have acquired the alphabet from the Phœnician trading-posts on the shores of the Ægean. Col. x. is of somewhat later date, when the direction of the writing had

been changed to that from left to right. In almost every state and island we find differences in the forms of the letters; but the Greek alphabet gradually assumed two main forms—an Eastern form, used on the eastern shores of the Ægean and in the islands, which became the parent of the later Greek alphabet; and a Western form, used on the mainland of Greece and in Eubœa, from whose Chalcidian colonies in Italy the Latin alphabet was derived. The mediæval book hands, an early specimen of which is shown in col. xiv., were derived from the Roman capitals,

	EGYPTIAN.		PHŒNI- CIAN.	SIDO- NIAN.	ARA- MEAN.	HEBREW.		Names.	Values.
	Hiero- glyphic.	Hieratic.	Sec. IX.	Sec. V.	Sec. V. to III.	Sec. I.	Sec. X.		
1								Aleph	'a
2								Beth	b
3								Gimel	g
4								Daleth	d
5								He	h
6								Vau	v
7								Zayin	z
8								Cheth	kh
9								Teth	't
10								Yod	y
11								Kaph	k
12								Lamed	l
13								Mem	m
14								Nun	n
15								Samekh	s
16								'Ayin	'a
17								Pe	p
18								Tsade	ts
19								Q'oph	q'
20								Resh	r
21								Shin	s/h
22								Tau	t
	I.	II.	III.	IV.	V.	VI.	VII.		

TABLE OF ALPHABETS.

	Semitic Proto- types.	GREEK.				LATIN.	
		R. to L.	Cadmean. L. to R.	Eastern.	Western.	Latin.	Uncial. Sec. V.
<i>α alpha</i>	𐤀	Α	Α	Α Α	Α Α	Α	α
<i>β beta</i>	𐤁	Β Γ Δ	Β	Β	Β	Β	β
<i>γ gamma</i>	𐤂	Γ	Γ Γ	Γ	Γ < C	< C C	γ
<i>δ delta</i>	𐤃	Δ	Δ	Δ	Δ Δ	Δ	δ
<i>ε epsilon</i>	𐤄	Ε	Ε	Ε Ε	Ε Ε	Ε	ε
<i>Ϝ van</i>	𐤅	Υ Υ	Ϝ Ϟ	{ Ϝ Υ Ϝ	Ϝ Υ [ V	Ϝ V	Ϝ u
<i>ζ zeta</i>	Ζ	Ζ	Ζ	Ζ	Ζ	Ζ	
<i>η eta</i>	Η	Θ	Θ	Η	Θ Η	Η	η
<i>θ theta</i>	Θ	Θ	Θ	⊗ ⊙ ⊙	⊙ ϕ		
<i>ι iota</i>	Ι	Ι	Ι	Ι	Ι	Ι	ι
<i>κ kappa</i>	Κ	Κ	Κ	Κ	Κ	Κ	
<i>λ lambda</i>	Λ	✓ 1	Λ Λ	Λ Λ	Λ Λ	Λ Λ	λ
<i>μ mu</i>	Μ	Μ Μ	Μ	Μ	Μ	Μ	μ
<i>ν nu</i>	Ν	Ν	Ν	Ν	Ν	Ν Ν	Ν
<i>ξ xi</i>	Ξ	Ξ	Ξ	Ξ Ξ	+ X	X	ξ
<i>ο omicron</i>	Ο	Ο	Ο	ο c Ω Ω	Ο	Ο	ο
<i>π pi</i>	Π	Π Π	Π	Π Π	Π	Π Π	π
<i>san</i>	Ϟ	Ϟ Μ	Μ				
<i>κορρα</i>	ϙ	ϙ	ϙ		ϙ	ϙ ϙ	ϙ
<i>ρ rho</i>	Ρ	Ρ	Ρ	Ρ	Ρ Ρ	Ρ Ρ	ρ
<i>σ sigma</i>	Σ	Σ	Σ	Σ Σ	Σ	Σ Σ	σ
<i>τ tau</i>	Τ	Τ	Τ	Τ	Τ	Τ	τ
	VIII.	IX.	X.	XI.	XII.	XIII.	XIV.



## SECTION II.—THE OLD TESTAMENT.

### THE LANGUAGE AND TEXT OF THE OLD TESTAMENT.

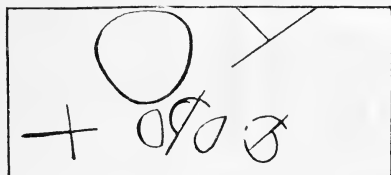
BY PROFESSOR J. RENDEL HARRIS, M. A.

**SEMITIC LANGUAGES.**—The Hebrew language is one of a large group of dialects of Western Asia (and of Europe and Africa as affected by Asiatic colonization) which have been named

the Assyrian and Babylonian, the Arabic, the Hebrew, the Samaritan, the Aramaic, the Syriac, the Phœnician, the Punic or Carthaginian, the Ethiopic, and a number of other tongues or dialects known to us imperfectly by means of inscriptions.

**BIBLICAL HEBREW.**—The Old Testament omitting the Apocrypha, is written in Hebrew with the exception of the following portions which are written in Aramaic, Dan. 2. 4 to 7. 28, Ezra 4. 8 to 6. 18, and 7. 12-26. A single verse of Jeremiah (10. 11) is also written in Aramaic.

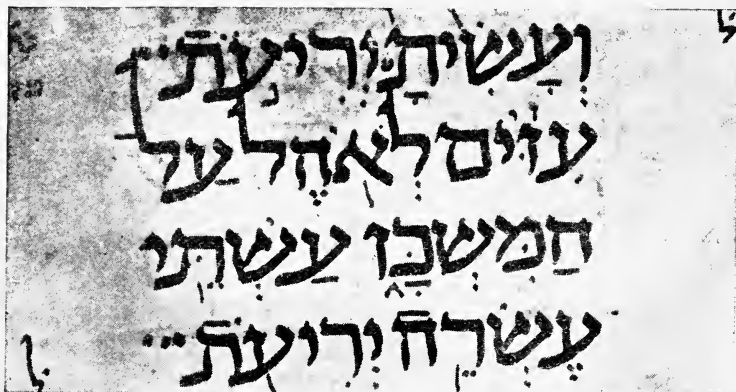
The Hebrew of the Old Testament is closely related to the language of the peoples bordering on Palestine in early times, as may be seen by comparison with the Moabite Stone (p. 75), an inscription set up by Mesha, king of Moab, in the ninth century B.C., or with Phœnician inscriptions. As a spoken language it fell into disuse about the time of the return of the Jews from the Babylonian Captivity, having been displaced by the Aramaic; but it remained in use as a literary language, and as a sacred language to be used in the offices of religion.



PHœNICIAN MARKS

On a foundation stone of the Temple at Jerusalem.

comprehensively Semitic languages, after Shem, the eldest son of Noah, who was supposed to be the ancestor of most of the peoples speaking the languages in question. These languages include



PORTION OF MANUSCRIPT (EX. 26. 7) IN SQUARE HEBREW.

(From a Photograph.)

The earliest dated Hebrew MS. in the British Museum. Twelfth century.

**BIBLICAL ARAMAIC.**—The Aramaic language is properly the speech of the northern portion of Syria included between the two great rivers Euphrates and Tigris, known to us as

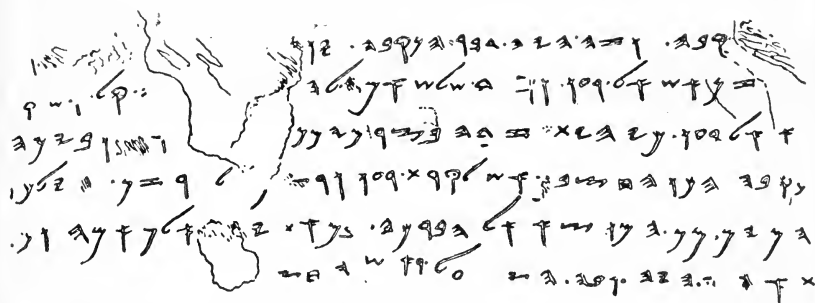
Upper Mesopotamia, but in the Bible by the name of Aram, or Padan-Aram. (Note that in Gen. 31. 47 Laban the Syrian calls the "heap of witness" by the Syriac name Jegar-Sahadutha,



THE SILOAM INSCRIPTION.

*From a Photograph of an Impression traced in 1881, showing the Phoenician character. About 700 B.C.*

The inscription, which was cut on the wall of the conduit which fed the Pool of Siloam, states that the excavators began to work at the ends and met in the middle of the tunnel. When as yet the two bodies of miners were separated by a distance of three cubits, they heard each other's voices; they hewed away "pickaxe against pickaxe," and the waters flowed from the spring to the pool, a distance of one thousand two hundred cubits (2 Kings 20. 20; 2 Chr. 32. 30). This is the oldest extant Hebrew record of the kind. It was discovered by a boy wading in the conduit in 1880.



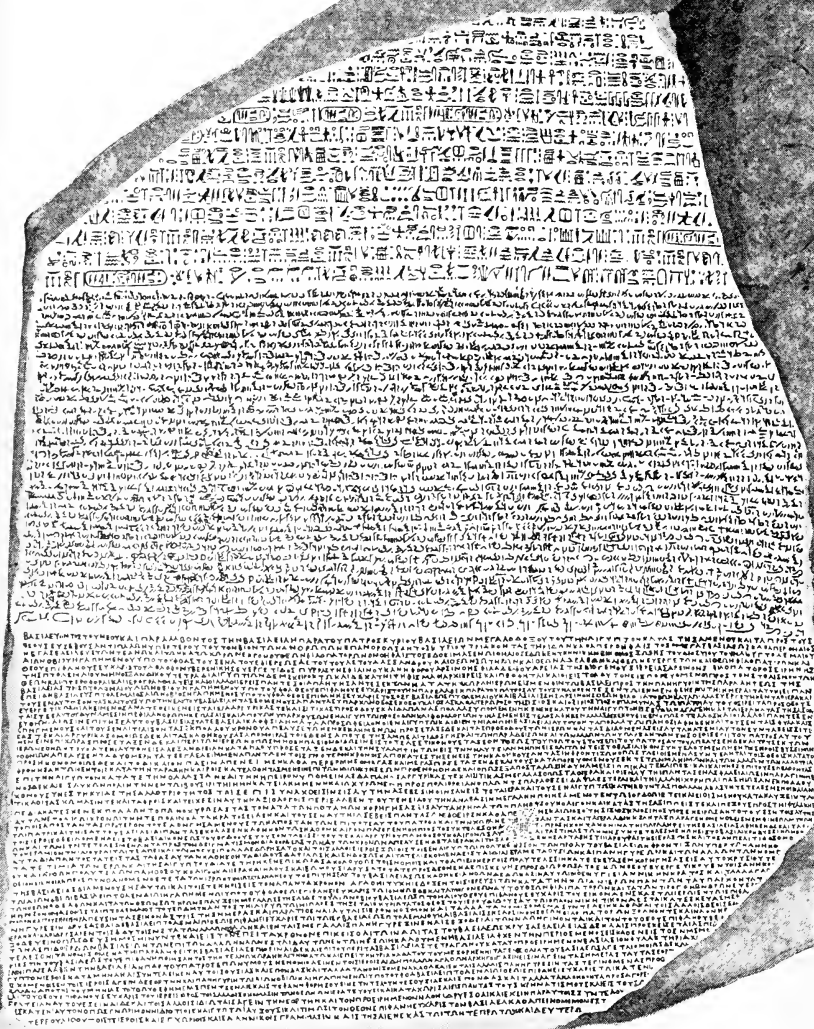
FACSIMILE OF WRITING OF THE SILOAM INSCRIPTION.

and Jacob the Hebrew calls it Galeed; the double name probably implying that it was on the boundary between Hebrew-speaking and Aramaic-speaking peoples.) But the Aramaic language was not confined to Mesopotamia; it was the popular language on the north-east of Palestine, and encroached upon the Hebrew (perhaps through being a trade language) so as ultimately to displace it.

From the fact that the greater part of Daniel and a large part of Ezra is written in Aramaic, it has been supposed that the Jews abandoned their national speech in Babylon, and brought back the Aramaic with them at the return from the Captivity; but this is probably a mistake. The linguistic changes in Palestine were gradual, and due to intercourse with neighboring peoples. Owing to this misunderstanding, the Aramaic portions of the Bible are often called Chaldee;

but there is nothing in the language to connect it with Chaldea. In later times (third and second centuries B.C.), under the Greek influences resulting from the conquests of Alexander, the Aramaic and the Hebrew were both in danger of displacement by the Greek language; but a successful reaction against foreign influences took place in Palestine, which led to the rigid exclusion of the Greek language and literature from the Rabbinical schools.

**BIBLICAL SCRIPT.**—The Bible (O.T.) has come down to us written in what is called the square character; but this is not the primitive writing of Israel. The square character is a modification of the original script, which was no doubt the character in use in Phœnicia, and which, from the celebrated Siloam inscription, we know to have been current in Jerusalem in the eighth century B.C. The same kind of writ-



ROSETTA STONE.

(From a Photograph.)

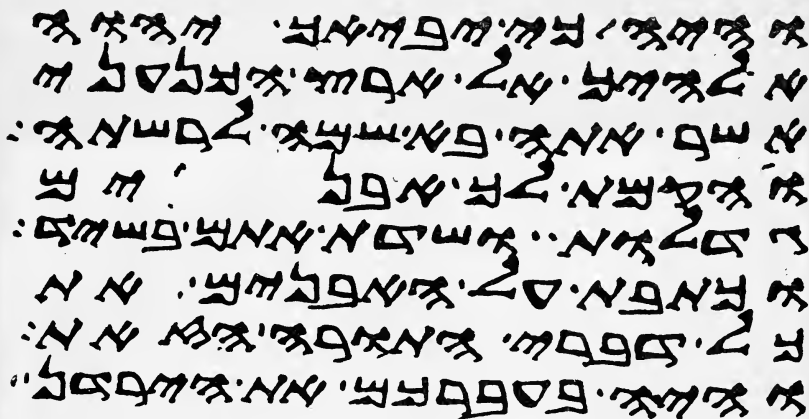
A Slab of Black Basalt, found by the French in 1798 at Rosetta, and deposited in the British Museum in 1802. (198-195 B.C.)

The inscription, in honor of Ptolemy V., Epiphanes, king of Egypt, is in Greek and Egyptian, the latter in hieroglyphics or writing of the priests, and in demotic or writing of the people. The inscription furnished the key to the decipherment of Egyptian hieroglyphics and the interpretation of the ancient Egyptian language.

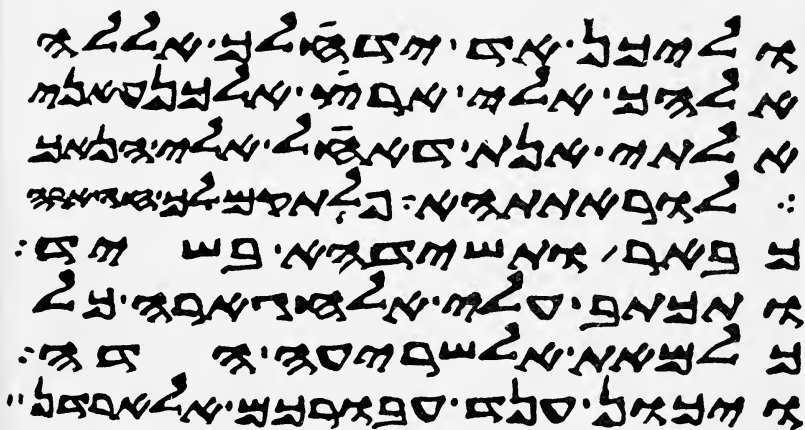
ing, with slight modifications, is employed in Samaritan MSS., and is also found on the old Hebrew coins. But the square character was already employed in Hebrew MSS. when the Septuagint translation was made in Alexandria in the third century B.C.; and in our Lord's time the letter *yod* of the square Hebrew alphabet was proverbial for its minuteness ("one *yod* or one tittle shall in no wise pass from the law," Mat. 5. 18). Whether there are still earlier forms of writing involved in the tradition of the text of the Bible we do not know for certain. There are traces of the influence of a syllabic writing; cf. the Zamzumim of Deut. 2. 20 with the Zuzim of Gen. 14. 5, where the two names appear to have been derived from the same signs. We know also from the tablets discovered at Tell el-Amarna in

Egypt that in the time of Abraham, and earlier, regular correspondence was carried on between Egyptian and Palestinian officials in the Babylonian language; and from this it is supposed that the Phœnician alphabet was not at that time current in Palestine.

**VOWEL POINTS.**—In the Hebrew language, as in most of the Semitic tongues, the consonants only were written, and the vowels were left to be inferred. This defect is remedied in the printed Hebrew by an elaborate system of vowel points, known as the Massoretic (or *traditional*) punctuation. These points are due to attempts on the part of Jewish doctors to fix the pronunciation so as to exclude various readings or misunderstandings of the text. (They have no final authority, as they can hardly be earlier than the sixth cen-



Part of the 20th Chapter of Exodus (Samaritan).



(Arabic in Samaritan Characters.)

FACSIMILE OF SAMARITAN MANUSCRIPT, ABOUT 1219.

NOW IN CAMBRIDGE UNIVERSITY.

The MS. is bilingual, the first column being written in Samaritan, the second in Arabic with Samaritan characters.

tury A.D.) The Massorettes, as they are called, allowed, however, a slight margin of change by means of annotations, headed *Kethib* (i.e. written) and *Keri* (i.e. read). When such a note is attached to the text, it implies that the scribe is to follow one form or expression, and the reader another. By this we may see the care which the Rabbinic editors took, that they might not tamper with the text. An interesting case of primitive change of the text is to be found in Judg. 18. 30, where the idolatrous priest is said to be descended from Gershom, the son of Manasseh. Originally, it was Gershom, the son of Moses, but by inserting an *n*, and with the aid of subsequent vowel points, Moses was made into Manasseh, in order to avoid the dishonor to the Jewish legislator involved in his idolatrous descendant. The correction appears to have been made before the time of the translation of the Septuagint (250 B.C.), but the added letter (*nn*) is not incorporated in the Hebrew MSS., but slightly suspended above the line, whence it is known as the "suspended nun." From this it would appear that the reverence of the Jews for the correct transmission of the text is extremely early.

**SOURCES OF THE PRINTED TEXT.**—The editors of the text of the Old Testament are at a disadvantage in comparison with those of the New Testament, in that, while the books they have to edit are older, the copies are much younger. No MS. of the Old Testament is reckoned to be earlier than the ninth century A.D., and it has been thought that those MSS. which are extant are all descendants of a common ancestor not earlier than the second century A.D. No doubt the Jewish custom of destroying or burying worn-out MSS. has much to do with our present poverty.

A similar deficiency in the evidence will be found in what we call, in the New Testament, the quotations of the fathers. [See p. 123.] The quotations made by the fathers go back very nearly to the time of the sacred writers themselves. But from Jewish fathers (i.e. the Talmud) almost nothing is to be gained for the improvement of the text.

We have, however, two sources of evidence which are of great value—the *Targums* and the *Versions*.

**TARGUMS.**—A Targum or oral interpreta-



PSALTER FRAGMENT, FROM SEPTUAGINT, PSALMS 11. 7 to 15. 4.

The earliest manuscript of any portion of the Bible at present known to be in existence. Written on papyrus, in uncial, in the third century. Found in Egypt in 1892. Now in the British Museum.

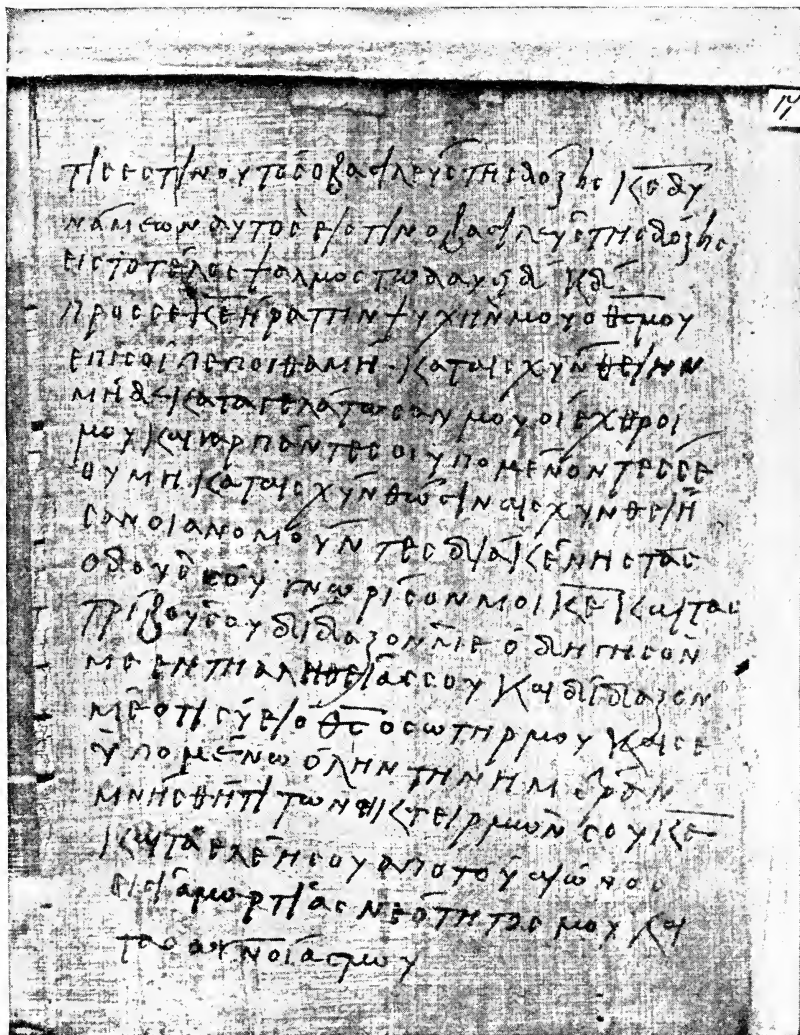


tion became necessary as soon as the sacred books were read in a language which had ceased to be the ordinary speech of the people. When the Biblical Hebrew was no longer understood by the Aramaic-speaking peoples (just as a Wycliffe Bible would be unintelligible to a modern English congregation), it became necessary for the reader or for an assistant interpreter (*Meturgeman*) to give the equivalent Aramaic when the Hebrew was read. From Neh. 8. 8, it has been supposed that the practice of an oral interpretation is as old as the return from the Captivity. This oral Targum was at first of the simplest kind, but it gradually

became more elaborate, and in order to fix and limit the interpretation, the Targum itself was reduced to writing; and these written Targums are amongst our most valuable helps both for fixing the text as read in the Jewish synagogues and for determining the interpretation which the Jews attached to difficult passages. The principal Targums are as follows:—

1. The Targum of Onkelos on the Pentateuch.
2. The Targum of Jonathan Ben Uzziel on the Prophets and Historical Books.

The date of these Targums is uncertain. The Targum of Onkelos may be as old as the second



PSALTER, FROM SEPTUAGINT, ONE OF THIRTY-TWO LEAVES CONTAINING PSALMS 11. 3 TO 35. 6.

Written on papyrus, in mixed capitals and uncials, in the sixth century. Found among the rubbish of an ancient Convent at Thebes in 1836. Now in the British Museum.

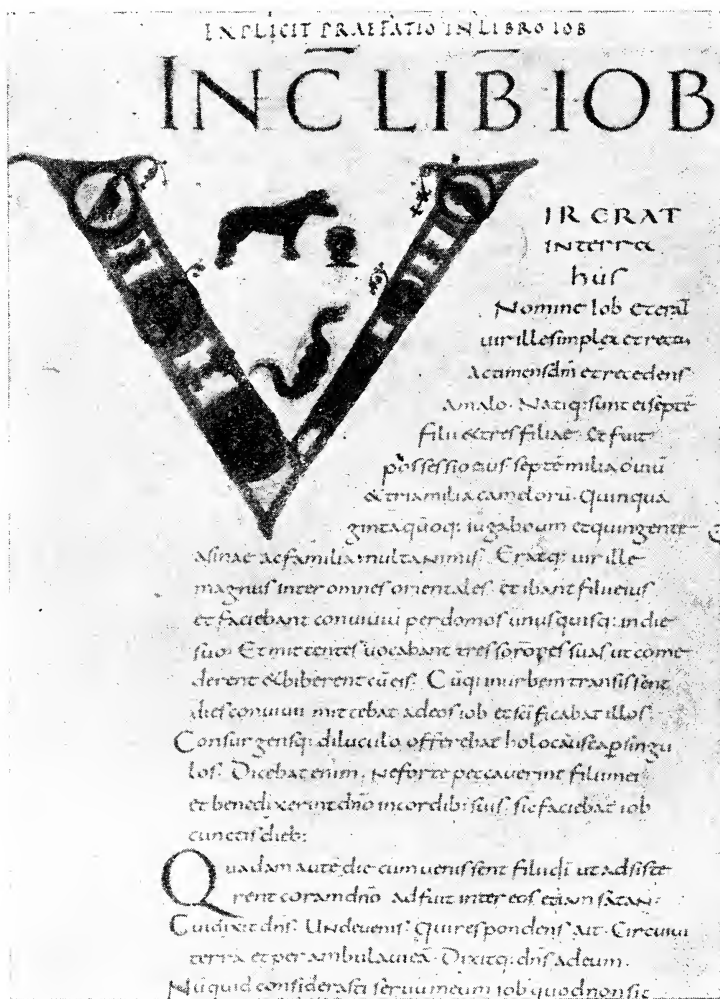
century A.D., and the Targum of Jonathan Ben Uzziel (whom the Rabbis make out to have been a disciple of Hillel, and so earlier than the Christian era) must be later than that of Onkelos. As an example of the Targum of Ben Uzziel, we may take the opening verse of Isa. 42, "Behold my servant, the *Messiah*, I will bring him near; my beloved in whom my Word is well pleased."

**VERSIONS.**—We now come to the translations made in early times from the Hebrew, the importance of which, both for the determination of the true text and for its explanation, can hardly be over-estimated.

**SAMARITAN PENTATEUCH.**—The Sama-

ritan Pentateuch ought hardly to be counted amongst the versions, for it is little more than the Hebrew text written in the Samaritan (or Old Hebrew) characters. It is extant in MSS. of very nearly as great age as the Hebrew, and does not vary so much from it as would have been expected. Some of the changes appear to be wilful, such as the addition to the Ten Commandments of a precept to build an altar on Mount Gerizim, accompanied by a re-arrangement of the text so as still to present the appearance of a table of "ten words."

If we could rely upon the Samaritan text, it would, when taken with the Hebrew, give us an



THE LATIN BIBLE OF ST. JEROME'S VERSION (JOB 1).

(Commonly known as the Vulgate.)

From a photograph of a copy written in 840, adorned with large miniatures and initial letters in gold and silver. Now in the British Museum.

authority for the text of the Pentateuch as early as the time of Ezra. Besides the Samaritan Pentateuch there is also a Samaritan Targum. The Samaritan Bible is limited to the Pentateuch.

**SEPTUAGINT VERSION.**—The chief authority, outside the Massoretic (or traditional) text, for the recovery of the primitive form of the Old Testament is the translation made into the Greek language in Alexandria, which is called after the seventy interpreters who are supposed to have made it, the *Septuagint*. [Some traditions say that the interpreters were seventy-two in number.] The legend of the formation of the Septuagint is as follows: when Ptolemy Philadelphus was king of Egypt, he busied himself in the collection of a great library for the city of Alexandria; and at the suggestion of his librarian, Demetrius Phalereus, he despatched an embassy to Eleazar the high-priest at Jerusalem with the view of obtaining copies of the sacred books of the Jewish law, and making translations of the same. Accordingly, superb copies were sent, and a body of translators, seventy or seventy-two in number, to whom quarters were assigned in the island of Pharos, where they made the requisite translation. A later form of the tradition says that the translators were all shut up in separate cells, and that when they had finished their work, the translations were found to tally exactly. No doubt much of this is legendary, but there need be no hesitation in accepting the main statement, *viz.* that the Pentateuch was translated into Greek in Alexandria as early as the time of Ptolemy Philadelphus (284-246 B.C.). Indeed it can hardly have been later, in view of the fact that the Greek translation was in the following century used as material by Greek historians (Demetrius), and turned into verse by Greek poetasters (as in Ezekiel's tragedy of the Exodus). The other books would follow the Pentateuch in course of time, and probably the work was completed by 150 B.C. It is, as a translation, very unequal, as might have been expected from the variety of hands engaged upon it; and it has come down to us, unfortunately, in a state of great corruption, which often renders it difficult to determine what the first translators wrote. But as this is the oldest translation of the Hebrew Bible, and as all the other early translations are made from it, with the exception of the Peshito Syriac and Jerome's Vulgate, to be described presently, it is sufficiently evident that the study of the Septuagint is of prime importance. It is constantly quoted by the writers of the New Testament.

**OTHER GREEK VERSIONS.**—The remaining Greek versions belong to a later date, and the translators of them are better known. When the great Christian scholar Origen was engaged upon the study of the Greek Old Testament in the city of Alexandria in the early part of the third century, he arranged the extant translations side by side in parallel columns for the purpose of study, and with them he placed the Hebrew text and a transliteration of the Hebrew text into Greek letters. This work he called the *Hexapla* (or six-fold), on account of the six columns into which each page was divided; and these six columns contained as follows:—

1. Hebrew text.	2. Hebrew text in Greek letters.	3. Translation of Aquila.
4. Translation of Symmachus.	5. Translation of the Seventy.	6. Translation. of Theodotion.

If this work of Origen had come down to us, we should have had three Greek translations to compare with the Septuagint. Unfortunately, there is nothing preserved beyond a number of quotations.

Of the translators mentioned, Aquila was a Jewish proselyte from Pontus, who wrote in the beginning of the second century. He was a very literal translator, and aimed at rendering even the untranslatable Hebrew particles.

Theodotion was also a Jewish proselyte, from Ephesus. He occupied himself not so much with making a fresh translation as with reforming the text of the Septuagint; and his rendering of Daniel was accepted by the church as a substitute for the inexact version of the Seventy. His date is somewhere in the later half of the second century.

Symmachus belongs to the end of the second century; he was an Ebionite (*i. e.* he was a believer in Christ as the Messiah, but a disbeliever in the incarnation).

**SYRIAC VERSION.**—The Syriac version, otherwise called the Peshito (which means either *simple* or *vulgate*), was made direct from the Hebrew, with occasional reference to the Septuagint; the Old Testament was made as early as the first century. It was very likely made in the first instance for Jewish proselytes. There is also another Syriac version made direct from the Septuagint as it stood in the Hexapla of Origen.

**OLD LATIN VERSION.**—The Old Latin, as it existed before the days of Jerome, is merely a translation of the Greek of the Septuagint.

**THE VULGATE.**—The Latin Vulgate is the revision of the Latin Old Testament made by Jerome in Bethlehem between the years 392-404 A.D., by direct reference to the Hebrew, of which language he had made himself master somewhat late in life. The work of revision is very unequally done; some books underwent very little change, others were much more carefully treated. In particular, the Psalter, which Jerome translated afresh from the Hebrew, had already been twice revised by him on the basis of the Septuagint; these revisions are known as the Roman and Gallican Psalters. The new Hebrew translation found very slow reception, and the old Psalter from the Septuagint was not displaced from ecclesiastical use until the sixteenth century. A curious parallel to the Roman conservatism over the Psalter will be found in the Psalter of the English Prayer-book, which does not follow the text of the Authorized Version, but that of the Great Bible of 1539-1540 A.D., though frequent efforts have been made to change it.





## THE CANON OF THE OLD TESTAMENT.

BY PROFESSOR JAMES ROBERTSON.

*THE WHOLE COLLECTION* of books contained in the Bible is usually spoken of as the Canon, or Canonical Scripture, any single book being said to be in the Canon or Canonical. We speak also of the Canonical books or the Canon of the Old and New Testaments respectively. It is not, however, till the time of Origen, in the third century of the Christian era, that we find Scripture spoken of in such terms; and the usage is explained as follows:—

*THE WORD CANON* meant originally a "reed" or "rod," and the name was applied to a measuring rod; so that when a thing was in accord with the standard measure, it might be described as agreeable to the canon or established rule. Before Origen's time, the truth recognized by the church had come to be spoken of as the canon or test of doctrine, and the books that were in accordance with the traditional rule of faith, and embodied it, were therefore said by Origen to be canonized or canonical. But since the Scriptures themselves contain in written form this standard of faith, they themselves came to be spoken of, in an active sense, as the Canon, or rule by which other books or statements might be tested.

*THIS TWOFOLD USE* of the terms canon and canonical thus implies on the one hand (1) that each individual book of Scripture comes up to or agrees with a certain standard, and on the other (2) that the whole collectively form a standard or measure of truth. It is therefore important to inquire how the collection was made, and what was the guiding principle in the process.

*PREPARATION FOR THE CANON.*—It is evident first of all that there must have been individual books before there was a collection; and that a number of books must have had some common character before they were either discriminated from others or considered fit to be classed together. At the basis of the very idea of a collection of sacred books lies the consciousness of a common religion; a national literature of a sacred kind implies a feeling of national religious belief and practice. And that the Israelites at a very early period had such a national consciousness all their literature proves; nor is there wanting evidence that from an early period in their history they were in possession of books which were venerated as sacred and held in high esteem as authoritative.

*WRITING* must have been a very ancient practice in Israel, although we have no precise information as to when they began to exercise the literary art. We know that it goes back to a very early period in Egypt and Assyria, with both of which countries they had connection; and recent discoveries have shown that writing was

commonly practised in Palestine before the time of its conquest by the Israelites; from which time onwards it is spoken of or referred to in their sacred books as a thing of course. To what extent ordinary or secular literature prevailed in ancient times is not known. Certain writings which have not been preserved are occasionally mentioned, but the only books that have been preserved from pre-Exilian times are in the sacred Canon; and we have, in regard to some of these, clear proof that they were, in their separate condition, carefully preserved and highly esteemed long before such a collection as we understand by a Canon had existence.

*COLLECTIONS OF LAWS* were written down, and other things of national importance committed to writing for a memorial. The duty that was laid on the priests to teach the people—a duty not only enjoined in the Law but presumed by the prophets—could hardly have been discharged unless the law was formulated in writing. The prophets, also, or their disciples at their dictation, wrote down for national use the discourses which they had delivered in God's name; and we learn that at the court of King Hezekiah "men," apparently of a professional class, were occupied in collecting proverbial literature (Prov. 25. 1). Moreover, in the eighteenth year of the reign of Josiah a law-book was found in the temple which was at once acknowledged by king, prophets, priests, and people as an authoritative statement of the law that had always been binding on the nation (2 Kings 22. 23).

1. These are sufficient indications that *one of the attributes* of what we call canonical Scripture was associated with certain writings from an early period. That is to say, certain books or documents which are now included in the Bible had, so to speak, received the stamp of national acceptance as connected with the national life and religion, although, owing to the ancient mode of writing, there was no collection of them into one volume, and no more precise designation was given to them than "the books."

2. Not only so, but the account of the reforms in the reign of Josiah shows that *the other attribute* of canonical writings was recognized. The law-book found in the temple was solemnly brought before the people, and appealed to as the standard by which past shortcomings were condemned, and according to which the religious life and practice ought to be regulated (2 Kings 23. 2, 3, 21, 24). A similar thing had taken place, though it is described in more general terms, in the reign of Hezekiah (2 Kings 18. 4-6); and the Chronicler relates (2 Chr. 17. 7-9) how Jehoshaphat sent Levites throughout the land in his day to teach the people from the book of the Law.

The terms, too, in which the Law is spoken of in the Pentateuch itself, to say nothing of the very form in which it is expressed, suggest the same ideas of authoritative and regulative Scriptures. We know that some of the books that now hold a most prominent place in the sacred collection, notably some of the prophetic books, were written down carefully long before the Babylonian Captivity; and from the position of the men who wrote them as official exponents of the divine will, we cannot but conclude that such books, however much they were disregarded in the actual life of the people, were not regarded as ordinary compositions, but that, along with other works bearing upon the national history and the requirements of the national religion, they were treasured, by the pious at least, as the nation's possession and venerated as sacred books; though perhaps it had not yet occurred to the people to reckon up their number or to gather them into one collection.

#### GRADUAL COLLECTION OF THE CANON.

—The Babylonian Captivity rudely shook the people from their indifference, finally cured them of their old idolatry, opened their eyes to see wherein the trespass of the nation had consisted, and set the thoughtful-minded to ponder the prospect that lay before them. Driven far from the Holy Land, deprived of the ordinances of a sacred sanctuary, the pious captives were not utterly bereft of their faith in God or of their hope in the fulfilment of His promises. Even the mass of the people must have come to reflect upon the internal and essential elements of their religion, which could not pass away with the cessation or interruption of its outward observances. Sacrifice and ritual were in abeyance, but the nation's God was eternal, His purpose could not be broken, the promises made to the fathers could not be frustrated. The one part of what prophetic men had spoken had been swiftly and sadly accomplished in the dispersion of the nation, the other would be fulfilled when it turned to God in hearty penitence. It was a time to reflect on the past, and to take its lessons to heart for the future. They that feared the Lord must have spoken often together; and anxiously would they turn to the sacred books—now their sole visible symbol of national unity—for guidance and comfort.

*THE SCRIBES* or Scribes, a professional class who occupied themselves with the preservation and study of the sacred texts, arose in such circumstances; and the most prominent character that meets our view after the return from the exile is Ezra, who is described as "a ready scribe in the law of Moses, which the Lord God of Israel had given" (Ezra 7. 6). All Jewish tradition ascribes to him a very important, though not very clearly defined, activity in the collection of the Canon. In particular he is described as the restorer of the Law; and the part he plays along with Nehemiah (Neh. 8-10), after the wall of Jerusalem had been built, indicates the particular attention he had given to the law-books. On that occasion, for a whole week "from the morning until mid-day," the Law was solemnly read in the audience of the people; and no doubt from that time onwards the reading of the Law formed part of the regular worship.

*THE LAW*, which was at this time thus formally introduced into religious service, was, it is generally believed, the Pentateuch as we now have it. It therefore, from this time possessed all the attributes which we ascribe to canonical Scripture. It is quite easy to understand how the books of the Law should have received this particular attention, and been thus prominently brought forward at this time. The great task before the leaders of the new community was the consolidation of the restored state, in civil order and national purity, in face of heathen contamination and the dangers from internal weakness

and corruption. The Law was based upon the covenant which was the charter of national existence; the lesson of the past was that disobedience to God's voice and conformity with heathen ways had brought national disaster; and it was felt that the only hope of safety for the future lay in the emphasis of the conditions of the covenant, and the observance of the ordinances of religious worship and daily life, which it is the function of the Law to enforce. It was an attempt to go back, sobered by experience, to lead the old national life over again in a new spirit.

*ENLARGEMENT OF THE CANON.*—We have no such precise indication of the time and manner in which the other books of sacred Scripture were added to the collection. Such books as existed besides the Law were no doubt carefully preserved by the scribes, and thereby brought more and more into public notice; and there is a tradition, embodied in a letter prefixed to the second book of Maccabees, how that Nehemiah, "founding a library, gathered together the books concerning the kings and prophets, and the things of David, and epistles of kings concerning holy gifts." There is no mention here of the Law, which had already been collected, nor of Ezra, who had a chief share in that work; and there is nothing improbable in the supposition that Nehemiah, as head of the state, should have given orders and taken measures for the better preservation of such remaining sacred books as were in the scribes' hands.

*THE CHIEF HISTORICAL BOOKS* were by that time written, as well as the greatest part of the prophetic books; and precisely to such books the attention of the thinking part of the nation would be turned for knowledge of the past history, and for instruction and consolation in their present position. Accordingly, we find that the books which, in the Hebrew Bible, immediately follow the Pentateuch, are the books of Joshua, Judges, Samuel, and Kings, which give a connected history of the nation from the death of Moses to the Babylonian Captivity, and all the books which we call prophetic, with the exception of Daniel.

*THE TITLE "PROPHETS"* is given to this whole addition, the historical books being written in a prophetic spirit, and presumably by prophetic men; but we have no precise notice of the circumstances under which the addition was made. It must have been after the time of Malachi (who was somewhat later than Nehemiah), and probably a considerable time later, and when there was no longer any hope of other prophetic books being written. At all events the earliest available notices on the subject speak of the Law and the Prophets together, or give clear indication that the prophetic books were then in the Canon. Thus Jesus Sirach (somewhere about 200 B.C.), author of the apocryphal work generally known as Ecclesiasticus, speaks in one place (ch. 49. 10) of the "twelve prophets" (usually called the minor prophets) in such a way as to leave no doubt that these twelve writings were then, as they have continued to be, classed together; and his grandson (about 132 B.C.), who translated the work into Greek, speaks of his grandfather being familiar with "the Law and the Prophets, and the other books which follow them." After a time, though it is impossible to fix a date for the beginning of the practice, it was customary to read parts of the prophetic Scriptures in the stated worship, a section being assigned to accompany the lesson of the Law for the day.

*COMPLETION OF THE CANON.*—Still less is it possible to determine the time when the last addition was made to Scripture, and the Canon closed. After the Law and the Prophets there remained a considerable number of books, some

of which are certainly earlier in date than some of the books that had been included. It is most probable that some of the Psalms at least had been in use in the public worship from the time of the return from Babylon; and parts, at all events, of the books of Ezra and Nehemiah come from the hands of the men whose names they bear.

**THE REMAINING BOOKS**, however, have a more diversified character than either of the classes of Law and Prophecy, and they have never received a more definite designation than *Ketubim*, or "writings," and we usually apply to them the equivalent Greek name of *Hagiographa*, or Sacred Writings. In similar general terms we have seen them already referred to in the book of Ecclesiastians as "the other books that follow" the Law and the Prophets, or simply as "the rest of the books." In the epistle prefixed to 2 Maccabees, by "the things of David" are undoubtedly meant the Psalms, while "epistles of kings concerning holy gifts" may be those decrees of the Persian kings relating to the return of the Jews to Jerusalem, which are found contained in the books of Ezra and Nehemiah.

**NO FORMAL ACT** by which the Canon was declared closed is recorded in history, but by the time of the New Testament there is no room to doubt that it had been long complete in the form in which we now have it. The references to "Scripture" are so frequent and so positive that we cannot believe there was any uncertainty as to what was authoritative Scripture; and the threefold arrangement of the Canon seems plainly indicated in the reference by the risen Saviour to all things which are written "in the law of Moses and the prophets and the psalms concerning" Himself; for the Psalms is the first book in the third division of the Hebrew Bible. Josephus, also, the historian of the Jews, who was born about 37 A.D., has a remarkable and very decisive passage (*Contra Apionem*, i. 8), in which he gives the number of the sacred books of the Jews, the latest of which he says was written in the time of King Artaxerxes (the Ahasuerus of the book of Esther); and as a proof of the regard in which they were held says, "Although so great an interval of time has now passed, not a soul has ventured to add or to remove or to alter a syllable, and it is the instinct of every Jew, from the day of his birth, to consider these Scriptures as the teaching of God, to abide by them, and, if need be, cheerfully to lay down his life in their behalf." The description he gives of the books shows plainly that the books were those now in the Canon; and we must take his declaration as an evidence of the high regard paid to them in his day, — a regard based on conviction of their high antiquity and inspired character.

**DISPUTED BOOKS**.—Some have been inclined to place the final closing of the Canon at a still later date; because the Talmud relates discussions that took place regarding certain books, discussions which were only set at rest by a council at Jamnia about the beginning of the second century. The books disputed were chiefly Ezekiel, Ecclesiastes, The Song of Songs, and Esther, but the discussions turned upon the teaching of these books, as to whether it was in harmony with the Law. The question, in fact, was whether the books *ought* to be in the Canon, though there can be no doubt that by that time they were already included. The council of Jamnia neither added nor removed any books, but simply gave official declaration to a fact which had long before been accomplished.

**ARRANGEMENT OF THE CANON**.—The Hebrew Canon, thus completed, is arranged in three great divisions, marking the three stages by which the collection assumed its final form, *viz.* Law, Prophets, and Writings (or *Hagiographa*), as explained above. The total number of books, according to the Jewish enumeration, is

twenty-four, so that the whole Hebrew Bible is sometimes spoken of as "the four and twenty." The divisions and the enumeration are exhibited in the following table:—

	Books.
I. Law, <i>i.e.</i> the Pentateuch, or five books from Genesis to Deuteronomy . . . . .	5
II. Prophets—	
1. Former prophets: Joshua, Judges, Samuel, Kings . . . . .	4
2. Latter prophets: Isaiah, Jeremiah, Ezekiel, and the Twelve . . . . .	4
III. Writings—	
1. Three poetical books: Psalms, Proverbs, Job . . . . .	3
2. Five rolls: Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther . . . . .	5
3. Three books: Daniel, Ezra-Nehemiah, Chronicles . . . . .	3
	<hr/> 24

There are several things to be noted in this table.

The "former prophets" are so called simply from their position, not from any assumption of their date. As already explained, they are historical books; and it is to be noted that Samuel and Kings are reckoned each as one book; for these books, as well as Chronicles and Ezra-Nehemiah, were not divided by the Jews till the sixteenth Christian century.

Among the latter prophets, the "Twelve," which are now usually termed minor prophets, have always gone together and been reckoned as one book, owing to their limited compass, which admitted of their being written on one roll.

The three books, Psalms, Proverbs, and Job, are taken together and provided with a special system of accentual marks for cantillation. It is misleading to speak of them as the poetical books, for some of the other books, *e.g.* The Song of Songs and Lamentations, have an equal claim to the title, and many portions of the prophetic books are in the form of poetry.

The "five rolls" are so denominated because each was written on a roll by itself, and they came to be associated with, and publicly read at, five great sacred seasons. The Song of Songs was read at the Passover, because it was allegorically interpreted as relating to the Exodus; Ruth, because it makes special mention of the harvest-field, was read at Pentecost, the harvest feast; Lamentations is associated with the destruction of Jerusalem, and is read on the anniversary of that black day in the calendar, the ninth day of the month Ab; Ecclesiastes is associated with the Feast of Tabernacles, the most joyous of all the Jewish festivals, because the book enjoins the thankful enjoyment of life; and Esther, of course, is read at the Feast of Purim, the origin of which it explains.

Daniel, though a prophetic, or rather apocalyptic book, does not come with the other prophets; the most probable explanation being that it did not exist, at least in its present form, when the other prophetic books were included in the Canon.

**THE OLD TESTAMENT AS THE WORD OF GOD**.—The arrangement and divisions of the Old Testament Canon bear witness to the manner in which the books have been brought together at successive stages. Yet the arrangement is neither fortuitous nor arbitrary. A certain method and system are observable, just because the books are the record of a definite plan and scheme. The law-books exhibit the fundamental covenant, with its legal sanctions and conditions, whereby Israel was set apart and kept apart for the execution of the divine pur-

pose. The prophets exhibit the unfolding of the purpose in the history, and emphasize the spiritual aspect and abiding conditions of the covenant. And the Writings, in various tones, reproduce, as in the Psalms, the answer of the human soul to God's voice, or, as in Proverbs and Job, the questionings and reasonings of the spirit as it turns its regard inwards upon itself.

**THE BOOKS ARE MANIFESTED** in their literary forms, diversified in their subjects; yet united they form a divine revelation, and are appropriately enough described as the Word of God. Not in the sense that every verse and every sentence is like an oracle proclaimed from heaven, in such a way, *e.g.* as the Mohammedans regard their Koran; for the folly of man is allowed to speak in its pages as well as the wisdom of God, and there is the fullest record of human perversity as well as the clearest expression of divine goodness and justice. It is not in the individual words and phrases that the value of these books lies as a revelation: it is in the continuity and connection of the whole.

**THE CONNECTING LINK** is the history, and each division of the Canon has its historical books, carrying on the record of God's dealings, and unfolding the fulfilment of His purpose of redemption. He speaks through the words of His servants, but He speaks also through the

falls and sins of His people. The Bible is not only a revelation of God's will to man, but it is a record of God's dealing with man for the execution of the work of salvation; and so the whole Word of God in the Old Testament is fully fulfilled and only fulfilled in the Word made flesh, who came not only to reveal the Father, but to bring men back to His love. Hence our Lord and the apostles perceived everywhere in the Old Testament, in its types and sacrifices, in its prophecies and history, in the fervent breathings of its psalms, in the visions of its seers, foreshadowings of the days of the Son of Man, glimpses of a glory that is yet to be revealed.

**ALL THE BOOKS** of the Old Testament, with very few exceptions, are quoted directly or referred to in the New Testament: certainly there are quotations from, or references to, every group of books in the Canon; which thus receives from our Lord and His apostles the highest sanction. And just as we welcome the more warmly an acquaintance who has been introduced to us by our best friend, so the Old Testament becomes luminous and precious to us from its "introduction" by Christ, who opened the understandings of His disciples to understand the Scriptures, and showed them how all things written in the Law and the Prophets and the Psalms were fulfilled in Himself.

## TRANSMISSION OF THE OLD TESTAMENT.

It is of great importance and interest to know in what way the texts of these ancient documents have been handed down, and to be assured that they have been preserved free from corruption. We have now, therefore, to glance briefly at the history of the Canon till it appeared in the form of the modern printed Hebrew Bible.

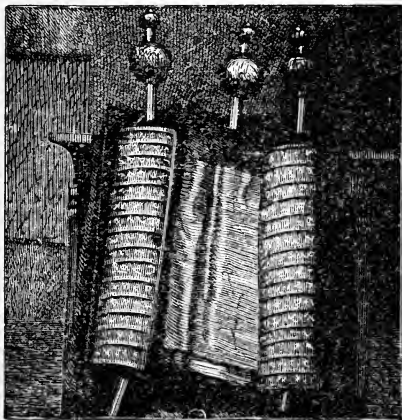
**ORIGINAL APPEARANCE OF THE BOOKS.**—From notices in the Old Testament

and the Siloam inscription exemplify. [See **LANGUAGE OF THE OLD TESTAMENT**, p. 22.] In this character the Samaritans must have received the Law, for their writing is a modified form of the older script, which, however, among the Jews gave place to the square character soon after the return from exile.

**THE WORK OF THE SCRIBES**, among other things, was to transcribe from the old character into the new such books as were written in the former, and to multiply copies of the books that were treasured as sacred. The delicacy of this task will be appreciated when we reflect upon the condition of the texts and the dangers of error. Hebrew writing originally was a kind of shorthand, in which only the consonants of the words were written, the vowels being supplied by the reader. In such a mode of writing it is evident that the single word is not by itself the unit of sense, for the same combination of consonants may be pronounced differently. Thus, to take an English example, the consonants BRD may be read, *bird, bard, broad, bread, etc.*, and the appropriate pronunciation must in each case be determined by the context.

**THE DANGER** in copying such a text was that the mind of the scribe would be continually engaged on the sense while his hand and eye were engaged on the form, or else that he would slavishly copy the letters without regarding the sense; and on either hand there was the risk of mistake. For several of the letters in both scripts closely resembled one another; and when the context did not furnish a clue to the sense, as in the letters of a proper name, a mistake might easily be made. For example, the name Heleb occurs in 2 Sam. 23. 29, but the name of the same person is given in 1 Chr. 11. 30 as Heled, the letters B and D in the old script being very much alike in appearance.

**OTHER RISKS** which were possible were: the joining of one letter of a word to the close or the beginning of another, a thing likely to occur when there was no system of punctuation, nor clear spacing between words; the omission of a word or phrase by a fault of the eye, and other



PARCHMENT ROLLS.

we learn that the Jews wrote their books with ink on skin or parchment rolls. And it may be taken as certain that up to the time of the Babylonian exile, at least, the character used was not the so-called *square* character now in use, but the old form of script, such as the Moabite stone



accidents to which manuscripts are always liable. Hence the office of the scribe was a laborious and responsible one, for which special rules of a most detailed description were devised; every expedient being resorted to, in order that the copies of the sacred books should be handed on without corruption.

**THE MASSORETIC TEXT.**—Since so much had to be read into the bare consonantal text to give the correct sense, the tradition of the accepted reading was kept alive among the learned men who busied themselves with the preservation of the books. These men came to be known as the “masters of the tradition,” and as the Hebrew word they used for tradition is *Massora*, we speak of them as the *Massoretes*. Besides keeping alive and handing on the vocal reading, they took great pains that the texts should be kept entire, for this purpose counting up the number of words, and even the number of letters, in the different books, noting expressions that occurred but once or rarely, drawing attention to peculiar modes of writing and the like. These notes were sometimes written partly at the foot or on the margins of the pages, partly embodied in tables by themselves; and the whole of this material is spoken of as the *Massora*.

**ONE THING** the Massoretes did which has been of special value in the transmission of the text. They devised a system of notation, which, without interfering with the traditional consonantal text, indicates precisely the mode in which the text was to be pronounced. These symbols are known as the vowel-points. They are a series of dots and strokes placed above, below, or in the heart of the consonants, and denoting precisely how the words were read by the scholars of the time. But they are regarded as forming no part of the sacred text, and the Pentateuch rolls which are used in the Synagogue are written in the bare consonants as originally received. Closely connected with the vowel system is the system of accents, which indicate the manner in which the words and clauses were separated or conjoined, and also form a kind of musical notation, according to which the Scriptures are to be melodiously recited. The text, with this array of symbols, is called the Massoretic text; and it gives us what was the traditional reading at the time the work was accomplished.

**THE VALUE** of the Massoretic text may be estimated by the labor and care it exhibits. A work of the kind described was necessarily a gradual and protracted one, and the Massoretic text, with all its equipment, cannot be placed earlier than the seventh century of the Christian era. But just because it was a protracted work it gives us a tradition reaching back to a much earlier time; and though we are inclined to pity or to blame the Jews for their slavish adherence to the “traditions of the elders” in matters of the Law, it is a cause of thankfulness that, in the handing down of the text, they did not allow themselves to deviate in the smallest details from what they had received. There remain in the text, as they have handed it down, evident indications of what had been slips of the pen or mistakes of the eye of the transcribers, but the Massoretes allowed even these to stand, contenting themselves with drawing attention to their presence rather than alter by “one jot or tittle” the sacred books which were before them.

**MANUSCRIPTS** of an earlier date than the Massoretic text unfortunately we do not possess. Had such existed, they would have enabled us to compare the text of the Massoretes with the older transcripts on which they worked. It

would seem, however, that when the text was finally agreed upon and fixed, the older documents were either deliberately destroyed or allowed to perish by neglect. The fact remains that the oldest manuscripts of the Hebrew books known to be in existence date from about two centuries after the completion of the work of the Massoretes, and are simply examples of their text.

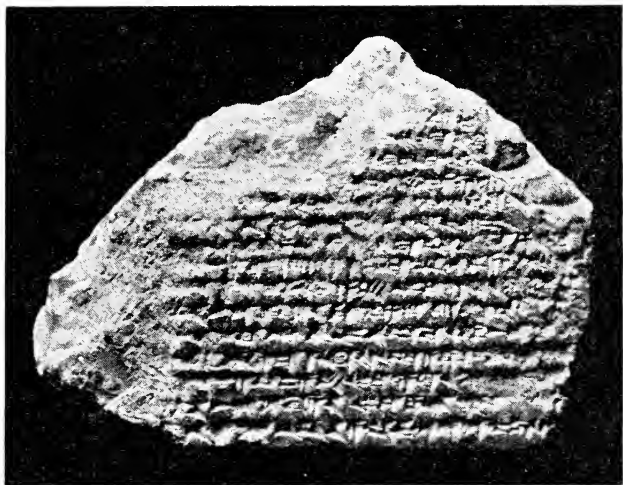
**THE VERSIONS**, however, make up for the manuscripts. [See pp. 28, 29.] Long before the vowel system of the Massoretes was elaborated, translations had been made from the bare consonantal text, and a study of these versions enables us to infer what was the condition of the Hebrew text at the time the translations were made, and the sense in which the texts were read. The most valuable of these for comparative purposes is the Septuagint [see p. 29], which was begun at Alexandria in the reign of Ptolemy Philadelphus (284-246 B.C.). Making allowance for errors of transcribers and mistakes of translators, we may conclude that the Hebrew text of most of the books, at all events, was substantially the same as that preserved by the Massoretes, and that it was, on the whole, understood by the translators in the sense in which the Massoretes have presented it.

**VARIOUS READINGS**, of course, were bound to occur for many reasons. The possibility of reading the same consonants with different sets of vowels was one fertile cause, an example of which will illustrate the matter. In Gen. 47. 31, it is said that “Israel bowed himself upon the bed’s head;” but the writer of the Epistle to the Hebrews (11. 21) quoting, as New Testament writers were in the habit of doing, from the Greek translation then current, in referring to the same incident says, he “worshipped [leaning] upon the top of his staff.” In the unpointed Hebrew the three letters MTH represent a word which the Massoretes pronounced *mittah*, meaning a bed—while the Septuagint translators read it as *matteh*, a staff.

**THE RECEIVED TEXT.**—The text which is found in the modern printed Hebrew Bibles is that of the Massoretes; and it is accepted by Jews and Christians alike as faithfully representing the work of these ancient scholars. Of recent years there has been a revived study of the *Massora*; and scholars, from the notes and writings left by the Massoretic authorities, have been able to note inaccuracies which had crept into the printed texts and been perpetuated. These corrections, however, are in the field of the niceties of the vocalization and accentuation of the language, and do not affect the substance or meaning of the books.

It has frequently been urged that scholars should not be content with a simple acceptance of the Massoretic text; but that, aided by the versions and by critical appliances, an attempt should be made to get behind it and restore a more accurate approximation to the original autographs. The task, however, is a much more serious one than that of revising the *textus receptus* of the New Testament, where manuscripts of a high antiquity come to the critic’s aid. For this reason the revisers of the Authorized Version “thought it most prudent,” as they say in their preface, “to adopt the Massoretic text as the basis of their work, and to depart from it, as the authorized translators had done, only in exceptional cases.” Where the Massoretic text itself offered alternative readings, the revisers have exercised their own judgment in selecting; and “in some few instances of extreme difficulty a reading has been adopted on the authority of the ancient versions, and the departure from the Massoretic text recorded in the margin.”





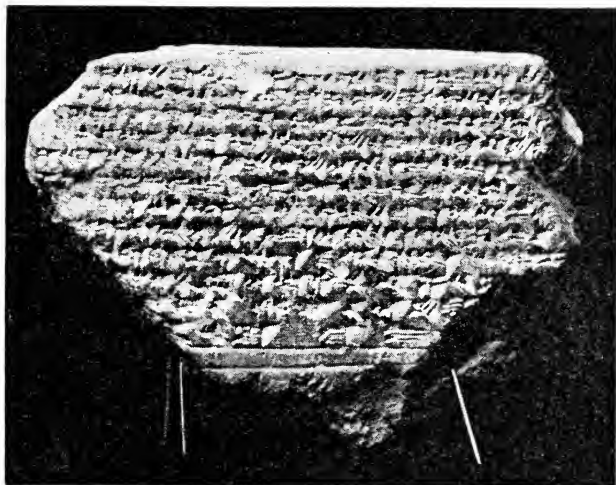
OBVERSE OF AN UNBALED BABYLONIAN TABLET,  
Mentioning Dûr-makh-ilāni, son of Eri-Aku, probably ARIÖCH, king of  
Ellasar; Tudkhula, probably TIDAL, king of nations; and Kudur-Lagamar,  
king of Elam, probably CHEDORLAOMER, king of Elam.

Now in the British Museum.

(From a Photograph.)

Gen. 14. 1.

EDGE OF THE SAME,  
Showing the characters  
“-Aku” (the last two  
characters of Ariocho)  
written “round the  
corner,” in continua-  
tion of line 9.



REVERSE OF THE ABOVE.

## THE DIVINE LIBRARY OF THE OLD TESTAMENT.

We have seen by what processes the books of the Old Testament have been brought together, and how the Canon as a whole has been preserved. The three divisions indicate the order in which the collection took place. The order in which the several books were composed is another question. The whole collection now lies before us—in whatever order the books may be arranged—forming a library of sacred literature, piously preserved by the Jews, and received by the Christian church as part of Holy Scripture. A glance at the collection as a whole reveals some outstanding characteristics which it may be profitable to note.

**VARIETY OF CONTENTS.**—The subjects with which the books deal are most diversified. There is history going back to primeval times, and coming down to the period after the return from the exile. There is law, in its higher moral aspects, and in its minutest details, bearing upon daily life and religious ceremony. There is prophecy, ever insisting on the justice and faithfulness of God, re-affirming His covenant relation to Israel, and reaching forth to issues affecting the whole human race. And there is the outpouring of the religious spirit in sacred poetry, and its reflections on the dealings of Providence with a world full of evil. And the remarkable thing is that these elements do not present themselves in such sharp isolation that we can classify the books satisfactorily according to their subjects. The law-books are full of history; the historical books contain prophecy; the prophetic books need to be read in connection with the history; poetry is not confined to special books, and speculation assumes poetical forms.

**DIVERSITY OF STYLE.**—In keeping with the variety of contents may be observed a diversity of style, each subject exhibiting a vocabulary and diction suitable to itself, and each writer characterized by his own style. There is the stiff formal sententiousness of the law, the simple but flowing style of narrative, the lofty strain of the prophets, sometimes hurried away by the rapidity of their own thoughts, at other times rapt into the noblest poetry in their anticipations of future glory. The Psalter is a harp of many strings, now pathetic and plaintive, again joyously jubilant; and the speculative books search out new modes of expression, or coin new words to express the new ideas with which they struggle.

**DIFFERENCE OF DATE.**—Some of these books, or parts of them at least, go back to the very earliest time at which literary activity was in exercise in Israel, and may even have been handed down orally before being committed to writing. Of many of them the precise date cannot be determined, and in some books early and late matters are found side by side. But they extend over the whole field of Old Testament history from the early days of Moses to a considerable time after Ezra and Nehemiah; and no age during this period is without its contributions to this literature. Could we arrange the compositions in the order in which they were produced, it would be very different from that in which they appear in the Canon. But even if this were possible, the result, however interesting to the student of literature, would not only separate what is united by affinity of subject but would obliterate to a great extent the unity in which the whole is bound together.

**UNIFORMITY IN LANGUAGE.**—Yet with all this diversity there is a striking uniformity. The language itself does not exhibit marked phases, like other languages, falling into dialects and historical periods. The Hebrew of the earliest writings is substantially the same as that

of the later books. No doubt there are varieties of style and expression, to be explained by the personality of the writer, the subject treated, or the locality of the writing; but there are no distinct dialects. Only in the very latest books are there signs of decay, but these are slight compared with the change to Aramaic, which came to be the spoken language of the Jews in later time, and of which the canonical books contain examples. [See LANGUAGE, p. 22.] In all probability the work of the Massoretes tended in some degree to obliterate shades of difference which may have existed in the original autographs; yet it must be concluded that at an early time the language stereotyped itself and assumed a fixity which it preserved to the end—a proof, it may be, that the people early possessed documents of an authoritative character.

**UNIFORMITY OF TONE.**—So also, with all the diversity of individual style and subject, and with a marked advance in the ideas and a widening of the horizon of the writers, there is a singular permanency and consistency in the presentation of the great fundamental truths which the Old Testament embodies. The weakness and sinfulness of man, the holiness and righteousness of God, the grace of God as the source of all blessing, the rule of God as the law of the universe, the faithfulness of God as the pledge of all good—these are so engrained in the whole texture of the Old Testament that it is difficult to fix a date at which they were first recognized; and the relations of these truths to one another are the hinges on which the whole of the revelation turns. The manifestation of them in the history of Israel is the connecting bond between all the books, the whole constituting the record of the first stages in the work of redemption.

**THE ARRANGEMENT OF THE BOOKS** deserves attention in this connection. Although the position of a book in the Canon does not, as has been already said, guarantee the relative date of its composition, nor even mark strictly its relative place in the history of which it forms a part, yet the arrangement corresponds in a general way with the march of the history. The Pentateuch starts with primitive times, and the succeeding historical books continue the history to the Exile. The three great prophets Isaiah, Jeremiah, and Ezekiel stand in the historical order of their appearance, and though the precise chronological order may not have been maintained among the "Twelve," yet here also early books stand early, and the latest of them come last. And in the third division of the Canon there is a preponderance of late or post-Exilian compositions.

**THE PROGRESSION** of the revelation, moreover, underlies the order of the books. The Law-books exhibit the choosing and preparation of a select people, and the covenant relation in which they were placed. The historical books show how this relation was in history ignored or falsified on the human side; and the prophetic books are ever holding it up as an ideal, exhibiting its divine side and its educational meaning. And then the Psalms, in particular, and the wisdom books also, show the highest point that was attained in Israel in the assimilation and exemplification of the religion as founded in the Law and enforced in the Prophets. By the experience of failure and the collapse of external supports, as well as by the positive teaching of prophetic men, the whole of the older economy was made preparatory to a better dispensation.

**THE GROUPING** of the books within the various divisions of the Canon should be observed. In some cases this has proceeded on

arbitrary or artificial lines. The "twelve" prophets have from earliest times been grouped together, although some of them are probably earlier than the greater prophets which stand before them. And, though in a general way a chronological order of the twelve has been observed, this order is not by any means to be taken as holding in individual cases. Still more arbitrary has been the placing of the "five rolls" together, irrespective of their connection with other books. Thus the book of Ruth is separated from Judges, and the book of Lamentations from Jeremiah; and our version does well to place them as it has done. In other cases, however, the grouping of the books not only corresponds with the coherence of the subject, but has actually arisen out of a substantial affinity of the original literary materials. The two books of Samuel are not two independent compositions placed together, but are simply two parts of one whole. So are the books of Kings; and these again appropriately follow the books of Samuel, not only as the natural continuation of the history, but as being based on the same or the same kind of original materials.

**THE PENTATEUCH** is the best example of what has just been said. The five books of which it is composed are parts of one complex whole; and so they are called by the Jews the five-fifths of the Law, each of them being individually spoken of as a fifth. It is no doubt true that each of these parts may be read separately and has its individual characteristics. Thus, Genesis is mainly narrative, Leviticus is almost entirely legal, Deuteronomy is hortatory in tone and legal in contents, while Exodus and Numbers are partly historical and partly legislative. Yet they are a connected series, following the historical order of the events, and dependent one upon another. And not only so, but there are literary and other features of one book which are found in others, underlying strata, so to speak, running in parallel lines through the whole, showing that the several books have one connecting conception, and that the whole must be taken together. In other words, we have not five separate independent works, but one great work divided into five. The critical work of detecting and classifying these features, while it throws light upon the literary history of the books, should tend to strengthen our belief in the credibility, and our estimate of the value, of the books, by bringing the different "sources" as so many different witnesses in their favor.

**THE AUTHORSHIP** of many of these books remains unknown, or can, at most, only be conjectured with varying probability. If we question the books themselves on the subject, it will be found that many of them refuse to give any clear indication of the writers from whose hands they came. The prophetic books, indeed, for the most part bear the names of the men whose words they contain, although, even here, the writers of the books may not have been throughout the speakers of the words. Jeremiah, we

know, was indebted to his friend Baruch for help in putting down his prophecies (Jer. 36), and a similar thing may have been the case with others. And, not to speak of Job, Ecclesiastes, etc., the whole of the historical books from Joshua to Esther are entirely anonymous, if we except portions of Ezra and Nehemiah, and in regard to most of them it is certain that different materials have been united by editorial hands. Accordingly, there have been endless discussions, and the most diverse opinions have been held, as to the authorship of many books or parts of books in the Canon, so that certainty on the subject seems out of the question. The authorship of the Pentateuch has been the subject of the most keen and even bitter controversy, for a special reason. Moses occupies so prominent a position in the history of these books, and it is so expressly mentioned in several places that he wrote the Law at the Divine command, that, as the terms *Law* and *Pentateuch* came to be synonymous, the whole of these books came to be regarded as his composition, and to deny this was regarded as tantamount to a denial of his legislative work. It is, however, important to distinguish between the position of Moses in history and the literary process through which the law-books may have come into their present form, and, in general, not to assume on this subject more than the books themselves state or warrant. It is nowhere stated in Scripture that Moses wrote the whole of the Pentateuch, and it is undeniable that some things, at all events, contained in these books did not come from his hand. The books, indeed, in many literary features resemble the succeeding historical books, which are composed of different materials. At the same time, the unique position of Moses at the head of the people, the distinct and reiterated statements that he was a writer as well as a leader, and the unvarying association of his name with the Law, are sufficient justification for calling the Pentateuch the books of Moses. They may have passed through various modifications before they attained their present form, but they are to be accepted as honest and unprejudiced records; and the events in which Moses was concerned may be taken as vouched for by his authority. The position of certain modern critics that Moses wrote no part of the Pentateuch, or even did not sustain the office of law-giver which the books assign to him, has no support in the books of the Old Testament, and can only be maintained by an arbitrary and violent treatment of the documents. For the rest, the anonymity of the historical books rather enhances than detracts from their value. They come to us with the sanction of public acknowledgment. The writers evidently have put down what was matter of common knowledge and credence; they write as men whose judgments will be confirmed by the general conscience, and whose statements of fact will not be disputed. The books are not private compositions, but the public testimony of the nation.

## THE BOOK OF GENESIS.

**THE NAME** *Genesis* is Greek, meaning genealogy, and has been, not inaptly, applied to the opening book of the Bible, which begins with the generations (or origins) of the heaven and the earth, and traces from its source the genealogy of the chosen people. In the Hebrew Bible the book bears no title, but is simply indicated, like the other books of the Pentateuch, by its opening word "In the beginning." In Jewish literature, where a more precise indication is to be given of its contents, it is sometimes called "The book of Creation."

**CONTENTS.**—It is evident from the first glance that the book is designed to be the first book in the collection. It goes back to the earliest possible commencement, "the beginning," when God created the heavens and the earth; and it indicates at its close that it is the opening of a long history which is to follow. And as the whole Old Testament is the national religious literature of the people of Israel, this first book is obviously intended to trace the history from its source. All the nations of the world that have become historical have asked

themselves whence they came, and have given various answers to the question as to the origin of all things. The book of Genesis, looked at by itself, may be regarded as the Scripture answer to such questions. The main purpose is to trace the history of Israel from its source; and to do this the narrative begins with the source of all things. Thus there are these two main parts into which the book divides itself:—

1. *Primeval History*, extending to the end of chap. 11. In this part, after an account of the origin of the world and of the human race (1, 2), we are told of the entrance of sin (3, 4), the spread of mankind, and the prevalence of evil, which is punished by the judgment of the flood (5 to 8.14). Then comes the peopling of the world by the descendants of the three sons of Noah, followed again by the spread of evil and the dispersion of Babel (8. 15 to 11. 9), the interest being then turned to the descendants of Shem, from whom the select race of Israel is descended. And at this point begins the second part, or the—

2. *Patriarchal History*, extending to the close of the book. The call of Abram, the promise made to him, his migration into Canaan accompanied by Lot, and his movements in the land, are described at length (12. 1 to 25. 18), while the fortunes of his kindred in Mesopotamia are only noticed briefly to explain their subsequent connection with Abraham's descendants (11. 27; 22. 20-24). The less eventful life of Isaac which follows (25. 19 to 35. 29) is chiefly taken up with the display of character and the choice of life of his two more energetic sons, Esau and Jacob. The latter, after the death of their father, becomes the prominent character in the narrative, which is henceforth occupied entirely with him and his descendants, particularly with Joseph (37-50).

*PLAN.*—The foregoing sketch of the contents already indicates the plan of the book, which is more clearly observable than in some of the books that immediately follow. The progression of the narrative is marked by the recurrence of the expression "these are the generations" (or genealogies), which occurs ten times in the book, as the transition is made to a new subject or character. Thus we have the genealogies of:—

The heavens and the earth (2. 4).	Terah (11. 27).
Adam (5. 1).	Ishmael (25. 12).
Noah (6. 9).	Isaac (25. 19).
Sons of Noah (10. 1).	Esau (36. 1, 9).
Shem (11. 10).	Jacob (37. 2).

But the literary form is not so striking as the *inner plan*, which evidently is to exhibit the election and preparation of a special people for a great purpose. In pursuance of this plan the writer goes back to the very beginning of things, and as he comes down the course of history we see how he singles out the righteous in their generation, and contracts his regard from time to time, till he confines himself entirely to the sons of Jacob. Adam, Noah, Abraham, Isaac, and Jacob mark the five great stages of progress; and the dropping of other names, as soon as they fall out of the line of the onward march, is as remarkable as the increasing clearness of the purpose that is to be served by the family that comes to the front. The first part of the book is essentially and purposely introductory to the second; there is an internal unity in the whole.

*TOPE.*—Very different in tone is the simple narrative of Genesis from the traditions and legends which other nations have given in regard to the origins of things and the beginnings of

their own history. The book begins with God, and the whole history is viewed in its relation to His purposes. The first verse is in sharp contrast to the polytheistic cosmogonies of ancient nations; and the primeval characters and early patriarchs are no mythical heroes, half human, half divine; their lives are related in sober simplicity, without palliation of their weaknesses or aggrandizement of their virtues. To "walk with God," to "believe in God," to "obey God," are to this historian the highest commendation; this is the nobility of character, and not military exploits or superhuman feats. Builders of cities and founders of empires are dismissed in a word, while the attention fondly lingers on plain men dwelling in tents. And it is not to satisfy antiquarian curiosity that mention is made of nations and individuals other than Israel; it is to show how the whole world is subservient to the rule of Israel's God, and even the wickedness of man made to redound to the glory of God. In a word, we have not here a collection of old-world stories and folk-lore, but we have a deliberate writing of sacred history.

*CREDIBILITY.*—The purpose and point of view of the book should be borne in mind in estimating its statements on subjects which are not an essential part of that purpose. The book was written for Israelite readers, for the common people, and had to be written in terms which they could understand. It was not written to instruct them in geology or astronomy; so far as it deals with the origin of the world, its main purpose is to assert that all things came from God, to start with the lofty view of His almighty power and providence. The book of nature is laid open before man, and he is left by the slow process of reason and research to discover its modes of working. But the knowledge of God Himself is made known to man, and it is the world as made by God and guided and governed by Him that Scripture deals with. To have given an account of creation and the universe in the language of modern science would have been to speak for the time in an unknown tongue. At the same time, the cosmogony of Genesis, while a perfect contrast to the heathen cosmogonies in its spiritual tone, may be confidently declared to come nearer in scientific precision to the results of modern conclusions than any of them. There is this also to be said in regard to the accounts of primeval time, and to matters lying beyond the immediate knowledge of the writer of the book of Genesis: that, making allowance for the somewhat poetical form in which they are cast, the more our knowledge penetrates backward into antiquity, the more is the substantial accuracy of these accounts confirmed. In quite recent times, for example, discoveries have been made throwing remarkable light upon the movements related in the fourteenth chapter, and showing that the writer had accurate knowledge of the things he records.

Two things may be safely asserted—that the writer of this book is putting down in all good faith what he believed, and what was believed in his day, and that he had materials of knowledge and the possession of traditions of which we are not aware. There are evidences that the book is made up of materials drawn from different sources, as was necessary from the nature of the case. But the conscientious care with which these are preserved is an evidence both of good faith and of fidelity, and should give us the more confidence in accepting the accounts of times which lie too far back for us to be able to check them by independent witnesses.

# MONUMENTAL TESTIMONY TO THE OLD TESTAMENT.

BY PROFESSOR A. H. SAYCE, LL.D.

## PART I.

**CREATION.**—Cuneiform tablets have been discovered which give the different accounts of the Creation current in Babylonia. One of them, in the form of a long poem, resembles in many respects the account in the first chapter

of Genesis. It commences with the statement that "in the beginning" all was a chaos of waters, called the deep (*Tiamat*, the Heb. *tehom*). Then the Upper and Lower Firmaments were created, and the gods came into



DEFEAT OF A FABULOUS MONSTER, THE DRAGON TIAMAT, THE PERSONIFICATION OF EVIL, BY THE GOD OF LIGHT, BEL-MERODACH.

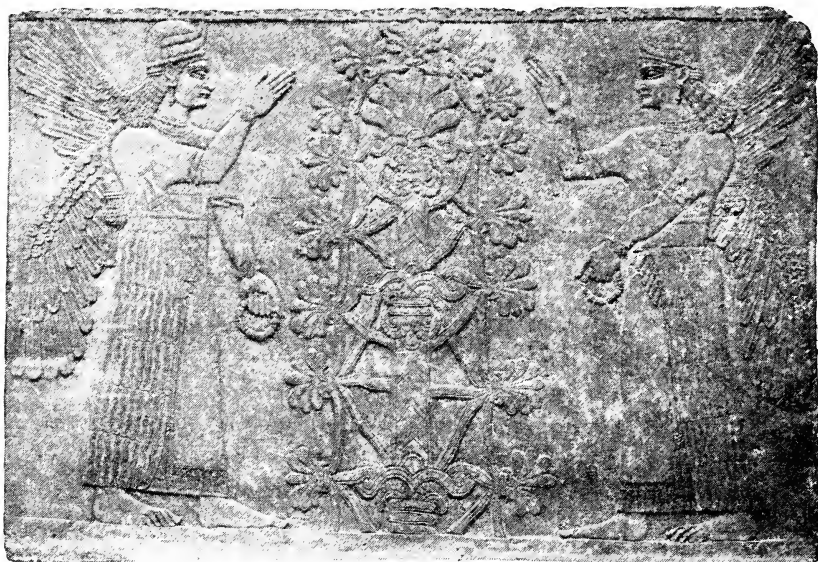
(From a Photograph of Sculpture from the Walls of the Palace of Assur-nazir-pal, King of Assyria, in the British Museum.)  
Brought from Calah (Nimrud). Damaged by fire.

existence. After that comes a long account of the struggle between Bel-Merodach and the "Dragon" of chaos, or Tiamat, "the serpent of evil," with her allies, the forces of anarchy and darkness. It ended in the victory of the god of light, who thereupon created the present world by the power of his "word." The fifth tablet or book of the poem describes the appointment of the heavenly bodies for signs and seasons, and the sixth (or perhaps the seventh) the creation of animals and reptiles. The latter part of the poem, in which the creation of man was doubtless described, has not yet been recovered. But we learn from other texts that man was regarded as having been formed out of the "dust" of the ground.

**THE SABBATH.**—The Babylonians observed a day of rest, which is called Sabattu and described as "a day of rest for the heart." On it, it was forbidden to eat cooked meat, to put on fresh clothes, to offer sacrifices, to ride in a chariot, etc. The Sabattu fell on the 7th, 14th,

19th, 21st, and 28th days of the month. As the months were lunar, the 19th day was the 49th day, or the 7th week, from the 1st of the preceding month. In the fifth book of the Babylonian account of the Creation, the Creator is made to say to the moon: "On the 7th day halve thy disk; stand upright on the Sabbath (*Sabattu*) with the first half of it."

**GARDEN OF EDEN.**—The "plain" of Babylonia was called Edin in the ancient Sumerian language of the country, and the word was adopted by the Semitic Babylonians in the form of Edinn. The Persian Gulf was regarded as a river, called the Nâr Marratu, or "Salt River;" and as the Euphrates, Tigris, Kerkha, and Karun flowed into it by separate mouths in the early days of Babylonian civilization, the tide caused these mouths to be also considered "heads." The Euphrates was the Sumerian Pura or "Water," which became Purat (Heb. *Perath*) in Semitic Babylonian, the Greek name Euphrates coming through the Persian Ufratu.



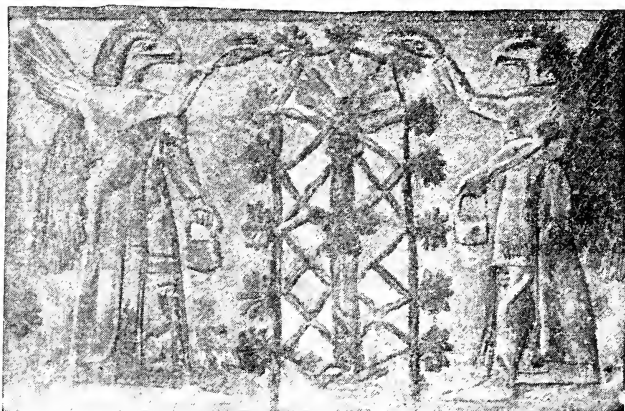
SACRED TREE, WITH CHERUBS ON EITHER SIDE.

(Photographed from Sculptures in the British Museum.)

Hiddekel is Idikla, the Sumerian name of the Tigris. The early seaport of Babylonia was Eridu, "the good city," which originally stood on the coast, though, owing to the silting up of the sand, it is now nearly 100 miles distant from the sea. Eridu was the chief centre of primitive Babylonian religion and culture, and in its neighborhood was a garden, wherein, "in a holy place," according to an ancient poem, was a mysterious tree whose roots were planted in the "deep," while its branches reached to heaven. The tree of life is often represented

in Assyrian sculptures between two winged cherubim who have sometimes the heads of eagles, sometimes of men, and sometimes stand, sometimes kneel. Eri-Aku or Arioeh (Gen. 14. 1) calls himself "the executor of the oracle of the holy tree of Eridu." In Sumerian, wine was called *ges-din*, "the draught of life." A second tree is mentioned in early Babylonian hymns on whose heart the name of the god of wisdom is said to be inscribed.

**THE DELUGE.**—In 1872 George Smith discovered the Babylonian account of the deluge,



SACRED TREE, WITH EAGLE-HEADED DEITIES.

(Photographed from Sculptures in the British Museum.)





ACCOUNT OF THE DELUGE.

From the library of Assur-bani-pal at Nineveh (668-626 B.C.). Now in British Museum.

The "Creation Series" and the "Gisdubar or Gilgamesh Series" give Babylonian and Assyrian accounts of the Creation, and the Babylonian account of the Flood, in many particulars resembling closely that given in the book of Genesis.

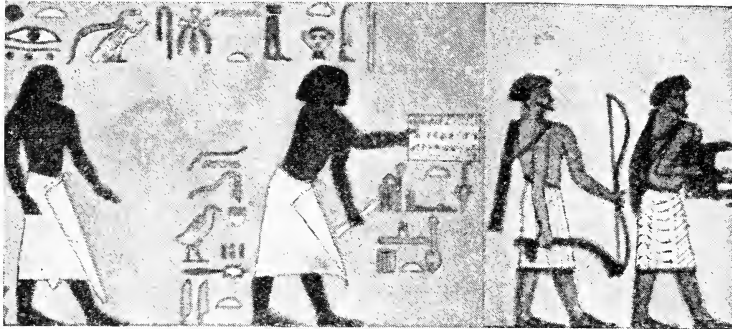
which strikingly resembles that of Genesis. It is contained in a long poem which was composed in the age of Abraham, but the Chaldean tradition of the deluge, of which the account in the poem is but one out of many, must go back to a very much earlier date. Xisuthros, the Chaldean Noah, was rescued along with his family, servants, and goods, on account of his righteousness. The god Ea warned him in a dream of the coming flood, and ordered him to build a ship, into which he should take every kind of animal so that "the seed of life" might be preserved.

The deluge lasted seven days, and all life perished except that which was in the ark. The ship or ark grounded on "the mountain of Nizir," to the north-east of Assyria. After seven days Xisuthros sent forth a dove, which "found no rest, and turned back." Then he sent forth a swallow, which also returned. Lastly he sent forth a raven, which "waded, croaked, and did not turn back." So he knew that the earth was dry, and after sending forth the animals, he built an altar on the summit of the mountain and offered sacrifice. Then "the

gods smelt the sweet savor," the goddess Istar lifted up the bow of Ann, and Bel agreed never again to send a deluge and destroy all mankind. Henceforth "the sinner" was to "bear his own sin, the evil-doer his own iniquity." Xisuthros and his wife were translated, like Enoch, and did not see death. The "bow of the deluge" is referred to in an old Babylonian hymn, the word for "bow" being the same as that used in Hebrew.

**UR OF THE CHALDEES.**—Ur, now Mugheir, was one of the chief cities of Babylonia, and was situated on the western side of the Euphrates. The name means "the city" in Babylonian. It was the seat of a dynasty of kings who reigned before the age of Abraham, and was famous for its temple of the moon-god, whose other famous temple was at Haran in Mesopotamia.

**ABRAM.**—Contract-tablets show that in the age of Abraham Canaanites—or "Amorites" as the Babylonians called them—were settled in Babylonia, and that a district outside the walls of Sippara had been assigned to them. Several of the names are distinctly Hebrew, and in



#### A SEMITIC FAMILY

Bringing gifts into Egypt in the time of Abraham.

(The inscription says the sixth year of Usertsen II., about 2400 B.C.)

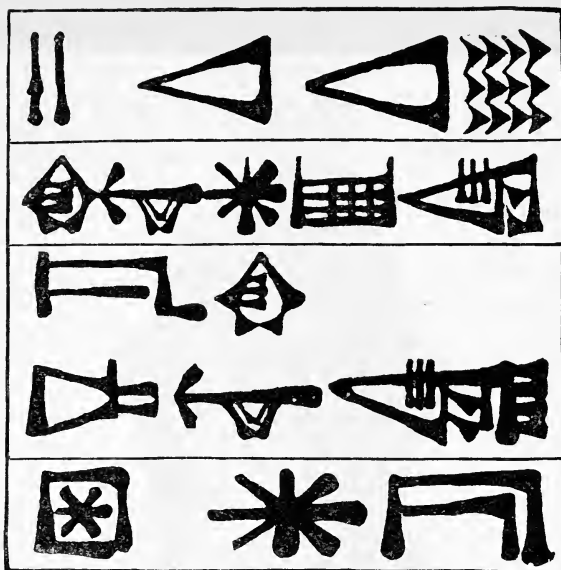
(From a tomb of the 12th century at Beni-Hassan, Upper Egypt.)

a tablet dated in the reign of the grandfather of Amraphel (Gen. 14. 1), one of the witnesses is called "the Amorite, the son of Abi-ramu," or Abram.

**CHEDORLAOMER'S CAMPAIGN.**—Many cen-

turies before the age of Abraham, Canaan and even the Sinaitic Peninsula had been conquered by Babylonian kings, and in the time of Abraham himself, Babylonia was ruled by a dynasty which claimed sovereignty over Syria





CUNEIFORM INSCRIPTION ON BRICK FOUND AT UR.

and Palestine. The kings of the dynasty bore names which were not Babylonian, but at once South Arabic and Hebrew. The most famous king of the dynasty was Khammu-rabi, who united Babylonia under one rule and made Babylon its capital. When he ascended the throne the country was under the suzerainty of the Elamites, and was divided into two kingdoms, that of Babylon (the Biblical Shinar) and that of Larsa (the Biblical Ellasar). The king of Larsa was Eri-Aku ("the servant of the moon-god"), the son of an Elamite prince, Kudur-Mabug, who is entitled "the father of the land of the Amorites." A recently-discovered tablet enumerates among the enemies of Khammu-rabi, Kudur-Lagamar ("the servant of the goddess Lagamar") or Chedorlaomer, Eri-Aku or Arioch, and Tudkhula or Tidal. Khammu-rabi, whose name is also read Ammi-rapaltu by some scholars, succeeded in overcoming Eri-Aku and driving the Elamites out of Babylonia. Ammi-rapaltu must be the Amraphel of Genesis.

**MELCHIZEDEK OF SALEM.**—Among the cuneiform tablets found at Tel el-Anarna in Upper Egypt, are letters to the Pharaoh from Ebed-tob, king of Jerusalem, written a century before the time of Moses. In them he describes himself as appointed to the throne, not by inheritance from his father or mother (*cf.* Heb. 7. 3), but by "the arm of the Mighty King," *i.e.* of the god whose temple stood on Mount Moriah. He must therefore have been a priest-king like Melchizedek. The name of Jerusalem is written Uru-Salim, "the city of the god of peace," and it was the capital of a territory which extended southward to Keilah. In the inscriptions of Ramses II. and Ramses III., Salem is mentioned among the conquests of the Egyptian Kings.

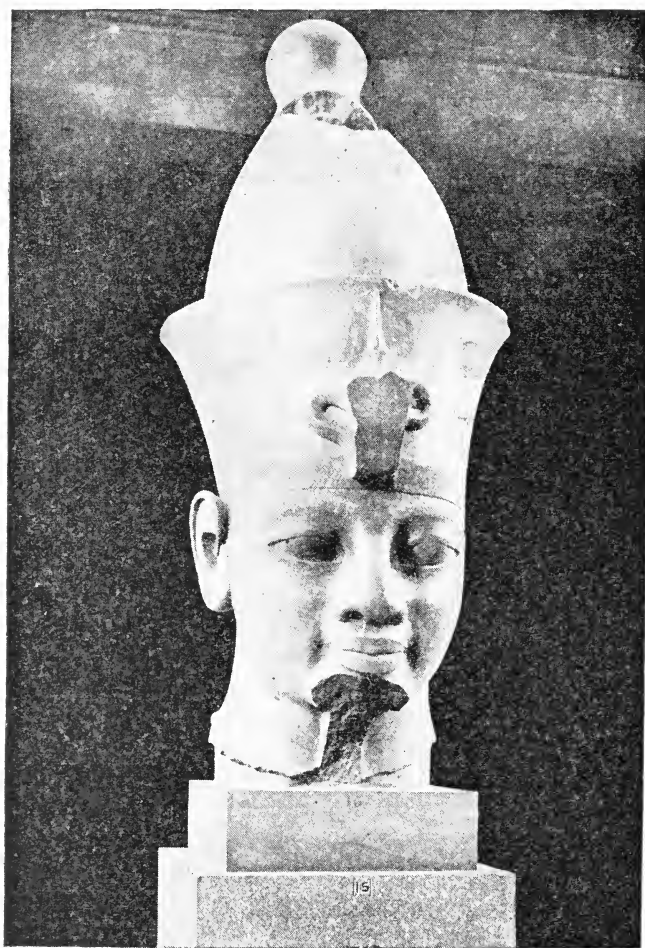
**JOSEPH, HISTORY OF.**—The "Story of the Two Brothers," an Egyptian romance written for the son of the Pharaoh of the Oppression,

contains an episode very similar to the Biblical account of Joseph's treatment by Potiphar's wife. Potiphar and Potipherah are the Egyptian Pa-tu-pa-Râ, "the gift of the Sun-god." The name given to Joseph, Zaphnath-paaneah, is probably the Egyptian Zaf-nti-pa-ânkh, "nourisher of the living one," *i.e.* of the Pharaoh. There are many instances in the inscriptions of foreigners in Egypt receiving Egyptian names, and rising to the highest offices of state.

**THE EXODUS.**—The cuneiform tablets found at Tel el-Anarna, in Upper Egypt, have shown that in the later days of the eighteenth Egyptian dynasty, when the Pharaoh had become a convert to an Asiatic form of faith, the highest offices of state were absorbed by foreigners, most of whom were Canaanites. In the national reaction which followed, the foreigners were expelled, exterminated, or reduced to serfdom; while a new dynasty, the Nineteenth, was founded by Ramses I. He, therefore, must be the "new king which knew not Joseph." His grandson, Ramses II., was the builder of Pa-Tum or Pithom (now Tel el-Maskhuteh, near Ismailia), as has been proved by Dr. Naville's researches, and consequently, as Egyptian students had long maintained, he must have been the Pharaoh of the oppression.

Further excavations of Dr. Naville have shown that Goshen, the Egyptian Qoshem (now Saft el-Henneh), is the modern Wadi Tumilat, between Zagazig and Ismailia. A dispatch dated in the eighth year of the reign of Meneptah, the son and successor of Ramses II., states that Bedouin from Edom had been allowed to pass the Khetam or "fortress" in the district of Succoth (Thukot), "in order to feed themselves and their herds on the possessions of Pharaoh." Khetam is the Etham of Exod. 13. 20. The geography of the Exodus agrees remarkably with that of the Egyptian papyri of the time of Ramses II. and his son.

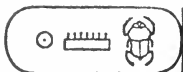
[Note. — For Part II. of Professor SAYCE's article, see page 73.]



THOTHMES III.,  
Pharaoh of the Eighteenth Dynasty, known as the Pharaoh of Joseph's  
elevation. Head from a colossal statue at Karnak, discovered by Belzoni.  
Now in the British Museum.



King of the  
North and South. Men-ḫeper-Rā,



son of the Sun,



Tehuti-mes,  
(Thothmes III.)

NAMES OF THOTHMES III., FROM HIS CARTOUCHES.

# THE BOOK OF EXODUS.

BY PROFESSOR JAMES ROBERTSON.

*THE NAME* by which the second book of the Pentateuch is usually denoted is a Greek word meaning "departure," and has been bestowed upon the book because it describes the departure of the children of Israel from Egypt. In the Hebrew Bible it is simply entitled "These are the names of . . ." or "names" from its opening words. In later Jewish literature it is sometimes called "The Book of Damages," with reference to the legislative contents of the latter half of it. Neither this name nor the current

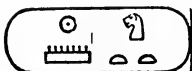
one, it will be observed, is a sufficient designation of the whole book.

*CONTENTS.*—The book falls naturally into two divisions by the arrangement of the matters with which it deals—the first mainly historical, the second chiefly legislative.

1. The *first* part embraces ch. 1-18. It begins with the oppression of Israel in Egypt, and relates the birth and upbringing of Moses, till he is called to be the deliverer of his people (1-4). The next five chapters (5-10) contain the



King of the North and South



Men-pehtet-Rā,



son of the Sun,

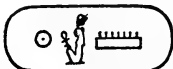


Rā-mes-su.

(Rameses I.)  
Gen. 47. 11.



King of the North and South



Men-Māt-Rā,



son of the Sun,



Ptah-meri-en Seti.

(Seti I.)  
Ex. 1. 8.



King of the North and South.



Usr-Māt-Rā-setep-en-Rā,



son of the Sun,



Rā-messu meri-Amen.

(Rameses II.)  
Ex. 5. 1.



King of the North and South.



Ba-Rā meri en Amen,



son of the Sun,



Ptah-meri-en hetep her  
(māt.) (Meneptah I.)

Ex. 14. 10.

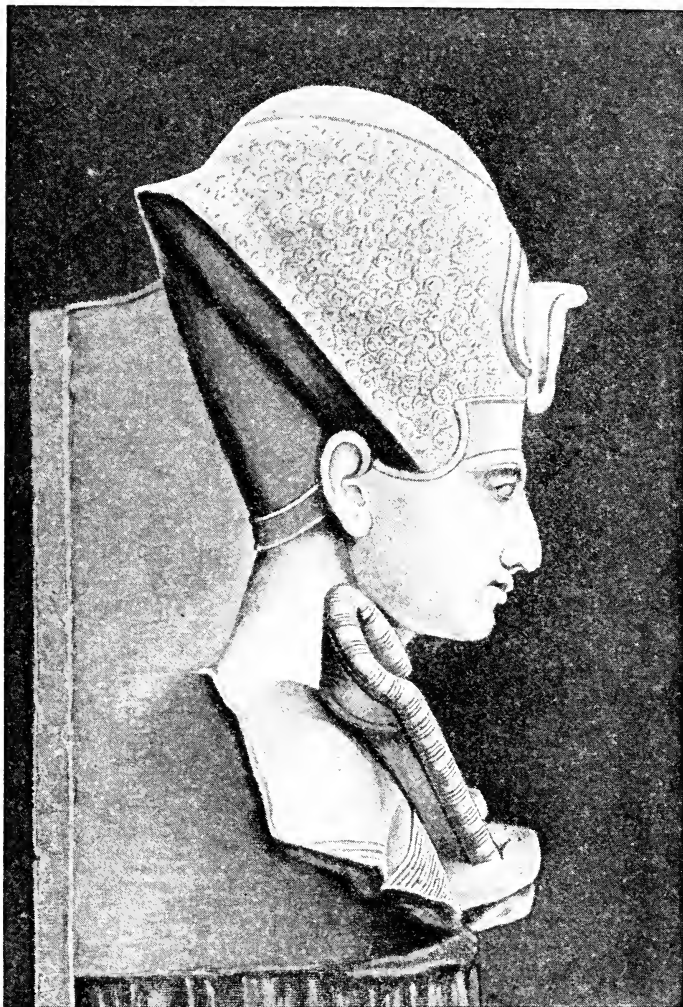
## CARTOUCHES OF THE PHARAONS OF THE BONDAGE.

account of the interviews with Pharaoh, the contest with his magicians, and the infliction of the plagues, culminating in the tenth plague, the death of the firstborn, and the hurried departure of the Israelites (11 to 13. 16); in close connection with which the ordinance for the Passover is given, and the firstborn are claimed as the Lord's. Then follow the accounts of the march to the Red Sea, the miraculous crossing, and the destruction of the Egyptian host (13. 17 to 14. 31), which is celebrated in the song of Moses (15. 1-22). Thereafter come the journey to Sinai, with the divine provision for the people's guidance and sustenance in the wilderness (15. 22 to 17. 7), their successful encounter with the Amalekites (17. 8-16), and the visit of Jethro, with his counsel to Moses for the regular administration of justice among the people (18. 1-27).

2. The *second* part (ch. 19-40) exhibits the ransomed people bound to Jehovah by solemn covenant, and provided with a system of legal ordinances for their guidance. The fundamental covenant is to preserve them as "a peculiar

treasure, a kingdom of priests, and a holy nation" (19. 1-6). The condition being accepted by the people, the Lord comes down upon Mount Sinai in thunder and lightning (19. 7-25), the law of the Ten Commandments is solemnly proclaimed, and, along with other statutes, is ratified over the book of the covenant (20. 1 to 24. 8). During forty days' stay in the mountain, Moses receives from God the tables of stone and detailed instructions for the construction of the Tabernacle and its furniture (24. 9 to 31. 18). In his absence the people sin by worshipping the golden calf; Moses intercedes for them; God reveals Himself as the Merciful and Righteous One; the tables are renewed, and the covenant again confirmed (32-34). The last five chapters (35-40) relate the preparation and fitting of the Tabernacle, which is set up on the first day of the first month of the second year from the Exodus.

*LITERARY FORM.*—The book of Exodus is not so regular in structure as Genesis. Though the two main parts may be distinguished as historical and legislative, yet these two elements



STATUE OF RAMSES II.,

Son of Seti I. ; the Sesostris of the Greeks, and the Pharaoh of the Oppression, for whom the Israelites built the treasure cities of Pithom and Ramses. Found at Tanis. Now at Turin.

are not kept distinct. Thus we have the institution of the Passover in the former, while there are narratives—such as that of the trespass of the golden calf—in the latter. This, however,

is characteristic of other parts of the Law-books, the historical connection never being lost sight of. But besides this, it is evident that strict chronological order has not been aimed at in the

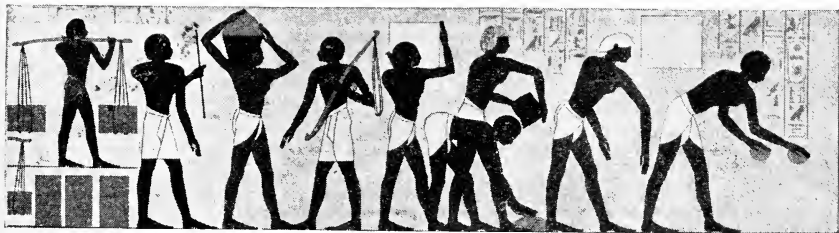
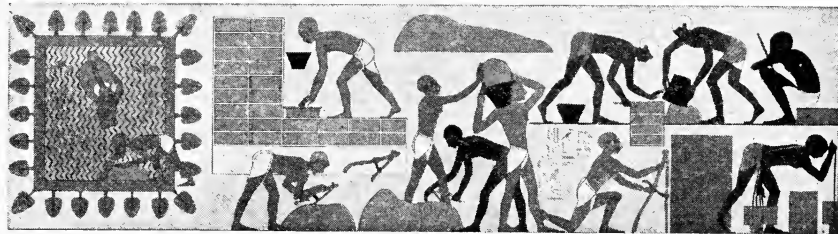
history. For example, an account is given in ch. 5 of the first interview of Moses and Aaron with Pharaoh, while in ch. 6 their genealogy is given, and they are spoken of as if they were now mentioned for the first time. So in ch. 16, 33, 34 a pot of manna is said to have been laid up before the Testimony, though the description of the making of the Ark of Testimony does not occur till ch. 25. It will be found also that ch. 34 contains commands which had already been given in ch. 23. The book has, in fact, the appearance of a collection of separate pieces retained in their original form, rather than of a sustained orderly composition.

**CONNECTION.** — The book of Exodus does not take up the history at the point where Genesis stopped. A very long interval had elapsed, of which we are told nothing (cf. Gen. 15, 13 with Ex. 12, 40); and when the narrative of this book opens, the family of Jacob has already become a numerous people. Yet there is a close connection between the two books. Genesis had plainly pointed forward to the expansion, and it is the promise given to Abraham that is the rallying cry for the departure from Egypt (2, 23-25). The God who appears to Moses in the bush is the God of the fathers (3, 6).

Not less is Exodus connected with succeeding books. Not only does it form an essential part of the Law-books, but the events it records are assumed by all succeeding historians and prophets, whose words would be unintelligible without its record. Here is laid the foundation of the constitution that bound Israel together, and kept them separate from the nations around them.

God's message to Pharaoh was, "Israel is my son, my firstborn" (4, 22); the prophet Hosea catches up the words (Hos. 11, 1); and the burden of all prophecy is that God's grace to Israel was the beginning of their privileges, and should be the measure of their devotion.

**SITUATION.** — The stage of development reached in the book of Exodus is particularly to be noted. In Genesis we have the histories of representative individuals and of a family; here and henceforth it is the history of a nation. And within the compass of this book the nation exhibits three phases or stages of growth. In Egypt they are a nation *in servitude*, not indeed a horde of slaves without any inner principle of cohesion, but the patriarchal family greatly expanded and still possessing their family traditions, and ready to be roused by an appeal to the recollection of the patriarchal faith and promise; the song of Moses at the Red Sea is the outburst of joy from the heart of a nation *delivered*, breathing at once gratitude for their redemption and courageous hope for the future; while at Sinai we see a nation *consecrated* by covenant and organized by formal law for the fulfilment of their calling in history. In their constitution into "a kingdom of priests, and an holy nation," the keynote was struck of the long ages that were to follow. They were elevated into a position which, while it no doubt was a temptation to indifference and presumption, provided also an ideal with which their unfaithful practice could be confronted. Above all, it was a foreshadowing of the high calling of the redeemed church in a better dispensation.



FOREIGN CAPTIVES EMPLOYED IN MAKING BRICKS.

According to the inscription at Thebes (*Lepsius*).

Showing men fetching water from tank, making brick moulds, digging and mixing the clay or mud, carrying bricks; taskmasters; men returning after carrying bricks.

## THE BOOK OF LEVITICUS.

**NAME.**—The third book of the Pentateuch is, like the other books in that collection, simply denoted in the Hebrew Bible by its opening words, "Then called." The later Jewish literature speaks of it under the name of "The Book of the Law of Offerings," or "The Book of the Law of the Priests." And this last designation is somewhat more appropriate than the Greek name *Leviticus*, seeing that the *Levites* are only mentioned once, and that incidentally (25. 32, 33), whereas there is continual reference to the *priests*.

**CONNECTION.**—The book is related to those of Exodus and Numbers, between which it stands. It comes naturally after the account of the construction of the Tabernacle described in Exodus, and before the wanderings in the desert related in Numbers. The ceremony for the consecration of the priests, which is prescribed in Exodus, is described as carried out in Leviticus; and in Numbers the functions of the Levites and their privileges are given in supplement of the regulations for the priests in Leviticus. But this book differs from both Exodus and Numbers; for, whereas these books are both historical and legislative, the book of Leviticus is almost entirely legislative. The whole time covered by the book is only a month; for the book of Numbers opens on the first day of the second month of the second year, exactly a month from the time at which the Tabernacle was set up (see Ex. 40. 17, and cf. Num. 1. 1).

**CONTENTS.**—The book is entirely taken up with regulations and prescriptions, except in a few places where incidents connected with the execution of the laws are recorded. And the laws are almost exclusively of a ritual and ceremonial rather than of a moral and civil description; prescriptions, in fact, which would be committed to the priests for their guidance in the performance of their special functions. They are set down in the following order:—

1. Regulations for the Offerings—*viz.* the Burnt Offering (ch. 1), the Meat Offering (2), the Peace Offering (3), the Sin Offering (4 to 5. 13), the Trespass Offering (5. 14 to 6. 7), with supplementary instructions to the priests for the proper observance of the various offerings (6. 8 to 7. 38).

2. An account of the consecration of Aaron and his sons (8, 9), the offence and punishment of Nadab and Abihu, with additional prescriptions, suggested by that occurrence, for the right performance of priestly ceremonies (10).

3. Laws relating to ceremonial uncleanness and purifications (11-15). Here come the enumeration of animals that may be and may not be used for food (11); rules for purification after childbirth (12); different kinds of leprosy, with regulations for its treatment (13, 14); and other bodily defilements (15).

4. Ordinances for the great Day of Atonement (16).

5. A collection, marked off by itself, usually called "The Law of Holiness," from the frequent recurrence of the expression, "Ye shall be holy" (17-26). The contents are most various: the prohibition of blood as food (17); laws of consanguinity (18); reverence for parents; Sabbath observance; prohibition of idolatry; rules for the Peace Offering; duties to one's "neighbor;" forbidden mixture of cattle, seeds, raiment; heathen and superstitious observances; reverence for the aged; kindness to the stranger; just weights, etc. (19). Ch. 20 contains laws similar to those in ch. 18. Ch. 21 and 22 are concerned with holiness in the priests. In ch. 23 there are ordinances for the recurring feasts; in 24 prescriptions for the holy oil, with an incident

of one who blasphemed God's name and was punished, followed by certain laws binding equally on an Israelite and a stranger. The law of the jubilee and the redemption of the land is contained in ch. 25; while ch. 26, after reiterating the laws against idolatry, closes with a solemn blessing and curse for the keeping or breaking of the covenant.

6. The last chapter (27), which appears to be supplementary, relates chiefly to vows, tithes, and things devoted.

**ARRANGEMENT.**—The foregoing summary is sufficient to show how little regard has been paid to *literary form* in the composition of this book. The laws are arranged in separate collections, but all the laws on one subject do not come together, and there are repetitions in different parts (cf. especially ch. 18 with 20). As a rule, the various sets of laws are introduced by a heading, bearing that the "Lord spake," usually to Moses, but sometimes to Moses and Aaron, commanding them to speak "unto Aaron and his sons," or to "the children of Israel," and ch. 19-26 form, as has been said, a collection by itself. Bearing in mind the short time—only a month—covered by the book, it looks as if, just as Moses was enjoined to make the Tabernacle "after the pattern that was shown him in the mount," so the book of Leviticus contains the detailed ordinances for its service, and for the life of the people, the substance of which was communicated to him at Sinai, but here arranged in smaller collections for the convenient use of the priests who were to see them administered.

**CHARACTERISTICS.**—Apart from the literary form, there are some notable characteristics of the book of Leviticus. The greater part of the legislation relates to offerings and matters of a ritual or ceremonial character, the "Law of Holiness," however (ch. 19-26), going beyond these, and in this respect resembling the book of Deuteronomy. Then it is to be noted that the book does not give any account of the origin of sacrifice. It seems to take for granted that many of the things here regulated are already in existence. The very first laws are introduced with the words, "If any man of you bring an offering to the Lord," etc. (1. 2; 2. 1; 3. 1). So the rules for vows (27), and many of the prescriptions in regard to rending of the clothes, and so forth, assume the practice of certain well-known customs. It is implied, in short, that the people had forms of worship and observance; but these are here made matters of regulation.

And they are not only regulated, but put on a *strictly religious basis*, things that were matters of immemorial usage being associated with national events, and made to minister to the religious education of the people. The three great festivals of the Passover, Pentecost, and Tabernacles fell at three well-marked periods of the agricultural year; but the Passover becomes a memorial of the deliverance from Egypt, and the Feast of Tabernacles, with its booths, is to remind the people of their sojourn in tents in the wilderness. The legislation of Leviticus thus follows up that of Exodus—the people, consecrated and bound to Jehovah by a covenant, are hedged about with prescriptions to keep them unspotted and pure as "a kingdom of priests."

**TOPE.**—It is to be noted, above all, that there is a purpose and aim of a spiritual kind in all these regulations. Sanitary laws and prohibition of certain kinds of food, for example, justifiable and excellent in themselves, are not prescribed for their own inherent value, but are constituted marks of the consecrated life. The ceremonies of the feasts and sacrifices, imposing

as some of them are, receive all their dignity from their association with the holiness of the God in whose service they are employed, and are not made to minister to the pomp of a sensuous worship; and even in the most joyous feasts, Israel is not to "rejoice as the nations" (Hos. 9. 1), but to be glad in the Lord, and remember with thankfulness His great deeds. Thus, though at first sight, the Levitical laws may seem "beggarly elements," and though, in point of fact, they gave occasion to formalism and superstition in the worshippers, yet to the pious of the

nation they were, as the Psalms and Prophets show, "a figure for the time then present," "a shadow of good things to come" (Heb. 9. 9; 10. 1). They nourished and kept alive the longing for a richer sacrifice, and were thus prophetic of the gospel of Christ. As the book of Exodus points forward to the high *privilege* of Christians as "a kingdom of priests," the book of Leviticus points forward to and anticipates the great *law of life* in that kingdom, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10. 31).

## THE BOOK OF NUMBERS.

**NAME.**—The fourth book in the Pentateuch is named in the Hebrew Bible from an expression in the first verse, "In the wilderness," and the title is, in this case, appropriate, since the book relates to the time of the wandering of Israel in the desert. The name by which the book is usually designated, *Numbers*, is the equivalent of the Greek name given to it, and refers to the "numberings" of the people related in the book (ch. 1, 26). The Jews in later times gave it the similar name, "musterings," for the same reason.

**CONNECTION.**—The book is closely connected with Leviticus, since the scene at the opening is, as in Leviticus, at Sinai, and the legislation contained in it is a continuation of that of the former book. At the same time it leads on to Deuteronomy, for its closing scene is the plains of Moab, where the law of Deuteronomy was delivered. The book resembles Exodus in being partly historical and partly legal in contents, the two elements in both cases often running into each other.

**CONTENTS.**—The book falls naturally into three parts, determined by the locality of the events related:—

1. In the *first* part (ch. 1-10) the scene is Sinai. The command is given, precisely a month from the time the Tabernacle was set up, to number the people preparatory to the desert march; the numbering is effected, and the order of march of the different tribes is indicated (1, 2). A separate enumeration of the Levites takes place, and also of the firstborn males, in whose stead the Levites ministered (3, 4). Then follow laws for the leper's exclusion from the camp, the law of restitution, the ceremony of the water of jealousy, the law of the Nazarite, and the formula of the priestly blessing (5, 6). Ch. 7 details the offerings made by the princes of the tribes on twelve successive days at the dedication of the Tabernacle. Then the sacred lamps are lighted and the Levites set apart for the service of the sanctuary (8). The Passover is observed, and directions are given to enable those who should be ceremonially unfit to observe it at the proper time to do so a month later (9). A transition to the next section is made by a description of the manner in which the pillar of cloud guided the movements of the people (9. 15-23) and the silver trumpets were employed to sound the signal (10. 1-10).

2. The *second* part (10. 11 to 22. 1) covers the period spent on the journey to Moab, extending from the twentieth day of the second month of the second year to the fortieth year after the Exodus. But it does not even give a condensed account in historical order of the doings of the people during this long period, and leaves unnoticed a great deal that must have passed. All that it gives is a series of episodes on the journey, with various laws connected with the events, till the people "came into the plains of Moab, beyond the Jordan at Jericho." Such memorable events

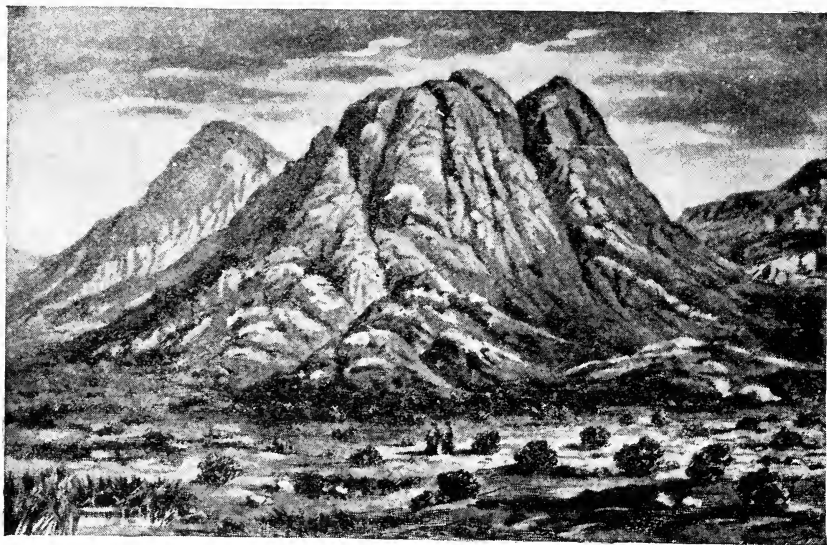
were the murmurings at Taberah, punished by burning (11. 1-3); at Kibroth-hattaavah, where the quails were sent, and where also the Spirit came upon the seventy elders, and they prophesied (11. 4-35); and at Kadesh, on the return of the spies, when the sentence of exclusion from the Promised Land was pronounced (13, 14). The revolt of Aaron and Miriam is punished by the leprosy of Miriam (12); a man is stoned who gathered sticks on the Sabbath (15. 32-36); and dire judgment falls on Korah and his company for their wickedness (16, 17). Among the laws which are interspersed in the narrative, the law of the red heifer for purification (19) is prominent; and there are also regulations for the offerings (15. 1-31); and for fringes on the garments (15. 37-41); and the ordinance that Aaron and his sons should bear the iniquity of the people (18). Then follows an account of the journey from Kadesh, round Edom, with the successful encounter with Sihon, king of the Amorites, and Og, king of Bashan, till they come into the plains of Moab. The episodes by the way are the death of Miriam (20. 1), the faithlessness of Moses and Aaron at Meribah (20. 2-13), the death of Aaron at Mount Hor (20. 22-29), and the visitation of the fiery serpents (21. 5-9).

3. The *third* part of the book (22. 2 to 36) relates episodes that occurred in the plains of Moab: the blessing pronounced by Balaam (22. 2 to 24. 25), the idolatry at Shittim (25), a second numbering of the people (26), the appointment of Joshua as the successor of Moses (27. 12-23), the allocation of territory to the two and a half tribes east of Jordan (32), with directions for the partition of the western land among the remaining tribes (34), and for the appointment of Levitical cities and cities of refuge (35). There is also a chapter inserted on an encounter with the Midianites (31), and a list of the stations on the wilderness journey (33. 1-49); while various laws are interspersed in the narrative—on inheritances, the relation of Israel to the heathen nations, and on feasts and offerings (27. 1-11; 28-30; 33. 50-56; 36).

**CHARACTERISTICS.**—The book of Numbers exhibits the literary features of the book of Exodus, in that it mingles narrative with legislation, and shows a certain disregard of strict chronological order. It is remarkable, also, for the pieces of old poetry embedded in the narrative (21. 14, 15, 17, 18, 27-30) and for the poetical form of Balaam's utterances (ch. 24), as now exhibited in the *R. V.*

More remarkable, however, is the brevity of the book compared with the space of time to which it refers. There is, in fact, scarcely any record of about thirty-eight years of the time spent in the wilderness. Whereas the journey to Sinai can be traced from the Red Sea to the foot of the holy mount, and the events at Sinai itself, and of the subsequent march to Kadesh, are treated at length, the long years of penal wandering are passed briefly over, and only a list of the stations preserved, with records of out-





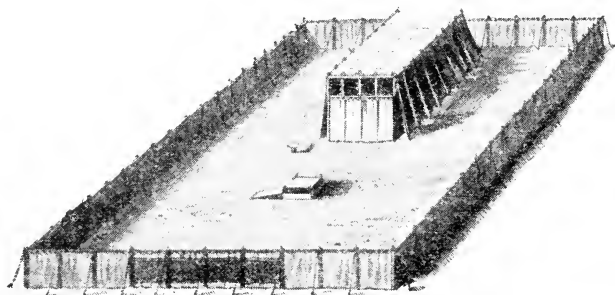
VIEW OF MOUNT SINAI (RAS SUFSAFEH).  
(From a Photograph.)

standing occurrences by the way. The narrative becomes fuller again in the closing year, but the contrast is very complete between the record of this book and the fulness of detail relating to the first fourteen months after the Exodus.

**SITUATION.**—The blank thus left by the book can be partially supplied from our knowledge of the desert and the mode of life which prevails among its inhabitants at the present day. The narratives of modern travellers have led us to modify many of the older popular conceptions of the wilderness. It is now known that the desert of Sinai was capable of supporting a large population at the time to which this book refers. Professor Palmer, who knew it well, estimated the whole number of Arabs capable of military service in 1882 at about 50,000; and there are traces of a departed fertility and actual cultivation, which prove that the state of things has changed greatly for the worse since the times of the Pharaohs.

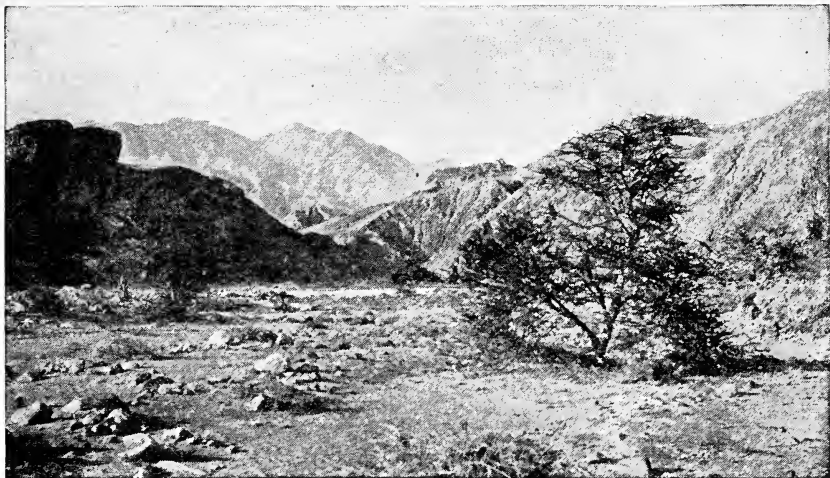
We should not, therefore, think of the whole host of Israel as engaged day after day in a

weary march through the desert. We may rather imagine them having, like a modern Arab tribe, their headquarters for a considerable time at one spot, where the Tabernacle would stand, like the sheikh's tent, and the Levites and heads of tribes would have their quarters, while the great mass of the people would be scattered with their flocks and herds among the valleys and on the hillsides, ready to be summoned, on necessity, to the rallying point of the Tabernacle. And it is not difficult to perceive the benefit of a life of this kind, in view of the future destiny of the people. The bracing air and the alarms and hazards of the desert would inure to hardness a race that must have lost nerve and self-reliance in its downtrodden position in Egypt. And thus they would be prepared for the arduous task of the conquest of Palestine that lay before them. The generation of weaklings, who took alarm at danger and repined under hardship, died off; but the host of invaders that fell upon the Canaanites combined the enthusiasm of a conquering race with all the freshness of the sons of the desert.



THE TABERNACLE.





WILDERNESS OF SIN.

(From a Photograph by FEITH.)

## THE BOOK OF DEUTERONOMY.

**NAME.**—Like the other books of the Pentateuch, the book of Deuteronomy bears no proper title in the original, but is merely designated by a phrase in the opening verse, "These are the words," or, more briefly, "Words." The name Deuteronomy is of Greek origin, and comes from the Septuagint translators. In the passage (ch. 17, 18), which ordains that the coming king shall "write him a copy of this law in a book," the translators combined the word *copy* (i.e. double or duplicate) with the word *law*, producing the compound of which Deuteronomy is the equivalent, meaning Second Law or Repeated Law. The Jews also, when they bestow a significant name on the book, call it "Repetition of the Law," employing the Hebrew words in the passage referred to. These titles are so far appropriate in that the book contains a second formal enunciation of the Law, similar to the promulgation at Sinai; but they are misleading if taken to imply that it merely repeats laws recorded elsewhere.

**LITERARY FORM.**—The book naturally follows that of Numbers, the scene being the same in both—the plains of Moab—and the foregoing history is presupposed. It is also the proper conclusion of the whole Pentateuch, bringing down the narrative to the death of Moses. Yet in literary form it is different from all the previous books. It contains both narrative and legislation, as do Exodus and Numbers, yet these are thrown into quite another form. The bulk of the book, in fact, is in the form of addresses delivered by Moses. The history is a recapitulation by him of past events, and the laws are not, as before, given forth directly in God's name, but are enunciated by the aged leader in his own name as the substance of the constitution under which the people of Israel are to live. The book is hortatory, and the whole time allowed for the addresses is only forty days; for it opens on the eleventh month of the fortieth year of the Exodus (1. 3), the mourning after the death of Moses lasted thirty days (34. 8), and we learn from Josh.

4. 19 that the Jordan was crossed on the tenth day of the first month of the forty-first year.

**CONTENTS.**—After briefly stating the situation, the book begins at once with the *first address*, which is introductory (1-4. 40). The theme is God's goodness and guidance in the past as motives for the faithful performance of His will.

The *second address*, which is introduced at ch. 4. 44, extends to the end of ch. 26. The first part, which is introductory, and closes with ch. 11, repeats the Decalogue, recalling the circumstances under which the covenant was made at Horeb, and laying special emphasis on the first two commandments—recognition of Jehovah as the only God, and abstinence from all idolatry. At ch. 12 begins what may be called specifically the code of legislation which has given this book its name. It lays down the "statutes and judgments" to be observed in the Land of Promise. All places of idolatry are to be destroyed, and one central sanctuary is to be recognized. All forms of heathen superstition are to be put down (13). Israel, as a holy people, is to keep itself pure (14. 1-21); injunctions for tithing and firstlings and the Sabbath year are followed by a calendar of the national festivals (15); and then come a series of ordinances for the administration of justice (16-19), the law for war (20), rules of procedure in certain civil and criminal cases (21), and prescriptions of a social and individual character, relating, *e.g.* to kindness to animals, protection of strangers, and so forth (22-25). Ch. 26 is the conclusion of this whole section, reverting to the covenant on which all the legislation rests.

The *third address* begins at ch. 27. It is commanded that, on their entrance into the land, the people shall inscribe the law on Mount Ebal, and pledge themselves there with sacrifice to its performance (27). The blessing and the curse are stated at length (28), and fidelity to the covenant is again insisted upon (29, 30).

The more formal addresses being closed, Joshua

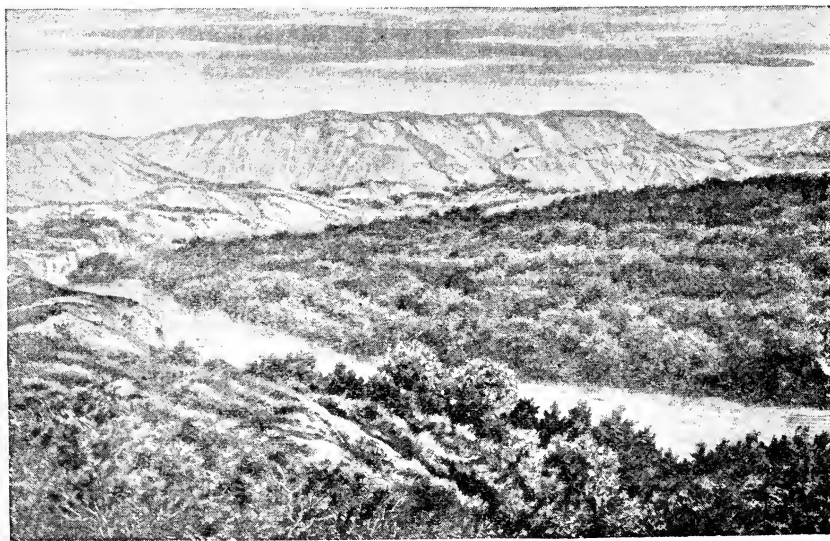
is solemnly appointed as the successor of Moses, the written law is consigned to the priests and elders with the injunction to read it publicly every seven years, and Moses is commanded to commit to the people, in the form of a song, a recital of all God's great deeds for them (31); the song itself is contained in ch. 32, followed (in 33) by the "blessing," also in poetical form, "wherewith Moses the man of God blessed the children of Israel before his death." The closing chapter (34) tells how the aged lawgiver, at God's command, went up unto Mount Nebo, to the top of Pisgah, viewed the Promised Land which he was not to enter, and "died there in the land of Moab, according to the word of the Lord."

**CHARACTERISTICS.**—Not only in form, but in substance, the book of Deuteronomy is distinguished from the other books of the Pentateuch. Though it contains a code of laws, the legislation is presented in a different aspect. Moses here does not so much promulgate law as enforce it, and explain its moral purpose. He appears more in the attitude of a prophet than in that of a legislator. The law is based on the covenant; and just as at Sinai the covenant is solemnly ratified in connection with the giving of the tables (Ex. 19, 4, 6; 23, 20, 33; 34, 10, 16), and an exhortation, similar to those of Deuteronomy, closes the body of Levitical legislation (Lev. 26), so here the stipulations of the covenant are ever in the foreground, and the law is enforced on the strength of it, and with reference to the new situation of the people. That situation was momentous. They were now at last ready to enter in and possess the land promised to their fathers—now to begin the work for which the past training had been preparatory. A "holy nation," a consecrated host, bound together and bound to Jehovah by the great deeds He had done for them in the past, they are reminded of the conditions of the covenant, and confronted with its sanctions and safeguards.

There is a conspicuous absence of ritual legislation in Deuteronomy. It was not to the priests that the addresses were delivered, but to the whole people: the task before the nation was laid

upon the nation, not upon its priests or leaders. To take full possession of the land and to work out the divine purpose required not only strenuous effort, but united and whole-hearted devotion. The temptations to carelessness would assail them as soon as the precarious life of the desert was exchanged for the comforts of a fertile land. Above all, the temptations to idolatry would appeal to them most powerfully. On every high hill and in every shady grove the rites of a heathen worship would be seen, the seductions to its observance would be in the very air. To meet such temptations, to fulfil such a task, the mere observance of ritual and the performance of ceremonies would be of little avail. "Take heed to yourselves" is the warning ever recurring in this book. The aged leader—the first of the prophets—alternates between lessons from the past and warnings for the future, and even when enunciating the very least of the legal requirements, he infuses into them the abiding principles of the covenant.

**LAW AND PROPHECY.**—In the book of Deuteronomy we see law in its noblest attitude, and we see the intimate connection between law and prophecy, which, though sadly broken and marred in the subsequent national life of Israel, was recognized as fundamental by the prophets, and appealed to by the Saviour as His witness in the Old Covenant. Sharp was the conflict between prophet and priest as time went on, and much did the priests deserve the denunciations hurled at them; but with the Law itself the prophets had no quarrel. On the contrary, it is because the Law is forgotten that they reprove priest and people together. It may seem as if they made light of ceremony, and even denounced sacrifice; but this is simply because these were elevated into meritorious acts by a people indifferent to the weightier matters of the Law. The reverence with which the prophets speak of the Law itself, and the fervent love of it expressed by psalmists, prove that the Law, when rightly understood as the mark of a consecrated life, the constitution in "a kingdom of priests," was indeed a schoolmaster leading to Christ.



THE JORDAN ABOVE JERICO.  
(From a Photograph.)



ERIHA, RUINS OF JERICO.

(From a Photograph, by permission of the Photochrom Co., Ltd.)

## THE BOOK OF JOSHUA.

**ITS PLACE.**—In the Hebrew Bible the book of Joshua is the first of the series, extending to the end of Kings, called the “former prophets” [see p. 32], but it is usually spoken of by us as the first of the historical books. It is, however, very intimately connected with the Pentateuch, which immediately precedes it, for it takes up the narrative where Deuteronomy leaves it. Joshua is the successor of Moses, and the work done under him is the completion of what had been begun, the fulfilment of the promise of which all the Pentateuch is full. Moreover, in its literary features it has many resemblances to the five books, so that some critics include all the six books together under the name of the *Hexateuch*. It is to be remarked, however, that if ever they were united, the separation of the Pentateuch must have taken place early, for the Samaritans, though they have the Pentateuch, have not the book of Joshua. The book is anonymous, for though the name of Joshua is attached to it, this is because he is the principal personage in its history.

**CONTENTS.**—The book (1) narrates the conquest of Canaan by the Israelites, (2) describes the partition of territory among the tribes, and (3) contains at the conclusion a solemn address by Joshua to the assembled people.

The *first* part (ch. 1-12) is in narrative form. It tells how Joshua prepares the tribes for the crossing of the Jordan (1), and sends the two spies, who lodge at the house of Rahab, and bring back an encouraging report (2). The camp moves from Shittim, and after three days the miraculous passage of the river is effected (3, 4), and the rite of circumcision and the ordinance of the Passover are observed on the soil of the Promised Land (5. 1-12). Jericho is taken (5. 13 to 6. 27), and Ai is attacked, at first unsuccessfully, but after the discovery of Achan's sin and its punishment, is taken (7 to 8. 29). The covenant is confirmed

at Ebal and Gerizim (8. 30-35). The Gibeonites impose upon the people, and secure a treaty of peace (9); whereupon a league of kings in the neighborhood is formed to resist Israel, but their power is broken by the decisive battle of Beth-horon (10). The scene then shifts to the extreme north, where a powerful confederacy under Jabin, king of Hazor, is defeated near the Waters of Merom (11). With this victory the conquest of the land is practically accomplished, and a list of the conquered kings is given in ch. 12.

The *second* part (13-22), while historical in style, is topographical and statistical in matter. It gives a general view of the whole land to be divided (13. 1-7), and describes the boundaries of the territory that had already been assigned to the tribes of Reuben, Gad, and half of Manasseh, on the east of the Jordan (13. 8-33). Then, having bestowed Hebron upon Caleb for a special inheritance (14. 6-15), Joshua and Eleazar divide by lot the western territory, Judah, Ephraim, and half Manasseh receiving their portions first of all (15-17), and then the remaining tribes, after the setting up of the Tabernacle at Shiloh (18 to 19. 48), a special inheritance being given to Joshua himself (19. 49-51). The tribe of Levi received no territory, but the Levitical cities and the cities of refuge were specially set apart (20 to 21); whereupon the two tribes and a half are sent home to their own borders, with a solemn charge to maintain the national unity and religion, in token of which they set up the commemorative altar of Ed (22).

The *third* and concluding part (23-24) is in the hortatory tone and style of Deuteronomy. Joshua solemnly addresses the people, warns them against the idolatrous practices of the Canaanites, assembles them at Shechem, whither the bones of Joseph had been brought, and there renews the covenant. A record of the events is inserted in the book of the Law, and a memorial stone set up under the oak that was by the

Sanctuary of the Lord (23 to 24. 28). A brief account of the death and burial of Joshua and of Eleazar closes the book (24. 29-33).

**THE SITUATION.**—The book exhibits the tribes of Israel at length on the soil of the land promised to their fathers, and placed in circumstances to carry out the work to which they were called: it is the completion of the history of the Pentateuch, the introduction to the history that is to follow. And brief as the record is in comparison with the magnitude of the issues, it gives a wonderfully graphic picture of the situation:—

1. The conquest is narrated in the account of a few battles; and, but for the statement that "Joshua made war a long time with all those kings" (11. 18), and a comparison of the dates mentioned, we should not, on a superficial glance,

and perhaps the most difficult part of the whole land—the central hill country that fell to the lot of Ephraim. Entering by the pass that leads up from Jericho by Ai, Joshua's force like a wedge penetrated the heart of the country, and the decisive battle of Beth-horon laid the whole southern part of it at his feet; its subjugation being summarily described in chapter 10. 40-43 (see the *R.V.*). An equally decisive battle in the north broke the power of resistance in that quarter. Yet "the hill country of Israel" is only mentioned in a verse that enumerates the parts of the land subdued (see 11. 16, *R.V.*), though the subjugation of it is hinted at as a task of more than ordinary difficulty (17. 14-18). So also there is a significant absence of names in the great central district from the list of conquered places in 12. 9-24; and it is curious to read (8. 30-35) of the proceedings at Shechem (in the very heart of the central district), immediately after the capture of Ai, and before any word has been said of the subjugation of the territory in which Shechem lay. Some have supposed that the tribal records of Ephraim had been lost or were not available when this book was written. At all events, the omission is another instance of the incompleteness of the materials embodied in the book.

2. The partition of territory seems to have been a work of great care. In regard to seven at least of the tribes it is stated that the delimitation was done as the result of a survey and from written notes (18. 4-9); and the officials of the Palestine Exploration Fund, who had ample opportunity of testing the accuracy of these lists, have observed that the boundaries of the tribes were "almost entirely natural—rivers, ravines, ridges, and the watershed lines of the country;" that the names of towns put down in the several tribes follow a consecutive order, so that their identification is the more easy; also, that the territories of individual tribes in many cases constitute well-marked physical districts of the country; and that the proportion of territory to population varied with the fertility of the country. Such facts not only increase our interest in these chapters, which have been called the Domesday Book of ancient Palestine, but heighten our estimate of the care with which the facts were preserved and of the accuracy of the record which contains them.

**THE OUTLOOK.**—The tribesmen of Israel, hardened by the experiences of the desert, but inexperienced in the arts of a settled life, are here confronted with nations, enervated, no doubt, by the vices of idolatry, and probably wanting in cohesion, but superior in the appliances of civilization, and at home in the land. In the end the invaders maintained their ground, and succeeded in establishing their language, laws, and religion in the country. The firm hold which the Canaanites had of the low-lying parts, however, shows that the struggle was both long and severe; and the extent to which the Israelites were affected by the local idolatry is a proof how strong that hold was. Nevertheless, the fact that the invaders, in face of such odds, achieved the success they did, witnesses to the feeling of unity that kept them together. They were not a number of tribes who wandered automatically into a land in search of sustenance. And however much they declined from the right way as time went on, they must have been strung to a higher tension during the life of Joshua. This can only be explained by the impression made upon them in the lifetime of Moses, as recorded in the books of the Law.



CLAY TABLET FROM TEL EL-HESI (LACHISH).

Letter to Zimrida, governor of Sidon and Lachish, part of the general diplomatic correspondence carried on between Amen-hotep III. and IV. and their agents in various Palestinian towns, supposed to have been written in reply to one of the Tel el-Amarna tablets written by Zimrida. Found by Mr. Bliss. Now in the Imperial Museum, Constantinople.

(Reproduced by permission of the Palestine Exploration Fund.)

perceive that it was an arduous and sustained conflict. Caleb, at the time he received his inheritance, said it was five-and-forty years since Moses had given him a special promise (14. 10), referring to the time the spies came back to Kadesh. Taking off the thirty-eight years of wandering that followed, there remain at least seven years spent in taking possession of the land.

It is very noteworthy that the book gives no detailed account of the occupation of the largest



SHECHEM.

(From a Photograph by MASON GOOD.)

## THE BOOK OF JUDGES.

**ITS NAME.**—The book of Judges has received its name from the series of distinguished leaders whose exploits are recorded in its pages. They are called judges, not primarily in the judicial sense of the name, but in the sense common in Old Testament Scripture (*cf.* Ps. 43. 1 with Ex. 2. 14) of defenders of a cause; for they were raised up on emergency to take the lead in a national crisis, and to assert the nation's independence. So they are called saviours (ch. 3. 9; 2. 16, *R.V.*). No doubt they would receive, from this very fact, a special deference, and be appealed to as authorities when the immediate crisis was past; thus it is said of Deborah that the people resorted to her for judgment (4. 5), and Samuel, the last of the line, appears as a civil head of the whole people. The office was not hereditary. The attempt of Abimelech, the son of Gideon, to make himself a successor to his father, with even kingly power, was abortive. But Samuel's appointment of his own sons as judges (1 Sam. 8. 1) marks the transition to the settled organization of a monarchy.

**CONTENTS.**—The book naturally divides itself into three portions.—1. An introduction (1. 1 to 3. 6); 2. The main part of the book (3. 7 to 16); and 3. A supplement (17 to 21).

1. The introduction is in two parts. The former part (1. 1 to 2. 16) goes back to the situation of the first half of the book of Joshua, giving a view of the condition of the tribes soon after the war of conquest, or, at all events, not long after Joshua's death. Some of the very words of the book of Joshua are repeated; and the purpose seems to be to show how imperfectly the tribes had performed their duty of taking full possession of the land. Hence this part appropriately closes with

the threatening of the angel at Bochim (2. 1-5). The other part of the introduction (2. 11-19) is more prospective than retrospective. It is apparently the proper continuation of the book of Joshua, for it also repeats its words, and moreover it takes up the narrative where it had been dropped. Its point of time is the age when Joshua and all the elders who outlived him had passed away; and it gives a general outline of the whole period, which is to be more fully related in the succeeding chapters.

2. The main part of the book (3. 7 to 16. 31) is occupied with the exploits of the judges, with the occasions which called them forth, and the result of their activity. There is an almost stereotyped form employed: the children of Israel do evil in the eyes of the Lord; the Lord delivers them into the hand of this and the other oppressor, who oppresses them so many years; they cry unto the Lord, and He raises up a deliverer, whose deeds are then related; deliverance is afforded, and the land has rest so many years. There are in all twelve persons mentioned in this way (counting Deborah and Barak as one, for they acted together); but there is no indication that they are meant to correspond with or represent the twelve tribes. Of six of these the exploits are related at some length—*viz.* Othniel, son of Kenaz, who shook off the oppression of Mesopotamia (3. 7-11); Ehud, of Benjamin, who delivered Israel from the oppression of Moab (3. 12-30); Deborah and Barak, who achieved a great victory over Sisera, the general of Jabin, king of the northern Canaanites (4. 5); Gideon, of Manasseh, who repulsed the Midianites (6. 1 to 8. 32); Jephthah, of Gilead, who fought with the Ammonites (10. 6 to 12. 7); Samson, of Dan, who contended with the Philistines (13 to 16).

In regard to the other six, we are told almost nothing beyond the period of their judgships and some family details. They are: Shamgar, who routed some Philistines with an ox-goad (3. 31); Tola, of Issachar (10. 1, 2); Jair, of Gilead (10. 3-5); Ibzan, of Bethlehem (12. 8-10); Elon, of Zebulun (12. 11, 12); and Abdon, of Pirathon (12. 13-15). We have also a circumstantial and picturesque account of Abimelech's attempt to pose as king, with his disgraceful fall (8. 33 to 9. 57).

3. As an appendix there come in two separate episodes belonging to the period of the Judges, and serving to illustrate the unsettled and lawless state of the country — *viz.* the story of Micah and his image worship, in connection with the settlement of the Danites in the north (17, 18); and that of the outrage at Gibeah, which occasioned the inter-tribal war in which the tribe of Benjamin was almost annihilated (19-21).

**CHRONOLOGY.** — The chronology of the period of the Judges is peculiarly difficult, especially when compared with other statements of Scripture referring to the period. In 1 Kings 6. 1 it is said that the Temple was built 480 years after the Exodus. Now, if we add together the numbers given in this book for all the judges together, we get a total of 410, which is evidently too high. And this has led many to the opinion, probable in itself, that as the sphere of each judge was local, their activity may have, in many cases, been so far contemporaneous. Jephthah is probably speaking in round numbers when he says (Judg. 11. 26) that the Israelites had held the country for 300 years, — *i.e.* from the close of the desert wandering to his own day. The statement in Acts 13. 20, that the period of the Judges lasted 450 years, is based on a doubtful reading of the passage (see the alteration in the *R.V.*). The frequent recurrence of the number 40 (or of 20 or 80) in the book of Judges would seem to indicate that arithmetical precision was not aimed at, but that the time was computed by generations; and a comparison of the genealogies that fill up the space between the occupation and the reign of David brings out a result agreeing most nearly with the statement of 1 Kings 6. 1.

**THE SITUATION.** — The book of Joshua prepares us in part for the spectacle presented by the book of Judges. After the strain of conquest and the flush of victory comes reaction. Deprived of a national leader, the several tribes are left to work out their own destinies; and, as has happened elsewhere, the comforts of peace prove more dangerous than the perils of war. The historian has no hesitation in ascribing their misfortunes to their forgetfulness of the national God, which meant compliance with the customs around them, and indifference to the dangers of their position. And then Moabites, Ammonites, and Amalekites on the south and east, Canaanites in the north, the roving Midianites from the desert, and the warlike Philistines on the southwest, in turn seize the opportunity when the tribes are secure; and the struggle for the mastery is from time to time renewed.

The struggle had an educative influence, not merely in the strenuous effort which it called forth, but in that it kept alive the feelings of tribal brotherhood and the national unity; and, above all, in that it brought the people ever back again to the recognition of the national God, the only pledge of their prosperity. In their distress they cry unto God, and every experience of His deliverance is a new reminder of their own duty.

**THE PERIOD,** on the whole, is one of decline. There are proofs, no doubt, of daring faith and noble effort on the part of individuals, but the mass of the people seemed to have yielded too soon to the seductions of idolatry and the pleasures of ease. All the history shows that the Law was too highly pitched for the life of a people such as they were; it was an ideal to be set before them, not the transcript of their practice. At the same time, the fact that they held their ground through the period of the Judges, and could be roused to enthusiasm when a crisis came, proves that they had such a Law, and possessed a consciousness of their mission, and an assurance of divine guidance. The period culminates in Samuel, in whose days there is a return to the standpoint of Moses and Joshua, and a transition to established rule by the kings, and to the sustained authoritative guidance of the prophets.

## THE BOOK OF RUTH.

**ITS CONNECTION.** — The book of Ruth, though placed in the Hebrew Bible among the Hagiographa as one of "the five rolls" [see p. 32], is historically connected with Judges, and might be taken along with the episodes which form the concluding portion of that book. It takes its name from the young Moabitish widow who became a mother in Israel and an ancestress of David. Its period is stated to be "the days when the judges ruled" (1. 1), and it is plain, from the genealogy of David given at the close of the book (4. 22), that it must have been written after the rise of the monarchy.

**ITS PURPORT.** — The story told so graphically in the book is well known. Elimelech goes from Bethlehem with Naomi his wife to sojourn in Moab. The two sons marry Moabitish wives; but both the sons as well as their father die, and Naomi decides to return to her native Beth-

lehem, Ruth with tender affection refusing to remain behind. Boaz, a kinsman of Elimelech, looks favorably upon the young Moabitish widow who goes out to glean in his fields, and on a suggestion contrived by Naomi, and after the refusal of a nearer kinsman to discharge a kinsman's duty (Deut. 25. 5-10), marries her, so that Ruth becomes the ancestress of David.

It was no doubt in order to exhibit this ancestry that the book was written. It is, however, interesting from the idyllic character of the narrative, and from the light it throws on ancient customs and on the history of the period. Though belonging to the period of the Judges, it is a complete contrast to the rough warlike exploits with which that book mainly deals; and we are thus reminded that we should not rashly conclude that things not mentioned in any book of the Old Testament did not exist or were not known.

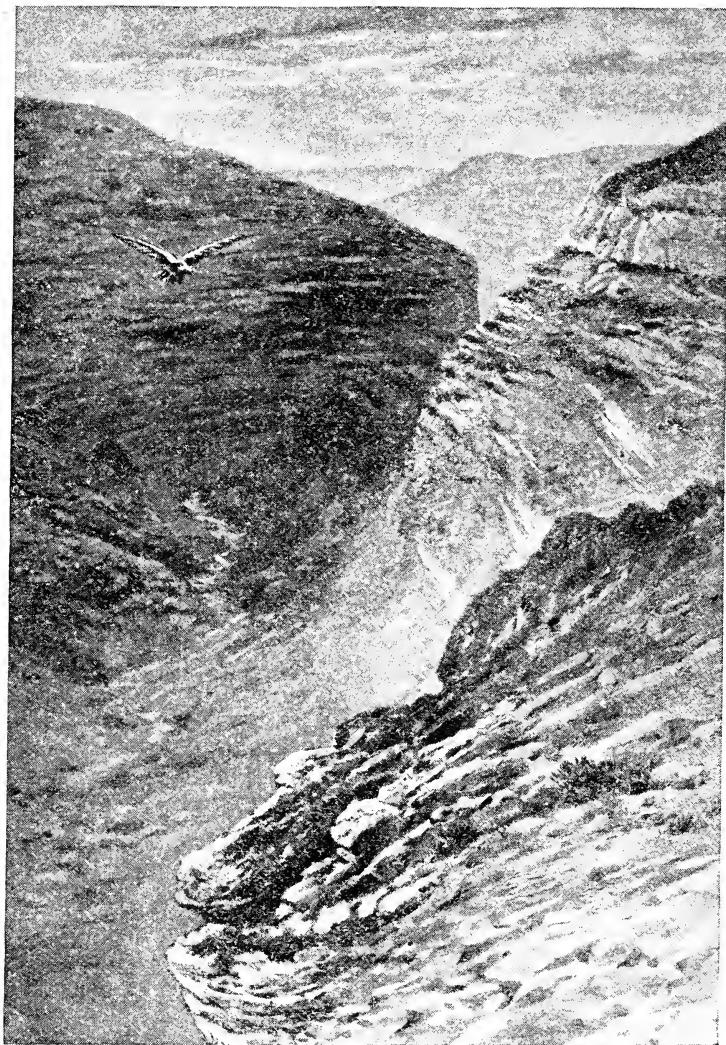




BETHLEHEM.

(From a Photograph by the Photochrom Co., Ltd.)

Mat. 2. 1; Luke 2. 4.



WADY ES-SUWEINT, NEAR MUKHMAS (MICHMASH).  
The scene of Jonathan's exploit (1 Sam. 14. 4, 5).

## THE FIRST BOOK OF SAMUEL.

*ITS CONNECTION.*—The two books of Samuel are properly one, and are so reckoned in the Hebrew Canon. It is so also with the two books of Kings. The division into two was introduced from the Septuagint and other versions, which, moreover, regarded the books of Samuel and Kings as a continuous series, which they named

the four books of the *Kingdoms*, or of the *Kings*, as is done in the titles in the *A.V.* It should, however, be observed that the books of Samuel and of Kings are distinct literary productions, coming from different hands, and belonging to different times. The books of Samuel are named from the leader who may be reckoned the last of



the judges, and the agent through whom the monarchy was established. The three prominent characters in the books are Samuel, Saul, and David, and the history of the three is inseparably connected, Samuel being the controlling influence and the connecting link. Appropriately, therefore, his name is given to the whole history, which extends from his birth to the close of the reign of David.

**CONTENTS.**—The first book falls into two parts, the first (ch. 1-12) relating to the activity of Samuel as recognized head of the state, the second (13-31) covering the reign of Saul.

1. When the book opens, Eli is high-priest and judge at Shiloh. Samuel, given to his mother Hannah in answer to prayer, is dedicated to the service of the Lord, and receives a revelation of the doom that is to overtake Eli's house (1. 1 to 3. 18). He is recognized as a "prophet of the Lord" (3. 19-21), and comes prominently to the head of affairs when the Israelites suffer a disastrous defeat, with the loss of the Ark, at the hand of the Philistines (3. 21 to 5. 1). He so stirs the heart of the people that they turn to God in penitence, and receive a token of divine favor in the victory of Eben-ezer (5. 2 to 7. 14). He continues his work of wise administration, going in circuit from place to place (7. 15-17), till events bring about a new development of the national life (8. 1-5). The abuses of the hereditary priestly power, and the desire of the people for a king, prepare the way for the monarchy; and Samuel, by divine command, accedes to their request, though he warns them of the danger (8. 6-22). Saul, the son of Kish, is secretly anointed king (9. 1 to 10. 16), and his appointment is ratified by lot, and vindicated by a successful exploit against the Ammonites (10. 17 to 11. 15); and then Samuel solemnly lays down office (12).

2. The remainder of the book contains an account of the reign of Saul, the first king of Israel. But Samuel continues to exercise so much influence, and the affairs of David bulk so largely, that Saul can hardly be regarded as the most prominent character in the narrative. The bravery of the king and his son Jonathan are proved in war with the Philistines and Amalekites (13. 14); but Saul has to be reminded that he reigns by the will of God, and after he has twice disobeyed the divine command given by the prophet, sentence of rejection is pronounced against him (13. 8 ff.; 15. 9 ff.). Then David comes into view. Chosen by God, he is anointed by Samuel (16. 1-13); appears as minstrel to ease Saul's melancholy (16. 14-23); distinguishes himself in the encounter with Goliath, gaining the friendship of Jonathan and the applause of the people (17. 1 to 18. 7). This popularity excites Saul's jealousy, who seeks by stratagem, and then by open hostility, to destroy David (18. 8 to 19. 1). David becomes a fugitive, first to Ramah, where Samuel was, then to the country of the Philistines, who send him back to Judah (19. 2-21. 15). There gather about him at the cave of Adullam a number of disaffected men, and Gad the seer joins him; but he has to send his parents to Moab for safety, while Saul wreaks vengeance on the priests at Nob for their suspected complicity with the outlaw (22). David, however, shows himself to be a true patriot by engaging in war with the Philistines, the enemies of his country (23. 1 ff.), and wins the admiration of the nation by sparing Saul when he had him in his power.

Meantime Samuel dies, and the eyes of all Israel are turned to David as the coming ruler. Yet he is still persecuted from place to place by Saul (23-26), and finally seeks shelter with Achish, king of Gath, who assigns him Ziklag for residence. His dependence on Achish, however, threatens to force him to fight against his own people, but the danger is happily averted (29, 30).

Saul, driven to the extremity of despair, consults the witch of Endor as to the result of the approaching battle, but hears only the same sentence which Samuel had pronounced when alive (28). His army is defeated by the Philistines at Gilboa, and he falls upon his own sword and dies (31).

**THE SITUATION.**—The outstanding event in the history of this period is the institution of the kingly power. It is a proof that there was something unique in the national life of Israel that up to this time they had no kings, like the peoples around them. Moreover, when the monarchy was actually established, it was set upon a different basis from that of mere political expediency or the successful usurpation of a bold leader. The fate of Abimelech in the period of the Judges, and the unfortunate issue of Saul's reign, both show how ineffectual such a monarchy would have been in controlling the national life of Israel.

Samuel's hesitancy to yield to the people's demand was not the expression of jealousy and disappointment at being himself superseded. For he was not superseded, and the safeguards which, in God's name, he imposed upon the king kept up the continuity of national consciousness. The Lord was still the King and Ruler of Israel, whether Moses, Samuel, or David was the visible head. Saul, refusing to acknowledge this, was rejected; David, with all his personal faults, never lost sight of it; and succeeding kings stood or fell according to their faithfulness or unfaithfulness to it. So it will be found that a good reign, in the view of the Bible historians, is one in which the prophetic voice is freely uttered and carefully obeyed; a bad reign is one in which the king "forgets the Lord."

**THE PROPHETS.**—Accordingly we see here, side by side with the constitution of the monarchy, the beginning of prophecy as a settled constituent of the religious life. "All the people knew that Samuel was established to be a prophet of the Lord" (3. 20). The function is spoken of as a well-known thing, for Moses was regarded as the typical prophet who receives revelations of God's will, "not in dark speeches," but plainly (Num. 12. 8), and authoritatively communicates it to the people. But it is in the time of Samuel that we first see prophecy as a continuous and even organized institution; and so he is in the New Testament spoken of as the first of the long line of prophets who foretold the days of the gospel (Acts 3. 24). His weighty words to Saul, "To obey is better than sacrifice" (15. 22), are the substance of all prophetic teaching, and the part he took in the setting up of the throne of David associates prophecy in its early phases with the promise to be fulfilled at the end of the dispensation in David's Son and Lord.

**SACRED MUSIC.**—The use of music in the companies of the prophets is something new in the history, and the custom seems to have been continued, for we read of Elisha calling for a minstrel when the prophetic influence was coming upon him (2 Kings 3. 15). And in later times the author of the books of Chronicles speaks of the sons of Asaph and others prophesying with harps, with psalteries, and with cymbals (1 Chr. 25. 1-3, *R.V.*). It is significant that David, to whom the nation looked back as the sweet singer of Israel, and whose psalms were sung in the Temple services, should have come to the throne just when this musical activity is so pronounced, and should have been so much in the company of Samuel and the prophetic men of the time. Sacred music as well as prophecy from this date seems to have become a regular factor in the religious life and worship of Israel.

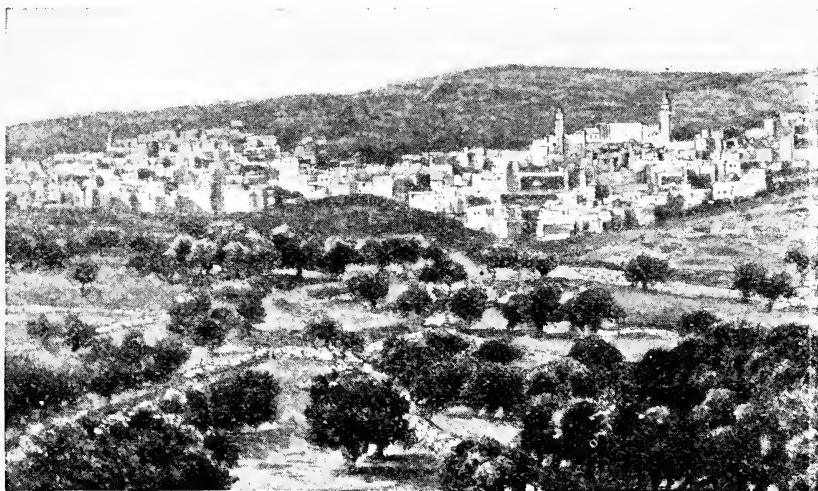
## THE SECOND BOOK OF SAMUEL.

**ITS CONNECTION.**—The second book of Samuel is simply a continuation of the first, the two having been originally an unbroken composition. The whole bears the name of Samuel, because his influence was paramount in the organizing of the monarchy, though he himself disappears from the history before the close of the first book (1 Sam. 25. 1). This book contains the account of David's reign till its very close, though his death is not related till the opening of the book of Kings, because Solomon was actually proclaimed king before his father's death.

**CONTENTS.**—The whole reign of David, with which this book is concerned, is given as forty years—*viz.* seven years over Judah in Hebron and thirty-three years over all Israel in Jerusalem (1 Kings 2. 11, *cf.* 2 Sam. 2. 11). These two unequal periods may be taken as dividing the book into two unequal parts.

1. The reign of seven years in Hebron is briefly described in ch. 1-4. This portion, taking up the narrative after the battle of Gilboa, contains David's pathetic lament over Saul and Jonathan (1), his own appointment as king over Judah (2. 1-4), and the message of commendation sent by him to the men of Jabesh-Gilead for their kindness in burying Saul (2. 5-7). The remaining chapters give an account of the setting up of Ishbosheth, Saul's son, as king at Mahanaim by Abner; the contest between the house of Saul and the house of David, ending in the fall of Ishbosheth and the extinction of the dynasty of Saul through the murder of Abner by Joab, and the assassination of the prince himself. David's lament over Abner is given (3. 33, 34), and he clears himself of complicity in the death of Ishbosheth by executing the murderers.

2. The second part of the book (5-24) is of



HEBRON.

(From a Photograph.)

varied contents. We have first an account of David's victories, and of his work in *consolidating the kingdom*, now again united. He attacks Jerusalem, and makes it his capital (5. 1-16); and, after another victory over the Philistines (5. 17-25), brings to Jerusalem the Ark of the Covenant (6), and makes plans and arrangements for a more permanent and imposing exhibition of the national worship. In this connection was given to him through Nathan the promise of a lasting dynasty (7). We are then told somewhat briefly how the territory of Israel was extended from the Mediterranean to the Euphrates by victories over the Philistines, Moabites, Edomites, and Syrians (8. 1-14); and the account of the nation's prosperity closes with a description of the court, and an enumeration of its officials (8. 15 to 10. 19).

The chapters that follow deal first of all with David's *domestic history*, and show how it affected the closing portion of his reign. His sin in the matter of Bath-sheba, wife of Uriah (11), is followed by humiliation and trouble in his own

household, which take shape in the rebellion of Absalom (12 to 15. 12). Civil war compels David to flee from the capital, but his army gains a signal victory, and he returns to Jerusalem (15. 13 to 19. 40). But jealousy between Judah and the other tribes, which David seems too weak to control, breaks forth in the revolt of Sheba, the son of Bichri, which is quelled by Joab (19. 41 to 20. 22).

The remaining chapters of the book are taken up with various *supplementary* matters. These are: an account of the famine, and the means by which it was removed (21. 1-14); lists of David's mighty men, with notices of their exploits (20. 23-26; 21. 15-22; 23. 8-39); a psalm of thanksgiving by David (22), and his "last words," also in poetical form (23. 1-7); and, finally, an account of the numbering of the people, with the visitation of the plague, and the purchase by David of the threshing-floor where the angel appeared when the plague was stayed (24).

**THE LITERARY FEATURES** of the books of Samuel show that this was an independent

composition, from a different hand than that which wrote the books of Kings. The Law is not once quoted, and only once referred to (1 Sam. 10. 25), whereas the books of Kings continually treat it as the standard by which the actions of the rulers were to be tested. In the books of Samuel also there is no distinct reference to authorities for the facts recorded, whereas the author of Kings refers to writings in which fuller details are to be found. Since there is no mention of the Captivity in the books of Samuel, nor even any hint of the decline of the kingdom of the ten tribes, it has been concluded that the books were written before the deportation of the inhabitants of the northern kingdom by the Assyrians;

but the writer of the books of Kings has before him the downfall of both kingdoms.

The appearance of the books suggests that, though the writer makes no mention of *written* sources from which he drew his materials, he freely incorporated in his narrative pieces found in writing, or handed down orally. The song of Hannah, for example (1 Sam. 2. 1-10), David's elegies over Saul and Jonathan and over Abner, and the poetical pieces at the close of the second book, one of which (2 Sam. 22) is found in the book of Psalms (Ps. 18), are evidently not given as the compositions of the historian himself. The lists of heroes, and statistical and antiquarian tables which occur in the second book, may



TOMB OR PILLAR OF ABSALOM, IN THE VALLEY OF KIDRON.

have been drawn from state records, for among the officials at the court there appear a "recorder" (or, perhaps, chronicler), and a "scribe" or secretary (see 2 Sam. 8. 16-18, and *cf.* 20. 24).

**PROPHETIC HISTORIANS.**—The names of some of the prophetic men of this period, Nathan, Gad, and Samuel himself, are given in the first book of the Chronicles as writers of history (1 Chr. 29. 29, *R. V.*), and the second book mentions historical works written by other prophetic men in later reigns. What the works referred to may have been, or whether they are incorporated with the existing historical books, it is hard to say. But there is nothing at all improbable in the supposition that these men thus early occupied them-

selves with the writing of the nation's history. The prophets were men looking at the past and at the future, seeking to make the experience of the one a lesson for the other; and as they singly and collectively endeavored to rouse the national spirit and maintain it at a due level, it is most reasonable to suppose that in their societies, and in the addresses they gave to the people who resorted to them, the facts of the nation's history would be the text of their exhortations. The historical books are all more or less imbued with the prophetic spirit, and written from a prophetic point of view; and this is the reason for the name the Jews gave to these books—"the former prophets."

## THE FIRST BOOK OF KINGS.

**CONNECTION.**—The two books of Kings evidently form one whole, and they are counted as one book in the Hebrew Canon. The division into two was introduced in the old versions, which reckoned the books of Samuel and the Kings as a continuous series, calling them the four books *of the Kingdoms*, or *of the Kings*, a title which is retained in our *A.V.* The division into two is less happy in the case of the Kings than in that of Samuel; for 1 Kings breaks off at an arbitrary point of no special significance in the history. The name given to these books is quite appropriate, for they relate the history of the kings from the accession of Solomon to the Babylonian Captivity. This whole period may be divided into three great sections, marked by great facts in the history of the monarchy — *viz.* 1. The period of the undivided kingdom under Solomon (1 Kings 1-11); 2. The history of the divided kingdom (1 Kings 12 to 2 Kings 17); and 3. That of the remaining kingdom of Judah, after the ten tribes had been swept away (2 Kings 18-25). For convenience, however, we shall follow the division imposed upon the English version.

**CONTENTS.**—The first book falls into three divisions. 1. *The reign of Solomon* (1-11) forms a well defined section of the book. There is a close connection between the beginning of the book and the close of the second book of Samuel, inasmuch as David, though old and infirm, is still reigning, and does not disappear from the history till Solomon is on the throne. The succession is secured by the prudence of Nathan, David's trusty adviser, in the face of an attempt to set Adonijah on the throne (1). Solomon, being publicly proclaimed king, receives from his father a charge as to the measures he should take for the security of his throne, a charge which he executes on David's death (2). The young king, being invited in a dream to choose for himself, asks wisdom in preference to wealth and greatness (3. 1-15), and soon after gives a proof of his wisdom in deciding a difficult case presented to him (3. 16-28). Great as well as wise, he has high officers placed up and down the country for administration. The people are numerous and contented, and his fame spreads into neighboring lands (4). In particular Hiram, king of Tyre,



PILLAR IN QUARRY BENEATH JERUSALEM.

(From a Photograph.)

Supposed to have been prepared for one of the temples.

enters into alliance with him, engaging to furnish, in exchange for the produce of the land, materials for the construction of the Temple and royal palace at Jerusalem. The operations are described in detail (5-7), and the narrative concludes with an account of the consecration of the Temple and the king's prayer of dedication (8).

There is, however, *another side* to this magnificence. It is remarked early in the book (3. 1-3) that Solomon made affinity with the king of Egypt and took his daughter to wife, and that the king and people sacrificed in the high places. And

again, after the dedication of the Temple (9. 1-9), there is a warning that if the people should prove unfaithful to their own religion, their land would be laid desolate, and the Temple ruined. And it is significant that, following on this warning, comes an account of the foreign relations of Solomon; his intercourse with Hiram being again referred to, his alliance with the king of Egypt, his trade by sea with Ophir, and the visit of the queen of Sheba to Jerusalem (9. 10 to 10. 13). Wealth and luxury abounded at the capital and court (10. 14-29); and the foreign wives whom he



STABLES OF SOLOMON, JERUSALEM.

(From a Photograph by BONFELS.)

Supposed to be the foundations of the first temple.

married turned away the king's heart from the God of his fathers and led him into idolatry (11. 1-8). Whereupon his unfaithfulness is solemnly denounced, and the disruption of his kingdom foretold (11. 9-13); the historian enumerates the "adversaries" who were raised up in Solomon's time, showing the quarters from which trouble was to arise; and the reign ends with an ominous forecast of the impending schism (11. 14-43).

2. We may take as the next period, the time from the death of Solomon *till the accession of Ahab* to the northern throne (12. 1 to 16. 28). The

discontent of the people under Solomon's exactions burst out at his death, and Jeroboam, son of Nebat, headed the revolt, was acknowledged by the northern tribes, and widened the breach by setting up sanctuaries at Dan and Bethel, and appointing to priests' offices men who were not of Levitical birth (12. 1 to 14. 20). During this period the two kingdoms were in sharp antagonism, Rehoboam and Abijam being but weak governors, the former suffering humiliation at the hands of Egypt (14. 21 to 15. 8). Asa, however, introduces reforms, and is successful in his encounters with Israel (15. 9-24). The dynasty of Jeroboam

comes to an end with the death of his son Nadab, after a reign of two years (15. 25-30). A usurper, Baasha, comes to the throne and holds it for twenty-four years (15. 31 to 16. 7), being succeeded by his son Elah, who, after two years' reign, is murdered by his servant Zimri (16. 8-10). This murderer is immediately attacked by Omri, the head of the army, who has in turn to wage war with Tibni for four years, the result being the victory of Omri and the founding of the dynasty that was known by his name (16. 11-28).

3. From this point to the end of the book the history falls mainly within the reigns of Ahab, son of Omri, in the kingdom of Israel, and Jehoshaphat, son of Asa, in the kingdom of Judah. Both of these kings had long reigns, Ahab's lasting twenty-two years and Jehoshaphat's twenty-five, and as Jehoshaphat came to the throne in the fourth year of Ahab's reign (22. 41), their reigns are nearly contemporaneous throughout. Moreover, they were allied by marriage, Jehoshaphat's son, Ahaziah, having married Ahab's daughter, a union that was of fatal influence on the southern kingdom. Ahab's wife was the notorious Jezebel, daughter of the king of Phœnicia, through whom the worship of the Tyrian Baal and Astarte was made the state religion of Israel. It was in protest against this idolatry that Elijah the prophet came forth, and waged the contest with the court and court party which is described at length (16. 29 to 19. 14). The designation of Elisha and Jehu to carry on the reforming work which Elijah had begun (19. 15-21) is the premonition of the fate in store for Ahab's house. Ahab

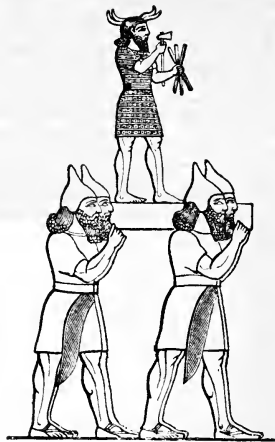


FIGURE OF BAAL, THE MALE SUN-GOD OF THE PHœNICIANS, CARRIED IN PROCESSION.



NISROCH.

An eagle-headed Assyrian deity, from a bas-relief discovered at Calah (Nimrud) on the walls of the palace of Assur-nazir-pal, king of Assyria, 883-858 B.C. Now in the British Museum. Sennacherib was killed in the temple of Nisroch (2 Kings 19. 37; Isa. 37. 38).

himself shows his tyranny in his treatment of Naboth; and though successful at first in war against Ben-hadad of Syria (20, 21), he suffers defeat and is mortally wounded at Ramoth-Gilead fighting against the same power (22. 1-40), Jehoshaphat, king of Judah, being present with him as an ally. Jehoshaphat's own reign is described in a few verses (22. 41-50), the chief facts being that he was in alliance with Ahab; that he was unsuccessful in his maritime expedition to Ophir; that he did that which was right in the eyes of the Lord, but that the high places were not taken away. The book closes abruptly in the middle of the reign of Ahaziah, the son of Ahab.

**LITERARY FEATURES.**—The literary form of the books of Kings is quite different from that of the books of Samuel. There is an almost stereotyped framework, resembling that of the book of Judges, within which the events of the successive reigns are placed. When the name of a new king is introduced, it is stated how old he was when he came to the throne, how many years he reigned, and, in regard to the kings of Judah, what was his mother's name. Then a general character is pronounced upon his reign, the events are recorded at greater or less length, and at the close a reference is usually given to another authority for fuller details. When the divided monarchy is to be treated, the usual proceeding is to give the record of the northern kingdom first, and then the corresponding record for the southern, the history thus falling into periods longer or shorter. And this course is followed so closely that sometimes the same event is twice related, if it concerns the two kingdoms.

These features make it probable that the book is composed from other written materials, or at least largely based upon them. And the frequent references to books of Chronicles of the kings of Judah or of Israel favor the inference that state records of the respective kingdoms, containing lists of officials, statistical matters, and memoranda of events in the different reigns were available for the purpose. There were also, in all probability, narratives of the doings of Elijah, Elisha, and other prophets, preserved in the prophetic circles, which would furnish information of another kind. A work extending over so long a period could not be the expression of the direct personal knowledge of any one writer, and could only be composed in the way indicated.





TOWER AT ZERIN (JEZREEL), WITH THE MOUNTAINS OF GILBOA IN THE DISTANCE.

Supposed site of the palace of Ahab.

(From a Photograph, by permission of the Photochrom Co., Ltd.)

## THE SECOND BOOK OF KINGS.

**CONTENTS.**—We may arrange the second book of Kings in the following divisions: 1. *To the death of Jehoshaphat.* The book commences where the first book had abruptly closed; or, one should rather say, the division has been arbitrarily made in the middle of the reign of Ahaziah, son of Ahab, whose death is foretold by Elijah (1). The translation of the prophet himself is then narrated, Elisha receiving his mantle as a token of succession to his office (2). The alliance between the two kingdoms still subsists, and Jehoram, the son of Ahab, induces Jehoshaphat, along with the king of Edom, to join him in a punitive expedition against the Moabites, whose king, Mesha, had revolted from Israel on the death of Ahab (3). Then comes a section (4. 1 to 8. 15) on the wonders wrought by Elisha, in increasing the widow's oil (4. 1-7), healing the son of the widow of Shunem (4. 8-37), providing food for the people (4. 38-44), healing Naaman's leprosy (5), aiding the king of Israel against his Syrian enemies (6, 7), and announcing to Hazael that he should be king (8. 7-15).

2. *To the end of the house of Omri.*—Jehoshaphat's son and successor, Jehoram, who married Athaliah, the daughter of Jezebel, was succeeded by his son, Ahaziah, who was involved in the ruin of the house of Ahab. For Joram of Israel, while sick of wounds he had received in battle, was suddenly attacked by his general Jehu. Jezebel also was put to death, and Ahaziah, the king of Judah, who had come to Jezreel to visit his kinsman, shared their fate. Jehu, acting as the executioner of the divine sentence, roots out the Baal worship, kills all the members of the royal family on whom he can lay hands, and becomes the first of a new dynasty (9, 10). Hearing the news at Jerusalem, Athaliah, the queen-mother, puts to death all the seed-royal and seizes the throne. One child only escapes her fury, the infant Joash, who is kept hidden in

the chambers of the Temple for six years, at the end of which time he is publicly exhibited to the people by Jehoiada the priest, and set upon the throne, Athaliah being put to death (11).

3. *Culmination of the Northern Kingdom.*—With the disappearance of the house of Omri, the alliance of the two kingdoms falls to pieces. Joash introduces reforms in Jerusalem, but has to buy off an invasion of Hazael of Damascus (12). The house of Jehu waxes stronger (13. 1-13, 22-25), inflicting humiliation also upon the kingdom of Judah (14. 1-16); and the northern kingdom may be said to have reached its culmination in the time of Jeroboam II., who reigned for forty-one years, and extended the kingdom to its ancient boundaries (14. 23-29). At the same time also, under Uzziah, who had a reign of fifty-two years in Jerusalem, the southern kingdom enjoyed unwonted prosperity.

4. *Decay and downfall of the Northern Kingdom.*—From its climax of greatness the northern kingdom very swiftly declined to ruin after the powerful hand of Jeroboam was relaxed. His son Zechariah was the last of the dynasty of Jehu, after whom there is a rapid succession of usurpers; and meanwhile the colossal power of Assyria is gradually making itself felt till Tiglath-pileser falls upon Israel, takes a great part of the territory and carries away many of the inhabitants. Assyria, in fact, makes profit of the rivalries of the kingdoms of Damascus, Israel, and Judah, coming to the help of one or another, and gaining at each move an advantage for itself. Thus Jotham, the successor of Uzziah in Judah, suffers from a hostile combination of Pekah of Israel and Rezin of Damascus (15. 32-38); and his successor Ahaz is so hard pressed that he makes offers of submission to Tiglath-pileser on condition of receiving help (16. 1-8). So the king of Assyria comes against Rezin of Damascus and kills him; Hoshea the king of Israel becomes

tributary to save his throne; but later on, Shalmaneser IV., finding "conspiracy in him," sends an army against him, which after a siege of three years takes Samaria, and puts an end to the northern kingdom, many of the people being carried away and foreigners settled in the land (16. 9 to 17. 41).

5. *The surviving Kingdom of Judah.*—Thus the kingdom of the ten tribes comes to an end,

and the rest of the book is concerned with the remaining kingdom of Judah. Hezekiah was in the sixth year of his reign when Samaria was taken, and his reign is remarkable for the friendship between him and the prophet Isaiah, and the reforms that he endeavored to carry out. His deliverance from the army of Sennacherib is memorable, and his restoration from a dangerous illness, when he made a display of his wealth to



TIGLATH-PILESER III.

745-727 B.C. From a bas-relief on the walls of the palace of Tiglath-pileser III. discovered at Calah (Nimrud). Now in the British Museum.

ambassadors from Babylon, gave occasion to a warning of the doom from that quarter that was to overtake his kingdom (18-20).

Manasseh and Amon were degenerate successors of Hezekiah, whose impiety accelerated the national doom (21). There was a brief bright space in the reign of Josiah, who sought the Lord in his youth, in whose reign the Law-book was discovered in the Temple, and a more thorough reformation of religion was set on foot. But Josiah fell fighting at Megiddo, in an attempt to intercept the march of an Egyptian army to fight with Assyria (22. 1 to 23. 30); and his successors are mere puppets or vassals of either

the Egyptian or the great eastern empire. Jehoiakim is set on the throne by the Egyptians in preference to another son of Josiah, who had by the will of the people reigned three months. But when the Babylonian supremacy supervened he had to own allegiance to a new master; and his successor Jehoiachin was so hard pressed that he surrendered to Nebuchadrezzar (or Nebuchadnezzar), and was led away with 10,000 of the inhabitants, his uncle Zedekiah being set on the throne.

6. *Fall of Jerusalem.*—This was the last king of the house of David. Nebuchadrezzar, finding him unfaithful, marched an army into Judah,



King of the North and South.



Nem-ab-Rā,



son of the Sun,



Neku.

(Necho II.)  
2 Kings 23. 29.

CARTOUCHE OF PHARAOH-NECHO II.



and, after a siege of about three years, took and destroyed Jerusalem, carrying captive or killing large numbers of the inhabitants, and appointing Gedaliah governor. The people, however, rose



MONOLITH OF SHALMANESER II., KING OF ASSYRIA.

(From a Photograph by CLARKE AND DAVIES.)

B.C. 850. Now in the British Museum, No. 88.

His campaigns in Western Asia, 860 to 825 B.C., have a particular interest, for here we find the Assyrians first coming in contact with the Israelites.

against him and killed him, and then fearing the vengeance of the king of Babylon took refuge in Egypt. Thus was the land wasted of its inhabitants, the independence of Israel was gone; and the book closes when thirty-seven years of the Captivity had passed, Jehoiachin being a state prisoner in Babylon (23. 31 to 25. 30).

**THE POINT OF VIEW** from which the books of Kings are written is made pretty plain by the writer himself. Whatever materials he may have had access to, and may have employed, he has a controlling plan in the presentation of them. His whole aim is not to furnish the greatest possible amount of information; for he passes lightly over many things that he must have known minutely, and employs a scale of proportion, in the treatment of different subjects, out of all keeping with the degree in which they bulked

in the history of the kings. His fixed principle is that faithfulness to God and observance of His statutes and ordinances ensure prosperity, and that unfaithfulness entails disaster. Writing from a point of time at which the truth of this principle had been fully confirmed by the ruin of the nation, he can estimate all the successive reigns by its standard, and pronounce judgment on the whole course of the history.

This is in fact the *prophetic standpoint*; and if we were to remove from the books of Kings all that may be included under the prophetic element, the residue would be but a chronicle of bare and not very interesting facts. Not only



HEAD OF TIRHAKAH,

The Egyptian Pharaoh, who succeeded in recapturing Memphis from Esarhaddon, king of Assyria. The defeat of this rising was the work of Esarhaddon's son and successor, Assur-bani-pal.

are the doings of Elijah and Elisha narrated at length and with evident predilection, but at many points of the history we find prophets appearing at critical times and intervening with authority in public affairs. Nathan plays a more prominent part than either David or Solomon at the accession of the latter to the throne; Ahijah of Shiloh tells Jeroboam the fate that would befall him (1 Kings 11. 29-39), and Shemaiah similarly warns Rehoboam (1 Kings 12. 22-24). And so it is all down the history. We know from other sources how Isaiah, who is mentioned in Kings, and Jeremiah who is not, were involved in the momentous events of their time, though their connection with them is not recorded in these books. In like manner there may have been other prophets who were actively engaged in these events, although their names are not mentioned in the historical narrative. It is not to be lost sight of that whereas the author of the books of Kings refers in somewhat general terms to the written sources of his work, the author of the Chronicles speaks with greater minuteness of the same or similar sources by the names of their authors. Among these are Gad, Nathan, and other prophetic men who, as they appear in the history, probably occupied themselves in writing down the events.

## THE FIRST BOOK OF CHRONICLES.

*THE NAME* by which the books of Chronicles are designated in the Hebrew Bible is *Affairs of the Days* (or *Times*), i.e., "journals" or "annals." The two are counted as one book, in the Jewish Canon [see p. 32.] The division into two was made by the Greek translators, who also gave to the books the name of *Paraleipomena*, meaning "things omitted or passed over." This name, however, suggests an erroneous idea that the books were intended to supplement antecedent historical books. For it is plain that the author wrote independently and with another purpose. Jerome remarked of these books that they form "a chronicle of the whole of sacred history," and after him some editions of the Vulgate entitled the books "Chronicles" or "Book of Chronicles," a title which our translators have adopted.

*THE PLACE* of these books in the Hebrew Bible is to be noted. In our version they are placed after Kings, so as to keep the historical books together; but their original position is in the third division, among the Hagiographa. [See ARRANGEMENT OF THE CANON, p. 32.] An obvious explanation of this fact is that the books are of much later date than the antecedent historical books. For evidence of this, there is the mention of Cyrus (2 Chr. 36. 22); and again, the descendants of David are traced to the sixth generation after Zerubbabel (1 Chr. 3. 19 ff.), which would bring the date of composition down to the close of the Persian period, or the early part of the Greek period, say about 330 B.C. In the Hebrew Bible the Chronicles stand last in the whole collection, though this is not to be taken as a proof that they were the last written.

*THE PLAN* is seen at a glance to be different from that of the books of Kings, or, indeed, of any other book of the Old Testament. Beginning at Adam, and extending, in the genealogies at least, to a period long after the return from the Captivity, the Chronicles aim at presenting a view of the whole of sacred history down to the writer's time; whereas the antecedent books form a succession, each taking up the narrative where the preceding book had dropped it. And though many things contained in those books are necessarily repeated, sometimes in identical or similar terms, yet the writer of the Chronicles has a standpoint of his own, as a brief glance at the contents will show.

*THE CONTENTS* of the first book embrace the history down to the death of David. Indeed, nineteen chapters (11-29) are devoted to David's reign, while the ten remaining chapters (1-10) have to suffice for the whole earlier history. These introductory chapters are mostly in the form of genealogical tables, the aim of which becomes apparent when the author leads all up to the tribe of Judah (1, 2) and the succession of kings of the line of David (3); and again, when the genealogical tables of the twelve tribes (4-8) culminate in the tribe of Levi (6), who served at the Temple, and the tribe of Benjamin (7. 6-12; 8. 1-40), of which a great proportion of the inhabitants of the restored Jerusalem consisted (8. 28, 32, 33). The purpose evidently is to trace the fortunes of the Davidic line, and to show the connection of the restored Jerusalem with the old order of things; for the author presently leaves out of view the affairs of collective Israel, and proceeds, in a series of genealogies which end

with Saul (9. 1 to 10. 14), to the history of the royal house of David.

The exclusive regard to the kingdom of Judah is shown in the omission of David's reign at Hebron. The author hastens on to the reign at Jerusalem (11. 1 to 12. 40), with the removal of the Ark to the house of Obed-edom (13), and the building of the royal palace (14). The festive transfer of the Ark to Jerusalem is described at length (15, 16); David's purpose to build the Temple is unfolded, and though the execution of it is postponed, a blessing is pronounced upon him and his descendants (17). After a summary statement of the wars with neighboring nations, and a list of the chief state officials (18. 15-17), we have an account of the numbering of the people, followed by the breaking out of the plague, and the fixing of the site for the Temple, with preparations for its erection (21, 22). Then come lists of the Levites and priests according to their courses and offices (23-26); as also of the divisions of the army, chiefs of tribes, and court functionaries (27). David then makes formal provision for the succession of Solomon, charging him especially to carry out the arrangements for the building of the Temple, and dies "in a good old age, full of days, riches, and honour."

*THE POINT OF VIEW* of the writer of the Chronicles is mainly explained by the date at which he wrote. Though national independence had departed from the Jewish people, two things remained: the Temple and its worship subsisted, and the seed of David still survived. Prophecy was silent, but round these two things centred the hopes of the people for a better future; these two things knit them to the better days of the past. Looking back to those days, we need not wonder if a halo of glory surrounded all that was dearest in memory, and so the author dwells with predilection on those things of which a memorial, though faded, still remained. The book is in one aspect the result of the work that had been done by Ezra in consolidating the people around the Temple and its worship; in another aspect it shows influences at work that tended to the exclusive separation of the chosen people, and even exhibits the dangers of such separation in the direction of a pride and satisfaction in formal worship.

*THE SOURCES* of information which were accessible to the writer of these books are partly mentioned by himself, and may be partly inferred from the nature of the details. The registers and genealogies have the appearance of having been carefully preserved. Moreover, the "book of the kings of Judah and Israel," whatever it was, to which he refers so often (2 Chr. 16. 11; 25. 26, etc.), was evidently some well-known compilation, similar to or partly identical with the existing books of Kings; and other works with similar names are also mentioned. It is most probable that by that time many works of a historical character were in existence. It was a time when all known documents of the past would be carefully treasured, and when even forgotten writings, which had not attracted the attention of former historians, would be sought out, and their materials preserved in the pages of newer compositions. Books were beginning to be multiplied, and the author of the Chronicles seems anxious to assure his readers that he had done his best to verify his facts.

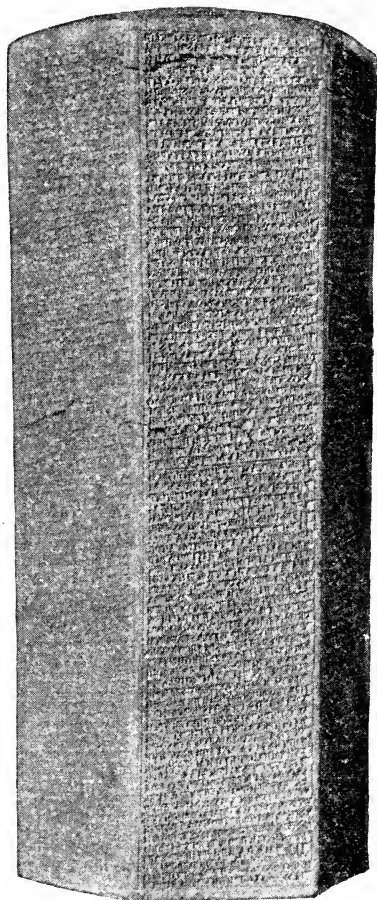
## THE SECOND BOOK OF CHRONICLES.

**THE CONTENTS** of the second book, which is simply a continuation of the first, reveal the same plan and purpose—*viz.* to exhibit prominently all that related to the observances of religion; and the author's pre-occupation with the house of David and the kingdom of Judah goes so far that he only mentions the kingdom of Israel when its affairs touched closely those of the southern kingdom. There are nine chapters devoted to the reign of Solomon, six of them being given to the building and service of the Temple (2-7), and two chapters sufficing (8, 9) for the general arrangements in the administration of the kingdom.

In narrating the history of the kings, the chronological order is followed; but it is to be noted that the author dwells at greater length on reigns in which religion was better observed, and also that he gives prominence to the prophets who appear from time to time to remind the kings and the people of their duty. The reigns that are thus dwelt upon are those of Asa (14, 15), whose "heart was perfect all his days;" of Jehoshaphat (17. 1 to 21. 1), in whose time provision was made for the instruction of the people in the Law by itinerant priests and Levites (17. 7-9); of Hezekiah (29-32), which furnishes the congenial topics of the cleansing of the Temple, the observance of a great Passover, and sundry ordinances for the support of the priests and Levites; and of Josiah (34, 35), with the finding of the Law-book, the observance of the Passover, and the general reformation of religion that took place.

**THE PRIESTLY TONE** of the books of Chronicles may be recognized in the carefully preserved genealogies of the Levitical families, in the manifest interest the author takes in all that relates to the service of the Temple, and in his minute acquaintance with its details. This was to be expected of one writing at the time and in the circumstances in which he was placed, when the observance of the ritual was the greatest remaining symbol of the nation's glory. But it should not make us overlook the fact that he is careful to emphasize the activity of prophetic men in the pre-Exilian period when prophecy was an operative factor in the national life. Ahijah the Shilonite (10. 15) and Shemaiah "the man of God" (11. 2; 12. 5), Azariah the son of Oded (15. 1), and Hanani "the seer" (16. 7), and the martyr prophet Zechariah (24. 21), are piously commemorated; and the writer, in referring to the works from which he drew materials for his book, cites them by the names of the prophetic men who composed them.

**THE CREDIBILITY** of the books of Chronicles has been too rashly called in question by some writers, who have represented the author as drawing upon his imagination, or at least magnifying and multiplying features of the past in the light of the situation in which he lived. We must, no doubt, allow that his bias and the circumstances of his time determined the selection of his materials, and led him to dwell on matters which the author of the book of Kings, for example, passed over or touched lightly in his pages. But the book of Kings itself plainly indicates that many things occurred of which it contains no record; and there is no proof that the author of the Chronicles drew upon his imagination for the events he records.



CLAY CYLINDER OF SENNACHERIB.

(From a Photograph by CLARKE AND DAVIES.)

With a cuneiform account of eight campaigns of Sennacherib, king of Assyria, from 705-681 B.C. Now in the British Museum.

In 701 B.C., Sennacherib entered Judah and laid siege to Jerusalem to punish Hezekiah. Pressed by famine, Hezekiah was compelled to yield, and purchased peace by tribute, for which he stripped the temple of its gold. Satisfied with this, Sennacherib returned to Assyria. Two years later he again invaded Palestine and laid siege to Lachish.

The account of this campaign is as follows:—"Six-and-forty of the strong cities, and the strongholds and the hamlets round about them, belonging to Hezekiah the Jew, I besieged and captured. Two hundred thousand and one hundred and fifty souls, young and old, male and female; horses, mules, asses, camels, oxen and sheep without number, did I make to be brought thitherfrom, and I counted them as spoil. Hezekiah himself, like unto a bird in a cage, did I shut up within his house in Jerusalem. I cast up mounds against the city, and I turned back every man who came forth. The fear of the glory of my majesty overpowered Hezekiah; and his captains and his mighty men of valor, which he had brought into Jerusalem to defend it, laid down their arms. Thirty talents of gold, eight hundred talents of silver, precious stones, ivory, treasures, his daughters, the women of his palace, musicians (?) . . . he sent unto my palace in Nineveh."

## THE BOOK OF EZRA.

*THE NAME* of Ezra has been given to the book which introduces into the history of post-Exilian Judaism the scribe who exercised a most powerful influence on its future development. But the book neither professes to have been written by him, nor does it contain all that we know of his activity. Certain portions of it, which are written in the first person — *viz.* ch. 7. 27 to 9. 15, are no doubt from his hand; but this very circumstance seems to indicate that the rest, in which he is spoken of in the third person, are not. And it will be found that an account of the most important part of his work is contained in the book of Nehemiah. These two books, in fact, go together as one whole, and in the Jewish Canon they are reckoned as one book. So, in the Talmud and by Josephus, the two are sometimes spoken of collectively as the book of Ezra, and sometimes its two parts are called first and second Ezra.

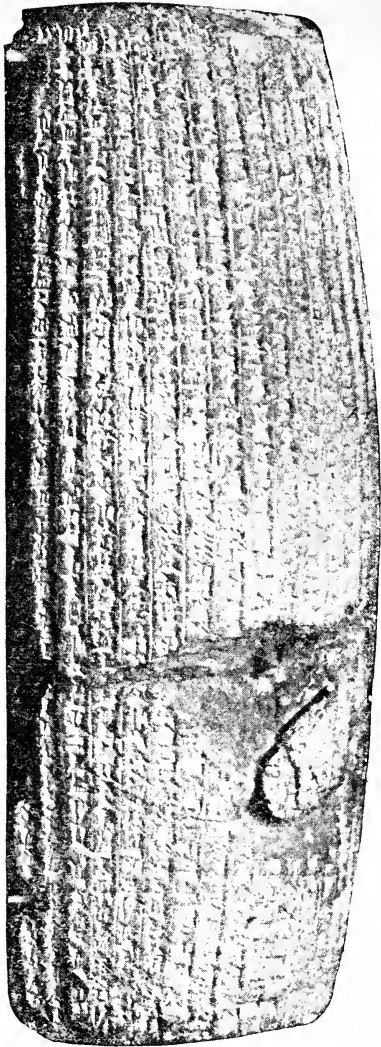
*ITS PLACE* in the Hebrew Bible is immediately after the book of Daniel, among the Hagiographa. In this way its account of the Restoration continues the history of the time of the Exile, which is the standpoint of Daniel, and along with Nehemiah it carries on that history as far as the sacred books have carried it; the books of Chronicles closing the Canon with a comprehensive survey of the whole. In our version, on the other hand, the books of Chronicles, which bring down the history to the eve of the Return (though the genealogies extend further), stand immediately after the books of Kings, and then Ezra and Nehemiah follow. And it will be observed that the books of Chronicles break off at a sentence which is found completed in the opening of the book of Ezra.

*THE TIME* covered by the two books of Ezra and Nehemiah together is about a century; for the narrative of Ezra begins in the first year of the reign of Cyrus, 538 B.C., and that of Nehemiah stops soon after the thirty-second year of Artaxerxes, 432 B.C. A great part of this space, however, is left without record, as we shall see presently; and we may distinguish three periods: 1. The period that elapsed from the first return of exiles to the completion of the Temple; 2. The time of Ezra's activity as leader of the second colony of returned exiles; and 3. The period when Ezra and Nehemiah are seen together in the work of reformation at Jerusalem. The first two periods are embraced in the book of Ezra; the last, in the book of Nehemiah.

*THE CONTENTS* of the book of Ezra thus fall into two sections, ch. 1-6 giving an account of what happened before he arrived at Jerusalem, and ch. 7-10 narrating Ezra's own journey and the planting of the colony that accompanied him.

1. Cyrus having issued a decree permitting the return of exiled Jews to their own land, a colony under Zerubbabel, or Sheshbazzar, accompanied by Joshua the high-priest, took advantage of the edict, and, arriving at Jerusalem, set up an altar for burnt offering and celebrated the Feast of Tabernacles (1, 2). In the second year the foundations of the Temple were laid (3); but the work of building was impeded by the Samaritans, whose offers of assistance had been refused, till the reign of Darius (4. 1-5). In the second year of that king's reign the work was resumed under the earnest instigation of the prophets Haggai and Zechariah, though the adversaries did their utmost to hinder it (5); and finally, in the sixth year of Darius — *i. e.* the year 515 B.C. — the Temple was finished, the dedication was celebrated in a joyous feast, and the Passover was observed in the same month (6).

2. A period of fifty-seven years now elapses



PORTION OF A BAKED CLAY CYLINDER OF CYRUS,  
Son of Cambyses, king of Babylonia, about  
538-529 B.C.

(From a Photograph.)

Inscribed in the Babylonian character, with an account of his conquest of Babylonia, and of the chief events of his reign in that country. Cyrus attributes his success to the gods Marduk, Bel, and Nebo. Now in the British Museum.

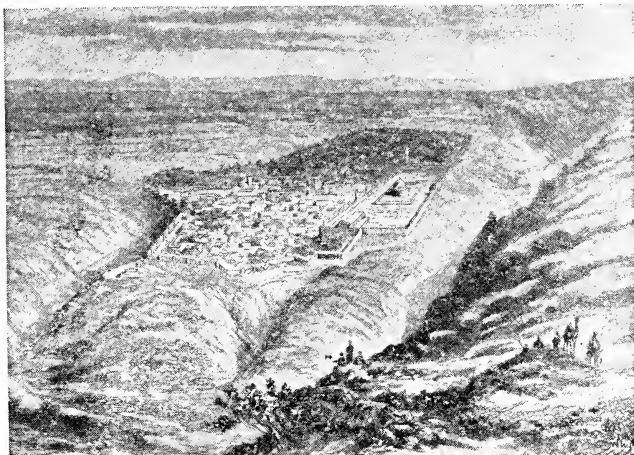
till the seventh year of Artaxerxes I., called Longimanus — *i. e.* 458 B.C. In that year Ezra obtained leave to bring a second colony to the

## THE BOOK OF NEHEMIAH.

holy city, receiving orders to the local governors, and offerings for the holy house. The journey occupied four months (8. 1-32, *cf.* 7. 8-10); and Ezra, delivering his credentials and presents to the proper authorities (8. 33-36), set about inquiring into the condition of the inhabitants (7. 14). When he found that the people, and even the Levites, had contracted mixed marriages and adopted heathen customs, he "sat down astonished till the evening sacrifice" (9. 1-4); and then, in the hearing of the people, made public confession of the national sin (9. 5-15). This so moved the people that a public assembly was convened, at which it was agreed that all cases of trespass should be searched out. In two months this work was completed (10. 1-17); and the book

closes abruptly with a list of those who had offended, and who pledged themselves to put away their strange wives (10. 18-44).

*THE KINGS* named Ahasuerus and Artaxerxes, in ch. 4. 6, 7, are by some supposed to be Cambyzes, the son and successor of Cyrus, and the so-called Pseudo Smerdis, whose reigns made up the interval of eight years between the death of Cyrus and the accession of Darius. It is more likely, however, that they were Xerxes I. (the Ahasuerus of the book of Esther) and Artaxerxes I. In that case, the passage, ch. 4. 6-23, would not come in strict chronological sequence, but would form an anticipation, the narrative thereafter returning at verse 24 to the point at which the digression was made.



BIRD'S-EYE VIEW OF JERUSALEM.

*From the South-east.*

## THE BOOK OF NEHEMIAH.

*THE NAME* of this book is given to it from the principal personage who appears in its pages, in the same way as Ezra's name is given to the book which is a companion to this. Certain parts are here also, as in the book of Ezra, written in the first person — *viz.* ch. 1-7; 12. 27-43; 13. 4-31, and these we may accept as the work of Nehemiah himself. This book and the book of Ezra properly form one whole, as has been explained under "the book of Ezra."

*THE CONTENTS* form the sequel to the narrative of the book of Ezra. Ezra arrived in Jerusalem in the seventh year of Artaxerxes, and after the events that are related of him immediately on his arrival, we hear nothing more of him till the arrival of Nehemiah, thirteen years later. In the twentieth year of Artaxerxes, Nehemiah, who was cupbearer to the king, being sad at the reports he had received of the condition of Judah, (1) obtained leave of absence, and was sent to Jerusalem as governor of the city. The favor shown to the Jews, and the dignity conferred on a Jewish governor, gave offence to the Samaritans (2. 9, 10); but Nehemiah at once took measures for the repairing of the city wall, the local authorities giving him vigorous aid (2. 11 to 3. 32). He had to keep his workmen under

arms to repel threatened attacks of Ammonites and Arabians (4). At the same time, he did not neglect the relief of the poor in the city (5). In fifty-two days the walls were completed. Meantime he had to exercise great prudence in eluding the machinations of his enemies (6); but the work was completed, and faithful men were put in charge over the city and the gates (7. 1-4).

About a week after this, Ezra again comes on the scene. There is a great assembly, at which he publicly reads the Law, supported by priests and Levites, who explain what is read, the service being continued from early morn till noon (8. 1-12). Then came a celebration of the Feast of Tabernacles, during which there was another public reading of the Law (8. 13-18). After this "the seed of Israel separated themselves from all strangers" (9. 1-3), and entered into a solemn covenant to observe the ordinances of the Law (9. 4 to 10. 39). The population of the city was increased by bringing within the walls a number of inhabitants from the surrounding country (11), and there was a formal service of dedication of the walls (12). Nehemiah was recalled to Persia in the thirty-second year of Artaxerxes (13. 6); and when he returned to Jerusalem (at some undefined time), he found that the high-

priest, who was related to the Samaritan governor, had actually assigned a chamber in the Temple to Tobiah, the governor's associate. Nehemiah cast forth the furniture of Tobiah, and cleansed the chamber, being still engaged in similar work for the protection of the purity of the worship, when the book abruptly closes (13).

**THE PERIOD** embraced in the narrative of the book of Nehemiah is only about twelve years, unless Nehemiah's absence at the court of Persia was prolonged. It was, however, a momentous period in the history of the Jews. After the precarious position of the struggling community at the time of Ezra's arrival, the time of the joint activity of Ezra and Nehemiah looked quite prosperous. The building of the wall and the orderly

arrangement of the city under a governor of their own race, with all the prestige of the Persian empire, gave the Jews an advantage which the Samaritans might well envy. Above all, we observe now the high regard paid to the Law, and the reading of it as a regular institution, which, more than all walls, more than all imperial favors, tended to foster community of interest, to preserve the national separation of the Jews, and to fit them for the task they had yet to perform in the divine purpose of redemption. From this time onwards there was given special attention to the preservation of the sacred Scriptures, and under a soil that seemed far from fertile lay the seed that was betimes to germinate into a new life.



DARIC.

## THE BOOK OF ESTHER.

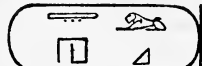
**THE NAME** of the Hebrew maiden who at the court of Ahasuerus, king of Persia, was the means of saving her people at a crisis in their history, has been given to the little book recording the incidents; and the "roll of Esther," or "the roll," as it is usually called, *par excellence*, is to the Jews one of the most highly valued of the Old Testament writings.

**ITS PLACE** in the English Bible has been determined by the desire to bring together the whole of the historical books. But even thus, it is not in its strict chronological order; and, moreover, in the Hebrew Bible it stands in the third division of the Canon, or Hagiographa, and is reckoned one of the five rolls. [See p. 32.]

**THE CONTENTS** are familiar. Ahasuerus, believed to be Xerxes I., the successor of Darius, having repudiated his queen Vashti, Esther is selected from among the fairest maidens of the empire to take her place. She is a Jewess, brought up by her kinsman Mordecai, who sits at the king's gate; but she conceals her lineage. Haman, a court favorite, takes offence at the want of respect shown to him by Mordecai, and contrives a plot for the massacre of the Jews and the confiscation of their property. Casting lots for an auspicious day on which to present his request to the king, he obtains the desired decree. Mordecai makes known the plot to Esther, and entreats her to intercede with the king for her nation, which she determines to do. In furtherance of her plan, she invites the king and Haman to a banquet. Haman, taking this as a token of royal favor, flatters himself with the success of

his scheme, and prepares a gallows for Mordecai. The king, in a sleepless night, has the state records read to him, and learns that Mordecai had once discovered a plot against him, for which he had not been rewarded. When he meets Haman next day he asks him, "What shall be done to the man whom the king delighteth to honour?" and Haman, thinking only of himself, suggests a state pageant and a proclamation, and is ordered to carry out the suggestion in honor of Mordecai. Esther reveals the plot of Haman, who is hanged on the gallows he had prepared for his enemy; and orders are issued to the Jews in all the provinces to defend themselves against the attack which Haman's proclamation had authorized. In memory of their deliverance, and with reference to Haman's casting of lots, the feast of Purim (*i.e.* "lots") is instituted. The feast continues to be observed to the present day.

**THE HISTORICAL VALUE** of the book can scarcely be called in question. The reference to the feast of Purim at an early date (2 Macc.) as "the feast of Mordecai," and the continued celebration of it to the present time, can have no other explanation. All that is known of Xerxes also agrees with the part he plays in the book. He was fickle, capricious, ruled by court favorites, extravagant in his habits. The third year of his reign, at which the book opens, which would be about 482 B.C., would answer to the time at which his army was collected for the disastrous war with the Greeks, and between that and the seventh year, when Esther was made queen, would fall his defeats at Thermopylae and Salamis, 480 B.C.



King of the North and South,

Rā-nefer-[A]tm[u]-χu, son of the Sun,

Tahrq.  
(Tirhakah.)

## MONUMENTAL TESTIMONY TO THE OLD TESTAMENT.

BY PROFESSOR A. H. SAYCE, LL.D.

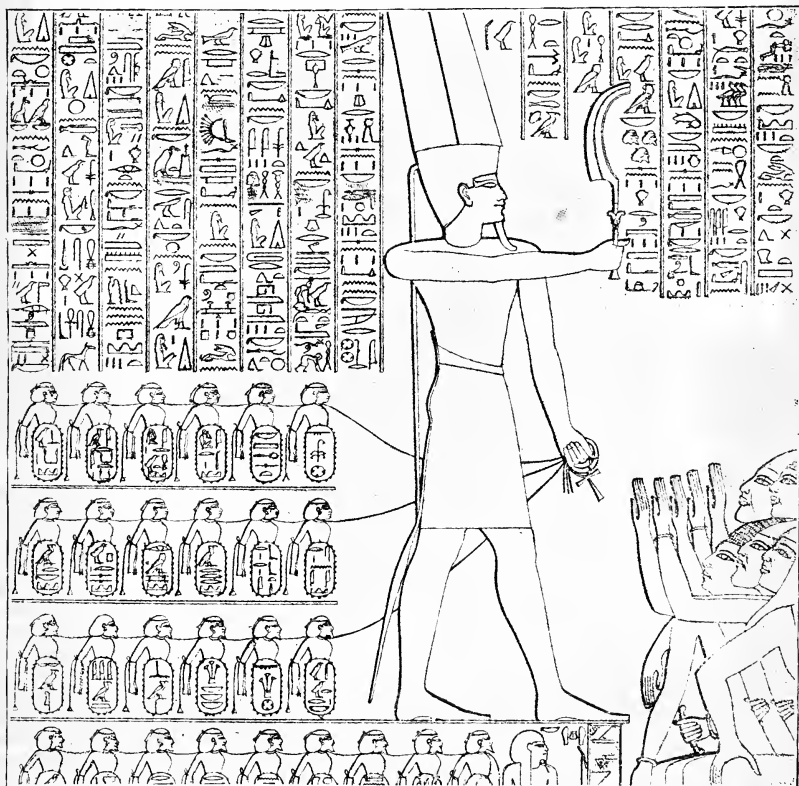
## PART II.

*(Continued from page 43.)*

**CHUSHAN-RISHATHAIM'S CONQUEST OF ISRAEL.**—We have learned from the Tel el-Amarna tablets that Palestine had been invaded by the forces of Aram-naharaim (*A. V.* "Mesopotamia") more than once, long before the Exodus, and that at the time they were written, the king of Aram-naharaim was still intriguing in Canaan. It is mentioned among the countries which took part in the attack upon Egypt in the reign of Ramses III. (of the Twentieth Dynasty), but as its king is not one of the princes stated to have been conquered by the Pharaoh, it would seem that he did not

actually enter Egypt. As the reign of Ramses III. corresponds with the Israelitish occupation of Canaan, it is probable that the Egyptian monuments refer to the oppression of the Israelites by Chushan-rishathaim. Canaan was still regarded as a province of Egypt, so that, in attacking it, Chushan-rishathaim would have been considered to be attacking Egypt.

**SHISHAK'S INVASION OF JUDAH.**—Shishak (Shashanq in Egyptian), the founder of the Egyptian Twenty-second Dynasty, has given on the southern wall of the temple of Karnak, a list of the places he captured in Palestine.



SHISHAK TAKING JEWS INTO CAPTIVITY.

*From a Wall of Karnak (Lepsius).*

Shishak holds in his hand strings, leading various captives supposed to have been taken in his invasion of Judah. (2 Chr. 12. 2-9.)



Most of them were in Judah, but there are a few (*e.g.* Megiddo and Taanach) which belonged to the northern kingdom.

**THE MOABITE STONE.**—In 1868 an inscription was found at Dhiban, the ancient Dibon, which proved to be an account by the Moabite king Mesha (2 Kings 3. 4) of his successful revolt from Samaria, and of his buildings in Moab. He calls himself the son of Chemosh-melech, who "reigned over Moab thirty years." "Omri, king of Israel, oppressed Moab many days, for Chemosh [see 1 Kings 11. 7] was angry with his land." Then Mesha revolted in the time of Ahab. He overthrew the Israelites, took Medeba (Num. 21. 30), Ataroth (Num. 32. 3), Jahaz (Isa. 15. 4), and Nebo (Isa. 15. 2), where there had been an altar to "Yahveh" (Jehovah), and herebuilt Korkhah, Aroer, Bezer, and other fortresses. It is clear from 2 Kings 3. 5, that the chief successes of Mesha were gained after Ahab's death, though we learn from the in-

scription that Medeba was captured in the middle of Ahab's reign. But the independence of Moab was not gained till the reign of Jehoram. The Korkhah of the inscription seems to be the Biblical Kir-haraseth (2 Kings 3. 25). The language of it hardly differs from Hebrew in vocabulary, grammar, or expressions.

**THE HITTITES.**—Modern research has completely vindicated the historical accuracy of the Bible in describing Hittite kingdoms to the north of Palestine (1 Kings 10. 29; 2 Kings 7. 6). Hittite monuments have been found in northern Syria, as well as in Asia Minor. They are characterized by a peculiar style of art, originally modified from that of early Babylonian, as well as by a system of hieroglyphic writing, which has not yet been deciphered. The human figures represented on the monuments wear shoes with upturned ends, and their beardless faces have a strangely protr-



BLACK OBELISK OF SHALMANESER II.

Second row of bas-relief enlarged.

(From a Photograph.)

sive nose and upper jaw. Composite animal figures, like the double-headed eagle, are also common. We learn from the Egyptian and Assyrian inscriptions that in the age of the Exodus the Hittites were a very powerful people, able to contend on equal terms with Egypt, and that their power and influence extended westward as far as the shores of the Aegean. They had descended from the Taurus, and overrun a considerable part of northern Syria, establishing themselves in their two capitals of Carchemish (now Jerablus), on the Euphrates (where they commanded the great trade-route from east to west), and of Kadesh on the Orontes, near the Lake of Homs. In Cappadocia, north of the Taurus, their two centres were at Boghaz Keui and Eyyuk, not far from the Halys, where extensive Hittite remains have been found. After the fall of their empire, they were broken up into a number of small states; the capture of Carchemish by Sargon in 717 B.C. finally put an end to their power.

**THE ASSYRIAN INVASIONS.**—In 853 B.C., the Assyrian king Shalmaneser II. [see Illustration, p. 67] defeated Hadadezer (Ben-hadad) of Damascus and his allies in a great battle at

Karkar. Among the allies were Baasha of Ammon, and Ahab (Akhabhu) of Israel, the latter of whom brought into the field 2000 chariots and 10,000 men.

In 841 B.C., again Shalmaneser defeated Hazael (Khazail) of Damascus on mount Shenir, and after the victory received the tribute of Jehu (Yahua), "son of Omri" (Khumri). The tribute-bearers are represented on an obelisk of black stone now in the British Museum.

About 800 B.C., a later king of Assyria, Rimmon-nirari III. [see Illustration, p. 97], made Damascus tributary; this Assyrian conquest explains the successes of Jeroboam II. against Damascus (2 Kings 14. 28). In 745 B.C., the Assyrian throne was seized by a certain Pul (or Pul), who took the name of Tiglath-pileser III. [See Illustrations, pp. 66, 95.] In 738 B.C., he overthrew the combined forces of Judah and Hamath, and received tribute from "Menahem of Samaria" (2 Kings 15. 19). Four years later, he again marched into Syria, and attacked the confederates, Rezin of Damascus and Pekah of Samaria. Rezin was defeated, and fled to Damascus, where he was besieged for two years; while the rest of the Assyrian army devastated Samaria, and carried into captivity





MOABITE STONE IN THE LOUVRE.

(From a Photograph.)

This stone gives an account of the war of Mesha, king of Moab about 800 B.C., against Omri, Ahab, and other kings of Israel.

After the death of Ahab, Mesha, who had agreed to pay to the king of Israel "an hundred thousand lambs, and an hundred thousand rams, with the wool" (2 Kings 3: 4), rebelled; and Jehoram, Jehoshaphat, and the king of Edom, marched against him. The Moabites were surprised by the Jewish league, and compelled to retire from city to city, until they came to Kir-haraseth (2 Kings 3: 25). Here King Mesha attacked the king of Edom, but was repulsed. After this he sacrificed his eldest son to his god Chemosh, upon the city wall, in sight of the invaders. This deed inspired his army with fresh courage, and they drove back the victorious armies of the allied kings with great slaughter, there being "great indignation against Israel." He set up this stone to Chemosh, and he spread out and offered up "the vessels of the Lord" before Chemosh.

the inhabitants of Naphtali and Gilead (2 Kings 15. 29).

In 732 B.C., Damascus was taken, and Rezin put to death; while Ahaz of Judah, called Jehohaz by the Assyrians, with other vassal princes, met the conqueror there with gifts. In 729 B.C., Pekah was murdered, and Hoshea placed on the

throne, according to Tiglath-pileser, at his own instigation.

After Tiglath-pileser's death, Hoshea revolted, and the Assyrian monarch, Shalmaneser IV., marched against him. Samaria was besieged, but, before it was captured, Shalmaneser had died. This was in 722 B.C. Sargon [see Illustration, p. 170] took Samaria almost immediately afterwards, and carried away from it "27,280 of its inhabitants," and 50 chariots. He then placed in it "the men of the other countries" he had conquered. Some of the captives were settled in Gozan, on the banks of the Khabor; others at Halah.

In 711 B.C., Merodach-baladan II. of Babylonia formed a league with Hezekiah of Judah, the Philistines, Edom, Moab, and Egypt, against the common Assyrian enemy (see 2 Kings 20. 12). But before the allies could act together, the Assyrian tartan (*tartanu*), or commander-in-chief, had invested and destroyed Ashdod, the centre of the revolt in the west (Isa. 20. 1). Merodach-baladan was left to face his enemies alone, and, in spite of help from the Elamites, was driven out of Babylonia.

When Sargon died, 705 B.C., Hezekiah revolted. In 701 B.C., accordingly, Sennacherib led an army into Palestine. First Tyre was subdued, and then Ashkelon. After defeating Hezekiah's ally, Tirhakah of Egypt [see Illustration, p. 72], and severely punishing the leading men of Ekron, who had revolted against Assyria, and handed over their king, Padi, to Hezekiah, Sennacherib overran Judah, and shut up Hezekiah in Jerusalem "like a bird in a cage." [See Illustrations, pp. 69, 78, 94.]

A bas-relief now in the British Museum represents Sennacherib seated in front of Lachish, while its spoil passes before him. He claims to have received from Hezekiah 30 talents of gold, and 800 talents of silver (or 300 according to the standard used in Palestine), (2 Kings 18. 14), besides the Arabs who formed the garrison of Jerusalem, various precious stones, objects inlaid with ivory, eunuchs, "princes, and princesses." He also carried 200,150 Jews into captivity. The gifts were sent by Hezekiah with the vain object of bribing him to leave the country.

Sennacherib, however, was bent on capturing Jerusalem and its king. The tartan, or commander-in-chief, had already been sent against the city, but had been recalled by the invasion of Tirhakah. After the defeat of the latter, Jerusalem was again besieged, but was saved by the miraculous destruction of the Assyrian army. Sennacherib returned ingloriously to Nineveh, and in his annals draws a discreet veil over the disaster. Twenty years later he was murdered by his two sons. Manasseh is named among the tributaries of his successor, Esarhaddon. Manasseh's captivity in Babylon (2 Chr. 33. 11) is explained by the great revolt which broke out in the Assyrian empire in the reign of Assur-bani-pal, the son of Esarhaddon, and of which Babylon was the centre. The prisoner would naturally have been brought to Babylon, where the Assyrian conqueror spent some time, after its capture, in organizing the kingdom, and restoring the religious services of the temples; and the annals of Assur-bani-pal contain other examples of his pardoning rebel vassals, and sending them back to their governments. [See Illustrations, pp. 94, 98.]

**TIGLATH-PILESER.**—The name of Tiglath-pileser is written in Assyrian, Tukulti-pal-esarra, "the servant of (nin-ip), the son of E-Sarra," but in inscriptions recently discovered at Sinjerli in Northern Syria, and contemporaneous with the Assyrian monarch, the name of the king, as well as that of Assyria, is written precisely as in the Old Testament. These inscriptions are in an Aramaic dialect, which has, however, a strong Hebrew coloring, and they show that in the books of Kings even the spelling of foreign proper names has been accurately preserved.

**NEBUCHADREZZAR.**—In Babylonian, Nabukudur-uzur, "O Nebo, defend the landmark." The spelling Nebuchadnezzar is a later corruption. The prophecy of Jeremiah (43. 10-13), that Nebuchadnezzar should invade Egypt, has been verified by a fragment of the annals of the Babylonian king, which states that in his



HEXAGONAL CYLINDER.

(From a Photograph.)

Inscribed with the annals of Esarhaddon, son of Sennacherib, 681-668 B.C., and recording the submission and captivity of Manasseh, king of Judah. Found in the ruins of the library of the palace of Esarhaddon, Nineveh. Now in the British Museum.

throne, according to Tiglath-pileser, at his own instigation.

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BLACK OBELISK OF SHALMANESER II., KING OF ASSYRIA.

(From a Photograph by CLARKE AND DAVIES.)

When the power of the Syrians of Damascus was broken by Shalmaneser there was a general submission to the Assyrian king. Jehu, king of Israel, was among those who sent tribute.

With rows of bas-reliefs on the four sides, with an account of the expeditions undertaken by Shalmaneser during the thirty-five years of his reign, and with scenes representing the paying of tribute by the kings whom he had conquered. First row showing the tribute of Sua; the second, the tribute of Jehu, son of Omri; the third, the tribute of the Musri; the fourth, of Marduk-abla-usur; the fifth, of Garparunda. This obelisk, found at Nimrud, is now in the British Museum.

thirty-seventh year (567 B.C.) he defeated the Pharaoh Amasis, and occupied a part of Egypt, as well as "Phut of the Ionians." Similarly, the prophecy of Ezekiel against Tyre (26. 7-14) has been confirmed by a Babylonian contract-tablet, dated at Tyre in the fortieth year of Nebuchadrezzar, which shows that Tyre had

already been captured by him. The name of his son, Evil-Merodach, is written Amil-Marduk, "the man of Merodach." Most of the larger inscriptions of Nebuchadrezzar are filled with accounts of his buildings in Babylon (*c.* Dan. 4. 30). [See Illustration, p. 102.]  
*THE FALL OF BABYLON.*—A chronicle drawn



CAPTURE OF THE CITY OF LACHISH BY SENNACHERIB.

(From a Photograph by CLARKE AND DAVIES.)

Sennacherib seated upon a throne receiving the submission of the inhabitants, and the spoil of the city of Lachish. 699 B.C.

From a photograph of sculptures in the British Museum discovered in the ruins of the palace of Sennacherib at Nineveh.

up just after the conquest of Babylonia by Cyrus, gives the history of the reign of Nabonidus (Nabu-nahid), the last king of Babylon, and of the fall of the Babylonian empire. In 538 B.C., there was a revolt in Southern Babylonia, while the army of Cyrus entered the country from the north. In June, the Babylonian army was completely defeated at Opis,

and immediately afterwards Sippara opened its gates to the conqueror. Gobryas (Ugbaru), the governor of Kurdistan, was then sent to Babylon, which surrendered "without fighting," and the daily services in the temples continued without a break.

In October, Cyrus himself arrived, and proclaimed a general amnesty, which was com-

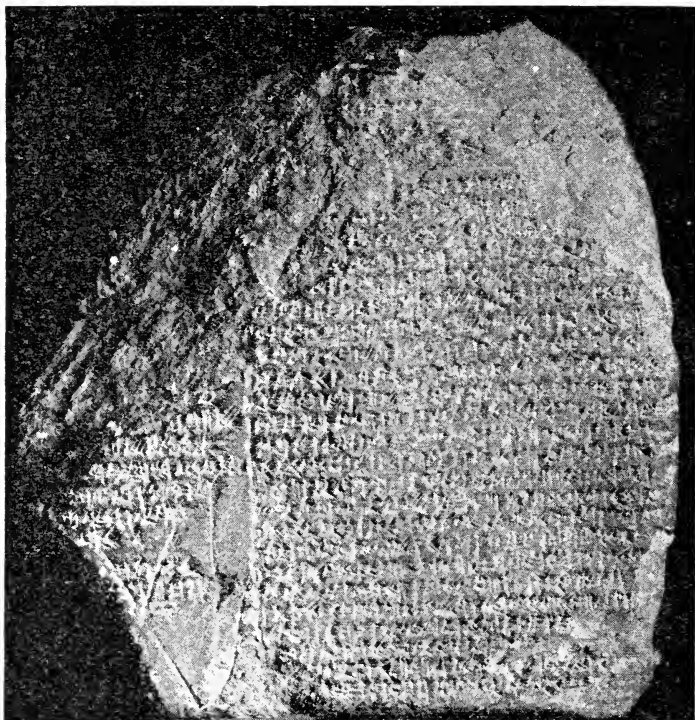


THE IMAGE OF THE SUN-GOD.

From a Photograph of a stone tablet which records the restoration of the Temple of the Sun-God at Sippara, near Babylon, by Nabu-pal-idinna, King of Babylonia (about 900 B.C.). Now in the British Museum.

manicated by Gobryas to "all the province of Babylon," of which he had been made governor. Meanwhile, Nabonidus, who had concealed himself, was captured, but treated honorably; and when his wife died, Cambyzes, the son of Cyrus, conducted the funeral. Cyrus now assumed the title of "king of Babylon,"

claimed to be the descendant of the ancient kings, and made rich offerings to the temples. At the same time, he allowed the foreign populations who had been deported to Babylonia to return to their old homes, carrying with them the images of their gods. Among these populations were the Jews, who, as they had



UNBAKED CLAY TABLET.

(From a Photograph.)

Containing a portion of the annals of the reign of Nabonidus, with an account of the capture of Ecbatana and of the capture of Babylon by Cyrus, 560-538 B.C. From Babylon. Now in the British Museum.

no images, took with them the sacred vessels of the temple. [See Illustration, p. 70.] **BELSHAZZAR** (in Babylonian Bil-sar-uzur, "O Bel, defend the king") was the eldest son of Nabonidus, the last king of the Babylonian empire. He is mentioned in several contract-tablets. In one of them, dated in the July after the defeat of the army of Nabonidus, we find

him paying the tithe (forty-seven shekels) due from his sister to the temple of the Sun-god at Sippara. He was probably "the king's son" who was in command of the Babylonian army during the reign of Nabonidus. [See Illustration, p. 105.]

**CYRUS.**—See FALL OF BABYLON.



TIRHAKAH'S SEAL.



# HEBREW POETRY AND MUSIC.

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**THE FORM AND STYLE OF BIBLE POETRY.**—Poetry is the expression of sentiment or emotion in a rhythmical and regular form. So important is the matter of form, that we often conventionally give the name of poetry to what is distinguished by regularity of structure, though destitute of emotion or sentiment. The distinction is of the utmost importance in the department of Biblical poetry. For if we adopt the popular definition, and say that while prose is the language of the actual, poetry is the language of the ideal, we are confronted with the difficulty of distinguishing poetry from prose in the Bible at almost every turn. We therefore need some criterion of form and style.

The Bible, along with history and biography and moral teaching and precept, contains a manifold poetry, embodying the spiritual feeling of the best men in Israel. This poetry is found, not merely in the three books usually called "poetical"—Psalms, Proverbs, and Job—which are printed in metrical form in the Revised English Version, but also in the narrative literature, and still more in the discourses of the prophets. How is it to be distinguished?

**PARALLELISM.**—Both in classical and in modern poetry, *metrical* form is indicated either by quantity or by accent. It has often been asserted that Hebrew poetry is metrical. Assonance, alliteration, and rhyme are also common marks of poetry, and in some literatures one or other of them is a constant feature. These are undoubtedly often found in Old Testament poetry, but they are not constant or indispensable. The regular recurrence of "feet" is also wanting, though the rhythmical tendency is so strong that the lines have nearly the same number of syllables in most instances: indeed this may be regarded as a secondary test. But the most characteristic and reliable mark is the "parallelism of the members" of the several verses. That is to say, while there is usually an approach to equality in the length of the lines and in their syllabic structure, there is nearly always a relation in *thought* between them which we recognize as constituting a formal unity. This is so striking that we immediately recognize it in the midst of ordinary prose discourse. Thus, in Gen. 4. 23, the lines—

Adah and Zillah, hear my voice;  
Ye wives of Lamech, hearken unto my speech:  
For I have slain a man for wounding me,  
And a young man for bruising me—

mark themselves off plainly from the preceding descriptive narrative.

Parallelism is of various kinds, to which names more or less descriptive have been given. It is to be understood, however, that as regards the principal distinctions one class runs often into another, so that it is difficult to give a precise characterization.

1. **SYNONYMOUS PARALLELISM.**—Here the parallel lines express the same or similar ideas, without an additional statement. Thus—

Ps. 21. 1, 2:  
The king shall joy in thy strength, O Lord;  
And in thy salvation how greatly shall he rejoice!  
Thou hast given him his heart's desire;  
And hast not withdrawn the request of his lips.

Or Job 8. 5:

If thou wouldest seek diligently unto God,  
And make thy supplication to the Almighty.

2. **PROGRESSIVE PARALLELISM.**—In this class of verses, the line or lines following the first, while preserving the thought of the first, make an addition of something not directly suggested by it, though they may contain an expansion of or inference from it. Thus—

Ps. 23. 1:  
The Lord is my shepherd:  
I shall not want.

Or Prov. 29. 22:  
An angry man stirreth up strife,  
And a wrathful man aboundeth in transgression.

3. **ANTITHETIC PARALLELISM.**—In this case, the fundamental thought is made more clear by an exhibition of its antithesis. Such are—

Ps. 1. 6:  
For the Lord knoweth the way of the righteous:  
But the way of the wicked shall perish.

Prov. 1. 7:  
The fear of the Lord is the beginning of knowledge:  
But the foolish despise wisdom and instruction.

4. **SYNTHETIC OR CONSTRUCTIVE PARALLELISM.**—This is an exceptional class of verses, in which an entirely new idea is introduced in the second or following lines. Thus we have here merely the parallelism of structure, not of thought. Such are—

Ps. 25. 12:  
What man is he that feareth the Lord?  
Him shall he instruct in the way that he shall choose.

Prov. 26. 4:  
Answer not a fool according to his folly,  
Lest thou also be like unto him.

5. **CLIMACTIC PARALLELISM.**—This is a modification of No. 2. It consists of the repetition of characteristic words in a second or a third line, so as to complete or supplement the sense. Examples are found only in lyrical poetry. Thus—

Ps. 121. 3, 4:  
He will not suffer thy foot to be moved:  
He that keepeth thee will not slumber.  
Behold, he that keepeth Israel  
Shall neither slumber nor sleep.

Ps. 29. 8:  
The voice of the Lord shaketh the wilderness;  
The Lord shaketh the wilderness of Kadesh.

6. **COMPARATIVE PARALLELISM.**—This is found mostly in the Proverbs. It is intermediate between Nos. 1 and 3, or sometimes 2. Comparison may be expressed by various signs. Thus—

Ps. 42. 1:  
As the hart panteth after the water-brooks,  
So panteth my soul after thee, O God.

Prov. 10. 26:  
As vinegar to the teeth, and as smoke to the eyes,  
So is the sluggard to them that send him.

Prov. 15. 16:  
Better is little with the fear of the Lord,  
Than great treasure and trouble therewith.

It is a much-debated question whether there is anything in Bible poetry answering to the classical strophes or the modern stanzas. The most we can say is that the verses by themselves con-

stitute, as a rule, the only stanza or strophe. Yet there are examples of groups of verses in the same composition, marked by a refrain at the end. A perfect specimen is the beautiful poem, Ps. 42, 43, which forms a single composition, divided into three equal parts by a recurring verse. Similar, though not so perfect, is Ps. 107. Ps. 119 is a very elaborate poem, symmetrically divided into twenty-two parts of eight verses each. Moreover, in the original, each of the verses in the several groups begins with the same letter of the Hebrew alphabet. There are several other alphabetic or acrostic psalms, mostly of the later period.

As to the structure of the individual verses, it is well known that they are mostly distichs. Tristichs are not uncommon in the Psalms. Examples are, Ps. 22, 23, 24, 26, 29; 24, 4, 7 ff. Also in Job; e.g. ch. 21, 17, 33; 24, 5, 12, 18. Tetrastichs are rare, but Ps. 37 has them almost throughout. Pentastichs are also found in Ps. 37, 7, 8; 25, 26.

All of the above examples are taken from those parts of the Old Testament that are strictly poetical. If we were to include the prophetic literature, which is so largely poetical also, we should find a great deal more freedom and variety. Thus all the principal forms of parallelism might be found employed within the compass of a few verses, as in Isa. 25, 1-9. Nor is there any practical limit to the number of stichs in a single verse in the poetry of the prophets.

It should also be remembered that the New Testament, as well as the Old, contains poetry of the Hebrew type. Thus (Mat. 8, 20):

The foxes have holes,  
And the birds of the heaven have nests;  
But the Son of man hath not where to lay his head.

The first two lines have perhaps been taken from a popular pastoral ode. Mat. 25, 34-36 is also influenced by the old poetic style.

**THE MATTER OF BIBLE POETRY.**—1. The poetry of the Bible, although varied in its contents, has throughout the stamp of religion—i. e. of the religion of Jehovah. It was the expression of the highest and deepest sentiment and emotion of Israel, but the thought and the feeling were excited by religious and moral motives. Thus, what is more directly of a historical or political character is pervaded by an underlying religious spirit. 2. The Bible poetry is *simple* and *lucid*. It not only deals with familiar and homely themes, but it embodies its conceptions in simple phrase: its images are bold and clear; it depicts the sublime and the grand in the physical universe, and the most common and impressive of natural phenomena. 3. It is *universal*. Its themes are of world-wide significance; it deals with problems of the inner life, yet only with such as have a genuine and perpetual human interest; it is *subjective*, and yet clearly *objectified* in experiences that are common or possible to all. Its intuitions are the voice of the universal human consciousness witnessing to the truth of God.

**SPECIAL CLASSIFICATION.**—Poetry is usually classified as epic, dramatic, lyric, and didactic. The first-named can hardly be said to be found in the Bible. Certain compositions have a quasi-dramatic form. But the lyric and didactic poetry of the Bible is unequalled. A more specific distribution is as follows:—

1. **LYRICAL POETRY.**—The composition of this, the most characteristic and influential class of sacred poetry, extended over at least a thousand years, and embraced a great variety of subjects. No stage or crisis in the national history was without its songs. Most characteristic of the early periods were the triumphal odes which celebrated deliverances from peril through Jehovah. These exercised a dominant influence upon the composition of the Psalms.

Of more importance even than the political vicissitudes of Israel were the inner religious and moral struggles, all of which found expression in poetical form. These were not only contests with idolatrous or semi-idolatrous worship, but were more particularly conflicts within the social sphere. The hard lot of the poor and unfortunate became of perpetual significance from the fact that they comprised nearly all Jehovah's true worshippers, while the rich and powerful were usually oppressors and persecutors. The Psalms of the poor and helpless are very numerous, and are a fitting prelude to the fortunes and issues of the early Christian church. But further, the unremitting conflict within Israel, and the national calamities generally, encouraged the hope of a coming Deliverer. Thus in the Psalms as well as in the utterances of the prophet-poets we have the need of redemption variously expressed, the advent of a Redeemer foretold, and the nature of His kingdom portrayed.

Outside of the Psalms we have the more strictly historical poetry. Besides the blessing of Jacob (Gen. 49), we have such splendid lyrics as Miriam's song (Ex. 15), the songs of Moses (Deut. 32, 33), the song of Deborah (Judg. 5), the "Song of the Bow" (2 Sam. 1), and the hymn of Hezekiah (Isa. 38).

2. **DIDACTIC POETRY** is of wide range and distribution. It is principally *gnomic* (consisting of maxims), as in the Proverbs. Yet the book of that name is not entirely of this character, since much of it (ch. 1 to 9 and 31) is reflective. Such also is the book of Ecclesiastes. Even many of the Psalms, too, are really reflective poems, though in a lyrical guise, e.g. Ps. 14, 37, 49, 50, 78, 104-106, 139.

3. **SEMI-DRAMATIC POETRY.**—The book of Job can hardly be called a drama strictly, since the basis of the drama is *action*, and in this great work, action is presented only in the prologue and epilogue. The main portion of the book is a philosophical dialogue of a most elaborate kind. Since, however, there is a regular alternation of parts among the speakers, and the whole is enclosed within a dramatic framework, the term "semi-dramatic" may be devised for the occasion. The same term may be applied to the Song of Solomon, which has also a distribution of parts, while the substance of the poem is lyrical.

4. **ELEGIAC POETRY.**—A subordinate division may be distinguished by this name. It consists of a few compositions, which are not only of a pathetic character, but are also marked by a very carefully elaborated and peculiar poetic structure. Besides the Lamentations, the longest and most perfect specimen, there are several elegies in the prophetic writings which exhibit similar features of matter and form.

**TEMPLE MUSIC AND PSALMODY.**—Considerable obscurity still rests upon the subject of the service of praise in the ancient Jewish Church. What we know of it applies mostly to the ritual of the Second Temple. In the books of the Law, nothing is said either of music or of its use in the public services, the only reference to the subject being the rules for the blowing of the silver trumpets by the priests on the feast-days (Num. 10, 1-10). David was the originator of the liturgical service of song. But before his time there must have been more or less hymn-singing both in the Tabernacle and in the gatherings of the "sons of the prophets" (1 Sam. 10, 5).

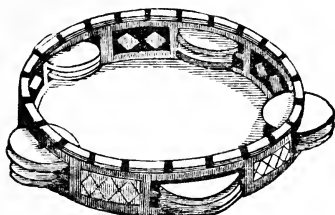
According to 1 Chr. 15, 17, David instituted an orchestra with three leaders: Heman, Asaph, Ethan or Jeduthun, all of them Levites. These pioneers founded *schools* of musical performance, as we learn from the titles of several of the Psalms. Levites were chosen for this function partly because of its sacred character, and partly because they had the leisure necessary for regular and constant training of voice and mind. The divisions of the orchestra and choir may be



outlined as follows, according to the instruments played:—

I. PERCUSSION INSTRUMENTS. — 1. "Cymbals" were used (1 Chr. 15. 16; Ps. 150, etc.) to beat time. These were plates of brass struck together. In Ps. 150 two kinds are mentioned. In the one case four pieces were employed, two in each hand; in the other, only two were used, *i.e.* one in each hand.

2. The "timbrel" or "tabret," which was usually played by women (Ex. 15. 20; Judg. 11. 34;



TIMBREL.

1 Sam. 18. 6; Ps. 68. 25). This was a popular instrument for festive occasions (Isa. 5. 12; 24. 8), and was always a sign of joy and peace (Job 21. 12; Isa. 30. 32; Jer. 31. 4).

II. STRINGED INSTRUMENTS. — 1. "Psalteries." These were perhaps nearer the modern harps, or possibly nearer still to the Grecian lyre. They were set to the soprano register (1 Chr. 15. 20, *cf.* Ps. 46, *alamoth*).

2. "Harps." These were set an octave lower (1 Chr. 15. 21; Ps. 6. 1, *sheminith*). These therefore had longer strings than the psalteries, and perhaps corresponded somewhat to our bass-viol. At any rate their music was solemn and grave. With this corresponds the effect produced by the "harp," when played by David before Saul as contrasted with the stirring tones of the "psaltery" or lyre. The harps were to "take the lead" (1 Chr. 15. 21). The head of the "harpers" would therefore seem to have had the direction of the orchestra, and probably to have opened the pieces generally. Compare the title so often

was used in the second Temple, especially in rendering the "Hallel" (the group of Psalms of praise, 113 to 118, which were sung at the Passover and other festivals).

2. The "pipe" (Isa. 30. 29; *cf.* 5. 12; 1 Kings 1. 40) was the most popular of this class. It was not used within the Temple itself, but probably in processions (*cf.* Ps. 87. 7).

3. The "trumpet," also the "cornet" (Ps. 81. 3; 98. 6; 150. 3). These were used by the priests in convoking assemblies, and also by heralds in announcing the approach of a monarch. They had importance for the temple service, inasmuch as they introduced the festal seasons, and were blown at the formation of processions. The priests, as distinguished from the trained Levites, did not sing or play, and therefore used these simpler instruments. The distinction between them is mainly that the trumpet gave a deep hoarse sound, while the cornet (Heb. *shofar*) gave a clear note, like the bugle or clarion.

In great processions the singers went first, and the minstrels followed. Around the singers danced a band of women playing timbrels and cymbals (Ps. 68. 25).

SINGING. — In the second Temple the whole congregation did not usually sing, but all joined in the Amen (1 Chr. 16. 36). In the "Hallel" (see above) they repeated the first line of each verse, and after the second line, they fell in with the "Hallelujah;" *cf.* Jer. 33. 11 for the practice of the first Temple, where Ps. 118 is quoted; also Ezra 3. 10 *ff.*, which likewise implies responsive singing by the congregation. So Nehemiah (12. 27, 28, 31, 38) appointed two companies of responsive singers at the dedication of the city wall. The germ of this institution may be found in Miriam's company of women answering the singing of the men. Antiphonal singing was performed in such cases as Ps. 24 and 121.

From 1 Chr. 25. 5, 6 we learn that women took at least occasional part in the Temple singing (*cf.* 13. 8). According to the Talmud, boys also formed a part of the choir, as we are told that the sons of the Levite singers stood below the platform to add their higher notes to the deeper voices of the men.

In the second Temple a large platform or pulpit, raised by a few steps, led from the outer court to that of the priests. On this the orchestra was placed, consisting of at least twelve players: nine harps, two psalteries, and one cymbal. On certain occasions the flute ("organ") was added.

The following scheme may serve to exhibit the essential features of the Temple service of praise:—

Performers.	Instruments.	Functions.
Priests.	Trumpets and Cornets.	Processions and feasts.
Levitical Orchestra.	{ Psaltery (lyre or lute). Harp (viol). Flute. Cymbal.	Treble ( <i>alamoth</i> ). Bass ( <i>sheminith</i> ), to lead. Occasional. To beat time.
Choir. { Levites. Boys. Women.		Ordinary and Antiphonal Singing.
Congregation.		Amen and responses.

MUSICAL TERMS AND TUNES. — The musical notes occur mostly in the superscriptions of the Psalms. For an explanation of these, see BOOK OF PSALMS, p. 86.

Remains or samples of some of the Temple melodies are supposed to be found in the "Gregorian psalm tunes." This is not at all impossible, when we remember that the earliest Christian congregations were Jewish. It will be understood, of course, that in the ancient style the songs were all *rhythmic* and *metrical*, and were sung in chanting or *recitative* style.



EGYPTIAN HARPER.

occurring in the headings of the Psalms, "to the chief Musician" or musical director.

III. WIND INSTRUMENTS. — 1. The pastoral pipe, or reed-flute, translated "organ" in A.V. (Gen. 4. 21; Job 21. 12; 30. 31; Ps. 150. 4). This

## THE BOOK OF JOB.

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**CONTENTS.**—The Book of Job is so called from the name of the man whose history forms the subject of it. It consists of these parts:—

1. The prologue (ch. 1, 2), written in prose. This describes Job, a man living in the land of Uz, on the borders of Edom, famed for wealth and piety. The man "was perfect and upright, fearing God and eschewing evil." In the council of heaven, where the "sons of God" assembled to report on their service, the sincerity of Job's piety is called in question by one of these angels, the Adversary, or Satan.

Satan receives permission to put Job to the proof, with the reservation that he shall not afflict him in his person. Suddenly Job is stripped of all his possessions, and bereaved of his children. He manifests the liveliest grief, but bows beneath the hand of God: "In all this Job sinned not, nor ascribed wrong to God." Again the heavenly council convenes, and again Job is the subject of commendation on the part of God, who upbraids Satan with instigating Him unjustly against His servant. The reply of Satan is that the trial of Job was not close enough; if touched in his own flesh, he would renounce God.

Satan is permitted to afflict Job himself. He goes forth and smites him with a fatal leprosy. His deeper afflictions only reveal greater depths in Job's reverent piety: "We receive good at the hand of God, and shall we not also receive evil?" Then the narrative informs us how Job's three friends, having heard of his afflictions, come to condole with him. Moved by their presence, Job loses his self-control, and breaks out into a passionate cry for death (ch. 3).

2. The debate between Job and his friends on the subject of his afflictions (ch. 4-31), written in poetry. This debate consists of three circles of speeches: ch. 4-14, 15-21, and 22-31. Each of these circles comprises six speeches, one by each of the three friends, with a reply from Job. In the last round, however, the third disputant, Zophar, fails to reply. This appears to be a confession of defeat; and Job resumes his speech and carries it through a series of chapters, in which he pathetically contrasts his former greatness with his present humiliation, protests his innocence of all offences, and adjures God to reveal to him the cause of his afflictions (ch. 32-31).

3. The speeches of Elihu, ch. 32-37. A youthful listener to the former debate, named Elihu, now interposes, expressing his dissatisfaction both with Job and his friends. He is shocked at the irreverence of Job in attributing unrighteousness to God in his afflictions, and dissatisfied with the arguments of the three friends, who ought to have been able to show Job to be in the wrong. In a long series of arguments he controverts Job's sentiments; and, though he virtually occupies the same position as the friends, insists rather more than they do that sufferings proceed from the goodness of God, who seeks by them to restrain men from sin (33, 29, 30; 36, 8-10).

4. The speeches of the Lord out of the storm-cloud (ch. 38 to 42, 6). In answer to Job's repeated demand that God would appear and allow him to plead before Him, the Lord addresses Job out of the storm-cloud. In a series of pictures from the material world and animal life He makes all His glory to pass before Job, who is humbled, and lays his hand upon his mouth. His former knowledge of God he felt to be but like hearsay; now his eye saw Him, and he abhorred himself in dust and ashes.

5. The epilogue (ch. 42, 7-17), in prose. This describes how Job is restored to a prosperity

double that which he enjoyed before; he is again blessed with children; his friends return, and he dies full of days. With the exception, perhaps, of the speeches of Elihu, all these five parts are generally acknowledged to belong to the original form of the poem.

**THE AGE OF THE BOOK** cannot be ascertained with any precision. It must be distinguished from the age of Job himself. Job belongs to the patriarchal age, but the book is a genuine product of the thought and religion of Israel, though the author has thrown a certain color over it which is in keeping with the age of his hero — *e.g.* in the use of the ancient patriarchal names for God. The problem of the sufferings of the righteous in God's providence is one that would not arise before great calamities had fallen upon the people of God, which, in spite of its sins, was God's people, and, compared with the nations, not undeserving of the name of "righteous." This problem is touched upon already in Jer. 12, 1-3, and even more fully in Hab. 1, 12-17, but a discussion of it so broad and all-sided as is found in Job, indicating a state of the problem so aggravated, and a degree of reflection on it so developed, is probably even later than these prophets.

**ITS MEANING.**—It is not quite easy to bring all parts of the book under a single conception or to perceive any unity in it, and some writers content themselves with signaling several general truths which it teaches. The prologue, for instance, shows that even just men may be visited with severe afflictions, and that it is wrong to judge such men by their trials, and consider them to have been guilty of great sins.

Again, the murmuring of Job under his afflictions, and his impugning the righteousness of God in afflicting him, teach us that it is presumptuous in man to arraign God before the bar of human reason, seeing His ways are beyond the comprehension of man, whose true wisdom is to fear God and eschew evil.

These and other truths are no doubt to be learned from the book, but probably the author had some more definite object in view. The subject of the book is the afflictions of the righteous, and it presents to us the various opinions of men regarding them, as well as exhibits to us the demeanor of the just sufferer under them:—

1. There is in any case a certain amount of ideal delineation in the prologue (ch. 1, 2)—*e.g.* in the scenes in heaven, the approbation of Job's life expressed by God, the dialogue between the Deity and Satan, and in the supernatural calamities that fell on Job. Now it might be supposed that the object of the prologue was not to offer any real explanation of Job's afflictions, but just to express in a dramatic way that afflictions are sent by God, even upon innocent men (*cf.* 1 Kings 22). In this case we who read the book would have no more clue to the meaning of Job's sufferings than he himself and his friends had; neither would the author have any new light to cast upon the problem, beyond that which he makes the speakers throw upon it in the debate. The debate arises thus: Job's impatient and despairing complaints in ch. 3 disappoint his friends. They are not what they would have expected from him; and they imply forgetfulness of the principle that *no good man* is ever cut off by such extraordinary afflictions as his. These afflictions imply sin; but they are meant to wean the good man from it. Let Job therefore put away his sin, and all will be well.

This principle upheld by the friends that affliction implies sin and God's disfavor, just as pros-

perity implies His favor and is a token of it, was no mere *theory* in those days. It was part of the people's religion. First, the principle must be true, otherwise God is unrighteous. And secondly, the principle was profoundly important, because it was part of men's idea of justification. They could not realize that they enjoyed God's acceptance and were right in His sight, unless they had an external token and seal of it in health and prosperity. Job's own conscience accused him of no sins to account for his unexampled sufferings, and he was compelled to deny the principle. It can be readily seen what the denial cost him: it made God unjust; it blotted out to him the sun of righteousness in the heavens, and obliterated the moral world; and it made religion a delusion.

Apart from this, however, when the author allows Job by his arguments to drive his opponents from the field, and to show that the principle that it is always well with the righteous and ill with the wicked is not a principle broad enough to explain God's providence, it may be inferred that the author has put his own opinion into Job's mouth.

If now the speeches of the Almighty be considered, they perhaps add another idea. God makes all His glory to pass before Job, His greatness in creation, His manifold wisdom in the singular and varied instincts bestowed upon the lower creatures, and His power in the rule of the nations and the world of mind. Job is humbled, and lays his hand upon his mouth. The author leaves the conclusion to be drawn that the providence of one such as God must be beyond the comprehension of man.

2. But it may be supposed that the prologue was meant to give some clue to Job's sufferings. The question of Satan was: Does Job serve God for naught? Is his religion disinterested? Is there such a thing as disinterested religion? In this case Job's sufferings are meant to prove him: sufferings are the trial of the righteous. This would be the new thought regarding affliction due to the author of the book. It is a thought which of course neither Job nor the other dis-

putants arrive at, but the author suggests it as his solution of the problem.

That Job's afflictions are a trial seems also without doubt to be the meaning of the prologue, when in two distinct places it signalizes the fact that amidst all his afflictions Job showed the disinterested nature of his religion — "In all this Job sinned not," nor attributed wrong to God (1. 22; 2. 10). Unquestionably in such passages the author indicates what in his view true religion is; and though Job wavers under the severity of his trials, and though the insistence of his friends that he is a sinner drives him in antagonism to them to assert that God is unrighteous, this is more a logical than a religious position. His former experience of God and fellowship with Him is an anchor of the soul both sure and steadfast, which moors him till he outrides the storm.

On this view the progressive movement in Job's mind really exhibits the problem and its solution. Though in the early part of the debate he appears to lose his religious equilibrium, he gradually recovers it. He assures himself that as he knows God, God knows him — his witness is on high. And he appeals to God his witness against God his persecutor. He rises to the conception that religion is reciprocal. The soul's consciousness of God gives God; in this consciousness God gives Himself. And whatever darkness may be about him now, he *knows* that his Redeemer liveth, and that he shall see God.

The Divine speeches also in this way acquire a deeper meaning. Job's longing that God should appear is granted. It is true that God does not explain his afflictions. But His manifestation in answer to His suffering creature supersedes explanations. Job feels that formerly he had only heard of God, but now his eyes see Him. And his problem, which, like a rock in the sea, before raised angry surfs, is now submerged in the deep tide of his sense of God. Finally, the epilogue also now falls into place: restored to peace, and raised to higher knowledge of God through his trials victoriously borne, Job receives the seal of this in his restoration.

## THE BOOK OF PSALMS.

BY THE VEN. ARCHDEACON SINCLAIR, D.D.

**POSITION IN THE OLD TESTAMENT.** — The Hebrew divisions of the Old Testament were *The Law, the Prophets, the Writings* (cf. Luke 24. 44, where "the Psalms" stand for "the Writings"). In some manuscripts the Psalms come first in the third division; in others, Job.

**NAME.** — The Greek word *ψαλμός* stands for the Heb. *mizmor*, a song with musical accompaniment. The Septuagint translators called it *Psalm* (Luke 24. 44), *The Book of Psalms* (Luke 20. 42), or *The Psalter*. In the Hebrew Bible it is called *Sepher Tehillim*, or *Tillim*, *Book of Praises*, or shortly, *Praises*. One psalm (145) is called a *Præse*. The title of the collection probably arose from its use as the hymn-book of the second Temple. Another Hebrew title was *Tephilloth* or *Prayers* (72. 20). Five psalms are so called — 17, 86, 90, 102, 132.

**NUMBERING.** — The Massoretic Hebrew text and the Septuagint both number 150, but make out the number in different ways. The Septuagint joins 9 and 10, and 114 and 115, but divides 116 and 147. The Septuagint adds a short psalm as 151st, but expressly says that it is outside the number. It is an account in the first person in seven verses of the slaughter of Goliath, and begins, "I was little among my brethren."

**THE FIVE BOOKS.** — This division is from

ancient times, and is indicated in the Massoretic text by headings. Each book ends with a doxology, the 150th Psalm being itself the doxology to the fifth book and to the whole collection.

Book I.	contains Psalms	1-41.
" II.	"	42-72.
" III.	"	73-89.
" IV.	"	90-106.
" V.	"	107-150.

The division is noticed by the *Midrash*, an early Jewish commentary, and by Jerome.

**THE TITLES.** — Nearly all the psalms in the first three books, and some of those in the fourth and fifth, have ancient titles. The titles indicate —

1. The Character of the Psalm.
  2. Musical setting.
  3. Liturgical use.
  4. Supposed author, or the collection which has that author's name.
  5. Supposed historical occasion.
1. **TITLES INDICATING CHARACTER.** — "Psalm" (*Mizmor*), prefixed to fifty-seven, mostly with the name of the author, generally David.
- "Song" (*Shir*), prefixed to thirty, generally preceded or followed by *Mizmor*.
- "Maschil," either a didactic poem or a medi-

tation (Delitzsch), or, better, a skilful psalm (psalm with a specially artistic musical setting, Ewald). Prefixed to 13.

"Michtam," prefixed to six, with the words "of David." Probably a musical term long forgotten. Some have supposed that it means an inscription song, a poem of an epigrammatic character (Delitzsch), or a golden psalm, or an unpublished poem, or a psalm of hidden mysterious meaning.

"Shiggaion," the title of Ps. 7. The prayer of Habakkuk is also said to be "set to Shiggaion." The word comes from a verb meaning "to wander," and may refer to the music, or the words, or both: "a dithyrambic poem with corresponding music."

"A Prayer" is the title of five psalms (17, 86, 90, 102, 142).

"A Praise" is the title of Ps. 145 only.

2. TITLES INDICATING MUSICAL SETTING.—"To the chief Musician," or "for the chief Musician," prefixed to fifty-five psalms, of which only two are anonymous (66, 67), and most bear the name of David. Fifty-two of these are in Books I-III, none in Book IV., three in Book V. It is also found at the end of the prayer of Habakkuk (Hab. 3. 19). The verb of which the



ANCIENT MUSICAL INSTRUMENTS.

word is a participle is used in 1 Chr. 15. 21 in the sense of leading the music. It doubtless means the precentor or conductor of the Temple choir, and shows that the psalm was specially meant for the Temple worship. It does not appear in the later liturgical psalms, and may have gone out of use before they were written. The translators of the Septuagint did not know its meaning.

"Selah," though not a title, occurs seventy-one times in the Psalms. It also occurs three times in Habakkuk 3. In sixteen psalms it comes once; in fifteen, twice; in seven, three times; in one, four times. Of the Selah Psalms, nine are in Book I., seventeen in Book II., eleven in Book III., none in Book IV., two in Book V. All of these except two bear the names of David and the Levitical singers; all are meant to be set to music. The majority of them have "for the chief Musician" in the title, and frequently specifications of instruments or of melody. It is therefore probably "a technical term of great antiquity, having reference to musical accompaniment." The Septuagint translates it *διάψαλμα*, which probably means a musical interlude. The Hebrew traditions represent it to mean "for ever," but this does not make sense. Modern interpreters derive the word from a root meaning "to raise." It would thus mean a louder accompaniment, or an instrumental interlude when the singing had ceased.

Many titles refer to *Musical Instruments*:—

(a) "On Neginoth" (4, 6, 54, 55, 67, 76), on stringed instruments.

(b) "Upon Neginah" (Ps. 61), on a stringed instrument.

(c) "Upon Nehiloth" (Ps. 5), on wind instruments, probably flutes.

(d) "Upon Alamoth" (Ps. 46), probably, in the manner of maidens; soprano.

(e) "Upon Sheminith;" *R.V.*, "set to the S.," or eighth, *i.e.* an octave lower (Ps. 6, 12), probably *tenor* or *bass*. In 1 Chr. 15. 19-21, besides "cymbals of brass to sound aloud," eight Levites were appointed "with psalteries set to Alamoth," "and six with harps set to the Sheminith to lead."

(f) "Upon Gittith;" *R.V.*, "set to the Gittith" (Ps. 8, 81, 84). Feminine adjective, from Gath; either (1) some Gittite instrument, or (2) a Gittite melody; the march of the Gittite guard (2 Sam. 15. 18).

(g) "To Jeduthun;" *R.V.*, "after the manner of Jeduthun" (Ps. 62, 77), a melody or manner of David's chief musician, as we speak of "Mornington" or "Crotch." In Ps. 39 (title) Jeduthun seems purposely named.

Other obscure titles are taken from *Names of Times* or from the *first Words of Songs*:—

Ps. 9 set to Muth-labben.

Ps. 22 set to Aijelech Shahar, "the hind of the morning."

Ps. 45, 69 set to Shoshannim, "lilies."

Ps. 69 set to Shushan-eduth, "the lily of testimony."

Ps. 80 set to Shoshannim-eduth, "lilies, a testimony."

Ps. 56 set to Jonath-elem-rechokim, "the silent dove of them afar," or "the dove of the far terebinths."

Ps. 57, 58, 59, 75 set to Al-taschith, "destroy not."

Ps. 53 set to Mahalath (unknown).

Ps. 88 set to Mahalath Leannoth (unknown).

3. TITLES OF LITURGICAL USE.—In the second Temple each day of the week had its own psalms sung at morning and evening sacrifice.

Ps. 92, "A Psalm or Song for the Sabbath day."

The Septuagint gives others:—

Ps. 24 for first day.

Ps. 48 for second day.

Ps. 94 for fourth day.

Ps. 93 for sixth day.

The old Latin version gives Ps. 81 for the fifth day.

The Mishna\* adds Ps. 82 for the third.

Ps. 38 and Ps. 70, "to bring to remembrance," may show that these were for the offering of incense.

Ps. 100, "a psalm of thanksgiving," may indicate use at thank-offerings.

Ps. 30, "a song at the dedication of the house," may mean use at the Feast of Dedication.

Ps. 60, "to teach" (*cf.* Dent. 31. 19 and 2 Sam. 1. 18), to be learned by heart and recited.

Ps. 120-134 (fifteen), "a song of degrees," "a song of the ascents." Various explanations:—

(1.) The psalms over which it appears are compared with the fifteen steps from the court of the women to the court of the men in the second Temple.

(2.) It is thought to indicate an ascending structure in versification, a verse taking up a word from the previous one, but that is not characteristic of all.

(3.) "The ascent" was the name for the return from the Exile, hence the title may be applied to songs sung on that return. The contents of some are, however, unsuitable.

(4.) "To go up" was a term for pilgrimage to Jerusalem (1 Sam. 1-3; Ps. 122. 4). The pilgrims

\* This was a collection of Jewish traditions made by the Scribes.

went up singing (Isa. 30, 29; Ps. 42, 4); and many of these psalms are suitable. Kirkpatrick thinks that this is the most probable explanation.

4. TITLES OF AUTHORSHIP:—

(a) Ps. 90, "Moses."

(b) Seventy-three psalms, "David."

In Book I. all except 1 and 2, which are added as a preface; 10, which is part of 9; and 33, which seems a later addition.

In Book II. eighteen psalms (51-65, 68-70).

In Book III. one psalm (86).

In Book IV. two (101, 103).

In Book V. fifteen (108-110, 122, 124, 131, 133, 138-145).

(c) Two (72, 127), "Solomon."

(d) Twelve (50, 73-83), "Asaph," one of David's principal musicians (*cf.* 1 Chr. 6, 39; 15, 17; 16, 5, etc.; 2 Chr. 5, 12).

(e) Eleven (42 with 43, 44-49, 84, 85, 87, 88), "Sons of Korah."

(f) One each (88 and 89) to the sages Heman and Ethan the Ezrahites. But 88 is also connected with the sons of Korah.

5. TITLES OF OCCASION.—Thirteen "Psalms of David":—

Ps. 7, 34, 52, 54, 56, 57, 59, 142, are referred to the persecution by Saul.

Ps. 18 to David's deliverance and victory.

Ps. 60 to the war with Edom.

Ps. 51 to David's fall.

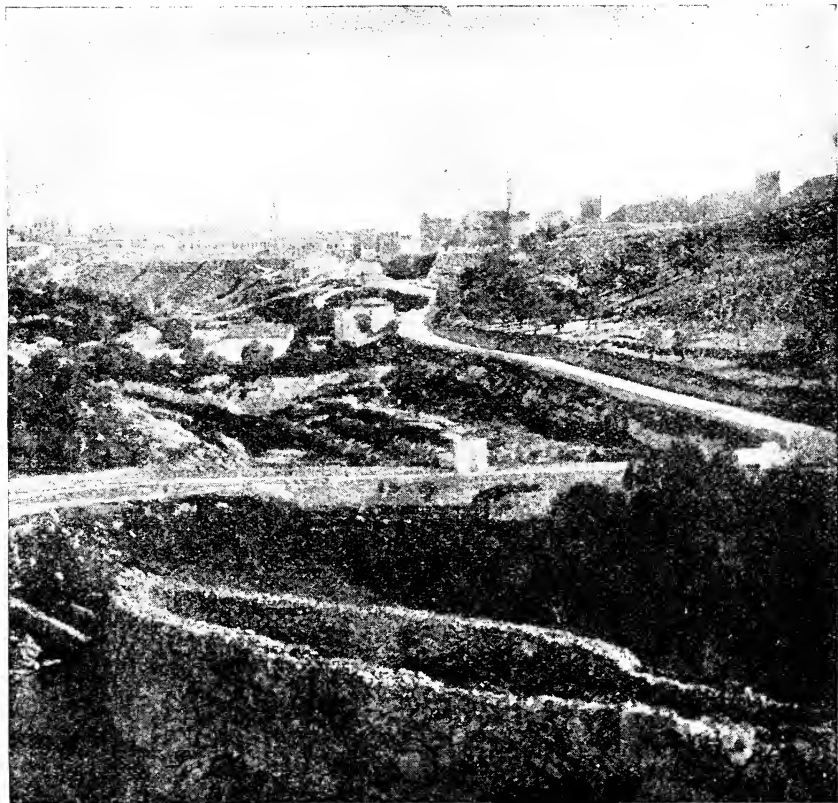
Ps. 3 and 63 to his flight from Absalom.

ARE THE TITLES TRUSTWORTHY?

1. *The Musical Titles.*—Those that are *liturgical* probably represent the usage of the second Temple. Those that are *musical* probably date from before the Exile. In Hab. 3, 1, 19, we find such terms before that date. In the later psalms they are rare or are wanting. The Septuagint translators could not understand them. After the return from the Exile they ceased to be used; and in the second century B.C. they were unintelligible.

2. *The Titles of Authorship.*—As these are infrequent in the later books, they probably rest on an old tradition. They may have been taken from separate collections of psalms, which were probably called (like our full Psalter) after the name of the principal writer. A few of the psalms attributed to David do not suit the circumstances of his life: these would have been inserted at some previous time in a collection of psalms properly his.

*THE AUTHORSHIP AND DATE OF THE PSALMS.*—"Songs of Zion" existed before the Exile (Ps. 137, 3, 4).



THE WAY UP TO ZION, JERUSALEM.  
(From a Photograph by the Photochrom Co., Ltd.)

David was a poet (1 Sam. 16, 17; 18, 10; 2 Sam. 1, 17; 3, 33; 6, 5, 15; 22, 1; 23, 1; Amos 6, 5).

History made him the founder of the services of the sanctuary (2 Chr. 29, 30).

The leaders of the return from Exile understood that they were restoring his institutions (Ezra 3, 10; Neh. 12, 24, 36, 46).

Ps. 18 is incorporated in the book of Samuel as a specimen of David's poetry, and is as beautiful and devout as any in the Psalter.

Poetry and music existed before David (*cf.* Ex. 15 and Judg. 5).

David's poetry and character in the historical books prepare us for the many-sided beauty of the Psalms.

Further, Delitzsch thinks that there may have been outbursts of poetry under Jehoshaphat and Hezekiah. There were great national deliverances (2 Chr. 20; 2 Kings 18). Jehoshaphat promoted religious education (2 Chr. 17, 7). Hezekiah made a collection of proverbs (Prov. 25, 1).

Some critics refer many of the later psalms to the Maccabean period; but Bishop Westcott points out that "they do not contain the slightest trace of those internal divisions of the people which were the most marked features of the Maccabean struggle. The dangers then were as much from within as from without, and party jealousies brought the divine cause to the greatest peril. It is incredible that a series of Maccabean Psalms should contain no allusion to a system of enforced idolatry, or to a temporizing priesthood, or to a faithless multitude."

Note that all the psalms which are most confidently set down as Maccabean belong to the collection where the name of God is the ancient word *Elohim*, which was before the collection of Book IV. and Book V. Some have musical titles: how could the translators of the Septuagint have forgotten their meaning, if they were Maccabean, and therefore nearly contemporary?

**GROWTH OF THE BOOK OF PSALMS.**—The five books grew from earlier collections.

Three strata may be observed:—

(1) Book I. (Ps. 1–41). All have titles except 1, 2, 10, 33. 1 and 2 are introductory. 10 belongs to 9. 33 is a later addition to illustrate the last verse of Ps. 32.

(2) Books II. and III. (Ps. 42–89). All except 43 (part of 42) and 71 have titles.

(3) Books IV. and V. (Ps. 90–150). None have titles.

(1) Has *Elohim* 15 times, *Jehovah* 272.

(2) Has *Elohim* 200 times, *Jehovah* 43.

(3) Has *Jehovah* 339 times, *Elohim* in Ps. 108 (taken from two older Psalms) and 144 (composed from various sources).

The probability is that—

(1) was an original collection, which bore the name of the Psalms or Prayers of David from its chief writer, to which 1 and 2 were prefixed as an introduction.

(2) was composed of two selections of Levitical Psalms from the Korahite and Asaphite Hymnaries, with another selection of Davidic Psalms, and an appendix of Korahite and other Psalms.

(3) contained the Temple Psalms of the return, with a gleaming of the older Psalms, some supposed to be written by David, and perhaps taken from another collection bearing his name.

According to other views—

(1) may have been formed by Solomon.

(2) would be Psalms of the middle period of the kingdom, completed at the return.

(3) might be of the time of Ezra and Nehemiah. Older collections than these three would be:—The Book of the Songs of the Sons of Korah;

The Songs of Asaph: The Songs of Ascents. And the Hallelujah Psalms (104–106, 111–118, 135, 146–150), may be from some "Book of Praise."

**HEBREW POETRY.**—No metre.

Only a slight tendency to rhyme.

A stronger tendency to alliteration.

A dominant feature in rhythm.

Each verse in a Hebrew lyric consists of a couplet, a double couplet, or a triplet.

Sometimes the parallelism is *incomplete* (Isa. 38, 14).

Sometimes it is *complete*, where it is called *synonymous*, the two lines expressing the same idea (Ps. 114).

Sometimes it is called *antithetic* when the second line expresses an opposite idea (1 Sam. 2, 4, 5).

Sometimes the verse is merely divided in two, without any parallelism (Ps. 14, 2; 19, 12; 110, 5; 112, 10).

Some psalms show signs of strophes, with refrains—Ps. 42, 5, 11; 43, 5; 46, 7, 11; 56, 4, 10, 11; 57, 5, 11; 59, 6, 10, 14, 17; 62, 1, 2, 5, 6; 67, 3, 5; 80, 3, 7, 19; 99, 5, 9; 107, 6, 13, 19 = 8, 15, 21, 31; 144, 7, 8, 11.

Acrostic or alphabetic psalms are, 25, 34, 37, 111, 112, 119, 144, 145.

**CLASSIFICATION BY SUBJECTS.**—The following classification of psalms according to subjects has been suggested:—

#### I. PRAYERS.

1. For pardon of sin—Ps. 6, 25, 32, 38, 51, 130, 143.

2. Under deep affliction—Ps. 6, 7, 10, 13, 17, 22, 31, 35, 39, 41–43, 54–57, 59, 64, 69–71, 77, 86, 88, 94, 102, 109, 120, 140–143.

3. Of the church under persecution—Ps. 44, 60, 74, 79, 80, 83, 89, 94, 102, 123, 137.

4. Relative to public worship—Ps. 26, 27, 42, 43, 63, 65, 84, 92, 95–100, 118, 122, 132, 144, 145–150.

5. Expressing trust in God—Ps. 3–5, 11, 12, 16, 20, 23, 27, 28, 31, 42, 43, 52, 54, 56, 57, 59, 61–64, 71, 77, 86, 108, 115, 118, 121, 125, 131, 138, 141.

6. Declaring the Psalmist's integrity—Ps. 7, 17, 26, 35, 101, 119.

#### II. THANKSGIVINGS.

1. For mercies shown to the Psalmist—Ps. 9, 18, 30, 32, 34, 40, 61–63, 75, 103, 108, 116, 118, 138, 144.

2. To the church—Ps. 33, 46, 47, 65, 66, 68, 75, 76, 81, 85, 87, 95, 98, 105–107, 124, 126, 129, 134–136, 149.

#### III. PSALMS OF PRAISE.

1. Declaring God's goodness and mercy—Ps. 3, 4, 9, 16, 18, 30–34, 36, 40, 46, 65–68, 84, 85, 91, 99, 100, 103, 107, 111, 113, 116, 117, 121, 126, 145, 146.

2. God's power, majesty, and glory—Ps. 2, 3, 8, 18, 19, 24, 29, 33, 45–48, 50, 65–68, 76, 77, 89, 91–100, 104–108, 110, 111, 113–118, 135, 136, 139, 145–150.

#### IV. PSALMS OF INSTRUCTION.

1. Showing the blessings of God's people and the misery of His enemies—Ps. 1, 3–5, 7, 9–15, 17, 24, 25, 32, 34, 36, 37, 41, 50, 52, 53, 58, 62, 73, 75, 82, 84, 91, 92, 94, 101, 112, 119, 121, 125, 127–129, 133, 149.

2. The excellence of God's law—Ps. 19, 119.

3. The vanity of human life, etc.—Ps. 14, 39, 49, 53, 73, 90.

#### V. PROPHETICAL AND TYPICAL PSALMS.

Ps. 2, 16, 22, 24, 31, 35, 40, 41, 45, 50, 55, 68, 69, 72, 87, 88, 102, 109, 110, 118, 132.

#### VI. HISTORICAL PSALMS.

Ps. 78, 105, 106, 135, 136.

# PROVERBS.

BY PROFESSOR A. B. DAVIDSON, D.D.

**CONTENTS.**—The Book of Proverbs consists of the following parts:—

1. A preface, 1. 1-7, stating the object of the collection—"to teach wisdom and instruction, to give insight to the simple, to the young man knowledge and discretion;" and closing with the fundamental maxim of the Wisdom: "The fear of the Lord is the beginning of knowledge."

2. Ch. 1. 8 to 9. 18, a series of discourses in praise of Wisdom from the mouth of one of the Wise, who addresses his youthful pupil or friend as "my son." The discourses are moral, encouraging to virtue, and warning against folly. In ch. 8, Wisdom herself is the speaker.

3. Ch. 10. 1 to 22. 16, a long series of individual proverbs, with the heading "Proverbs of Solomon." There are 374 of these proverbs, each occupying two lines, except 19. 7, which has three. In 10-15 the parallelism is mostly antithetic—"A wise son makes a glad father: but a foolish son is the heaviness of his mother" (10. 1); but in the other chapters various types of parallelism are introduced, such as the synonymous (16. 18). The proverbs stand for the most part unconnected with each other, though sometimes a few consecutive verses refer to a common subject.

4. Two small collections follow, 22. 17 to 24. 22, said to be "words of the wise;" and ch. 24. 23, 34, with the heading, "These also are sayings of the wise."

5. Ch. 25-29, an important collection with the inscription: "These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out." There is no reason to doubt the historical truth of the heading, and probably the collection contains some of the most ancient sayings of the Wise.

6. Ch. 30 and 31. 1-9, two small pieces closely related to each other.

7. Finally, the collection is closed by an acrostic or alphabetical poem on the "virtuous"—*i.e.* the good, or capable—wife (31. 10-31).

**THE WISDOM.**—The Proverbs belong to the department of Hebrew literature called the Wisdom, which includes also Job, Ecclesiastes, and such psalms as 37, 49, and 73. The wisdom of Israel has been compared to the philosophy of other nations. The "Wise" were a class almost as well known as priests and prophets—"The law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet" (Jer. 18. 18); and wisdom was cultivated not only in Israel but among some of the neighboring peoples, especially in Teman, a part of Edom (Jer. 49. 7; Obad. 8; *cf.* 1 Kings 4. 30), to which country also belonged Uz, where wise men debated on the problem presented to them by Job's afflictions.

Hebrew wisdom differed from the philosophy of other peoples in the point from which reflection set out. The Greek philosopher started from the whole complex sum of things; he threw the universe into his crucible at once. His course consisted in pursuing the currents backwards, till he reached the one source from which they all issued. His object was to find the one thing which explained all other things, and thus his final step was to name God. But the Hebrew thinker was at the source to begin with. To him God was already given; his task was not to discover God whom he did not know, but to recognize in all things God whom he knew. He did not rise up from his thought of the world to thoughts of God; his thought and knowledge of God explained to him the world and all the events in men's history. In these he

saw God everywhere fulfilling Himself, revealing His power and wisdom, and working out His great designs. Hence the Wisdom became greatly a doctrine of Providence; and when events in providence seemed to conflict with fundamental ideas regarding God, such as His righteousness (which was the case, for instance, when the righteous were seen in adversity, or when the wicked prospered), the Wisdom took the shape of a theodicy—a justification of the ways of God to man.

The fundamental idea of the Wisdom is that the world is a moral constitution. Under all its phenomena, and within all the history of men and all the events of the individual's life, there is a living God fulfilling Himself, His thoughts, and His will. It was this that made the study of life so fascinating. Under every aspect and manifestation of it there was a divine reality or thought upon which it was the wise man's delight to lay his finger. So he dwells upon all the broad distinctions created by God—as man and woman, father and child, youth and old age—as each beautiful in its place, and seizes on that in each which constitutes its charm. "A gracious woman attains to honour, as strong men attain to wealth" (11. 16). "The glory of young men is their strength: the glory of old men is the gray head" (20. 29). The second clause is explained elsewhere: "The hoary head is a crown of glory; if it is found in the way of righteousness" (16. 31), for "the fear of the Lord prolongeth days: but the years of the wicked shall be shortened" (10. 27).

In like manner the various classes and ranks of society are the ordinance of God, and the wise man observes them with reverent feeling. "He that oppresseth the poor reproacheth his Maker" (14. 31); while on the other hand, "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again" (19. 17).

The wise man inculcates humility before God, gentleness and consideration towards men, a gravity of deportment, thoughtful reflection and slowness to speak, and even a dignified manner of speech. "When pride cometh, then cometh shame" (11. 2; 22. 4). "Who can say, I have made my heart clean, I am pure from my sin?" (20. 9). "A soft answer turneth away wrath." "He who despiseth his neighbour is a fool" (11. 12). And should evil reports regarding others reach him, he will not contribute to their further currency—"He that divulges a slander is a fool" (10. 18); and he makes the allowance for others which he would have made for himself—"Charity covereth a multitude of sins" (10. 12).

And so in regard to a man's general demeanor his principles are: "He that is soon angry dealeth foolishly" (14. 17). "He that is slow to anger is greater than a hero; and he that ruleth his spirit than he that taketh a city" (16. 32). "The heart of the righteous meditates in order to answer; but the mouth of the wicked bubbleth over with evil things" (15. 28; *cf.* 15. 2; 10. 14).

The fundamental conception of the Wisdom is that the world is a moral constitution, in all the phenomena of which, and of the life of men, God is present.

To the wise man all things are but the reflections, infinitely various in their colors, of the mind of God. This mind and thought of God is especially reflected in the social order and moral life of man. The single proverbs exhibit in a great variety of ways individual illustrations of this; they are flashes of light from the infinitely



numerous facets of the Divine conception underlying the universe. But in ch. 1-9, and particularly in ch. 8, this general world-conception, especially on its moral side, is personified as a being, called Wisdom herself.

There is a world-plan, an articulated moral and intellectual framework, on which all phenomena rest. This world-plan was a conception at first in the mind of God—His thought, before creation, of the whole system of things, particularly of the moral human economy. The formation of this conception in the Divine mind was the first of his works: "The Lord created me as the beginning of his way, the first of his works of old. I was set up of old, from the beginning, or ever the earth was" (8. 22, 23).

Then this Divine conception, Wisdom, is conceived as projected out of the mind of God, and having existence beside God: "When there were no depths, I was brought forth; when he established the heavens, I was there" (8. 24. ff.). And

finally, this Wisdom or world-conception was God's artificer in the creation of all things. Creation was just this Wisdom realizing herself and taking form. With an intoxicating joy Wisdom "played" before God, and creation is the embodiment of all her movement in this play; and the sphere where her delights were highest and her realization of herself most perfect was the habitable earth, the moral world of the sons of men.

This chapter of Proverbs is one of the most beautiful things in Scripture. Though the Wisdom here be as yet only a personification and not a person, the profound idea was taken up among the other Messianic thoughts of Israel, to which it lent depth by suggesting the relation of the Messiah to creation and the universe; and those things said here of Wisdom were afterwards seen verified in the Son of God—"The Word was with God;" "All things were made by him;" and, "He is before all things, and in him do all things subsist."

## ECCLESIASTES, OR THE PREACHER.

THE TITLE of the book in Hebrew is *Kohēleth*, a word of uncertain meaning. Its sense is probably "one who calls together an assembly," or "he who addresses an assembly;" in English, "the preacher." In this sense it was taken by the Greek translator, who rendered it *Ecclesiastes*, one who speaks in the ecclesia or assembly.

Amidst all the peculiarities of the book several things are clear:—

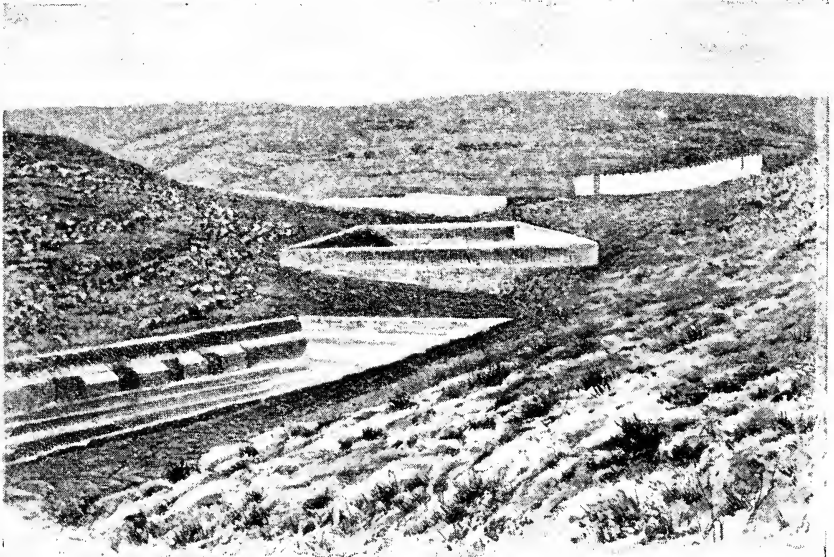
1. The book has a single idea running through it, which all its parts illustrate.

2. The name of Preacher assumed by the writer shows that he has a practical aim, and desires to convey a lesson to others.

3. The author is everywhere in earnest; he is not a debater showing first one side of the question and then another. It is his own view that he everywhere presents. And

4. From beginning to end of the book he maintains the same position. There is no evidence of a struggle in his mind between faith and doubt, in which faith achieves the victory; much less are the apparent discrepancies of view in the book to be explained on the assumption that it contains the utterances of "two voices," one doubting and the other believing.

CONTENTS.—The book is composed of two elements, which might be called the author's two



POOLS OF SOLOMON.

Three large open cisterns at Etam, at the head of Wady Urtas. (Eccl. 2. 6.)



philosophies, his theoretical and his practical philosophy. Both are insisted on throughout the book, and much of its difficulty arises from the fact that they are not kept distinct, or treated separately. The theoretical philosophy is briefly: All is vanity—there is no gain or result in human life; and the practical follows from this. There is nothing better than that a man eat and drink, and enjoy good. This is all that the theoretical philosophy leaves possible to man.

Without circumlocution the author states his fundamental idea: "All is vanity; what gain is there to man in all the labour in which he labours under the sun?" In other words, human life is without result. And in this it is like the whole order of things, which goes on in an eternal round, accomplishing nothing. The sun rises and sets, and again he rises and sets. The wind circles from north to south, and it returns upon its circuits. All the rivers run into the sea, and the sea is not full. All things recur, and there is nothing new, no progress made, under the sun. If a thing happens of which it is said, "This is new," it is not new: it has been long ago, only the past is forgotten; and so that which is now present will be forgotten in the time that is to come (1. 1-11).

Then in ch. 1, 2, the author gives an account of the experiments or reflection which led him to this conclusion. He inquired into "all that is done under the sun"—by which he means not merely the whole variety of human activity, but all the events that happen to man in his life—and he found that all was without result, for "that which has been made crooked cannot be straightened, and that which is wanting cannot be counted" (1. 15; 7. 13), a proverbial saying which means that man is imprisoned in a fixed system which he is without power to alter or amend, and out of which he can wring no result or gain, just because it is fixed.

Such is the author's meaning when he says that all is vanity. It is not, as we are apt to suppose, that the world is unsatisfying, and that the human soul craves something higher than the world can give. It is that all men's efforts are without result. Man can accumulate no gain, can realize nothing which can be called an effect. All is vanity and without result, because man is confined by a fixed determination of everything on all sides of him by God. All the events of human life are in the hand of God; man has no power over them more than he has over the wind (8. 8). There is a time to be born, and a time to die; a time to weep, and a time to laugh; a time to love, and a time to hate: all is in the hand of God, whether it be love or hatred man knoweth it not—all is before them (3. 1-9; 9. 1). "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it" (3. 14).

This is why human life is vanity. The work of God is there; man can neither put to it nor take from it. Even the injustice in the judgment seat, and the oppressions of which men complain, and against which they are helpless, are ordinations of God. There may be a time for judging them, for there is a time for everything, but their object in God's hand is to bring home to man a true idea of what he is—that he is nothing, and God is all. Their object is to prove men, and teach them to fear God. Obviously nothing is left to man but to rejoice in his works, for that is his portion—(2. 24; 3. 12, 22; 5. 18-20; 8. 15; 9. 7-10; 11. 9 ff.). Even over this man has no power; it also is in the determination of God (7. 13, 14). Power to enjoy what good there is in life is the gift of God (2. 24, 25; 3. 13; 5. 19); and though it may generally be assumed that He desires men to have this enjoyment (9. 7), there are cases where He denies them the gift (6. 2-8). The Preacher is, of course, no sensualist. The "good," enjoyment of which he recom-

mends, consists of the simple pleasures of life—eating and drinking, the pleasure to be derived from activity in work or business (9. 7-10; 11. 1-6, 9, 10). He is a God-fearing man, and ends as he begins, with inculcating "the fear of God" (3. 14; 5. 7; 12. 13).

He recognizes, too, that God's government of the world is moral; there is a time when God shall judge the righteous and the wicked (3. 17), though, on account of the uncertainty and delay of this judgment, men are emboldened to do evil (8. 11). And it is part of the "vanity" of things that the race is not to the swift, nor the battle to the strong (9. 11); and that there be righteous men unto whom it happeneth according to the work of the wicked, and the converse (8. 10, 14; 9. 1-3).

These are inexplicable anomalies in God's government; nevertheless, the Preacher continues to hold to the general belief that it is moral (8. 12, 13). Such anomalies and inexplicabilities of Providence, however, always drive him back to his practical counsel: "Wherefore I commend mirth, for a man hath no better thing under the sun, than to eat, and drink, and to be merry" (8. 15).

Thus man is speculatively impotent to comprehend the world and "the work of God" (3. 11; 7. 24; 8. 17), and practically helpless to alleviate its evils; he is bound within an iron system which is unalterable. Even within the bounds of the present life a man can achieve no result: the events of life are so entirely out of his hand, whether to control or even to calculate, that he cannot realize any purpose or aim which he may set before him (6. 10; 9. 1; 3. 14). And even if in this life he should succeed in accumulating something that might be called a "gain," whether material as wealth or mental as "wisdom," or, as we might say, "culture," the "vanity" of life lies here, that he can neither retain these gains nor transmit them; and after all, life is without result.

1. Man cannot retain his gains, for death surprises him; the wise man dieth even as the fool, and there is no remembrance of either of them forever (2. 16). And in the grave there is no work, nor knowledge, nor wisdom (9. 10); the dead know not anything, neither have they any more a reward (9. 5). The Preacher strikes here the saddest and deepest note of his feeling. It is obvious that his complaint that life has no "profit" because man cannot retain its gains, is a complaint that man cannot retain himself: "What shall it profit a man if he gain the world and lose himself?" (3. 19-21).

2. Further, life is without result, because the wise man cannot transmit his wisdom: the man that cometh after him may be a fool (2. 18, 19). The idea of a progress of the race through the accumulated gains contributed to it by individuals does not occur to the Preacher.

The Preacher's practical philosophy naturally follows from his theoretical view of life. The limitations of human life being what they are, "there is nothing better for a man than that he eat and drink, and enjoy good in all his labour, for this is the gift of God to him" (3. 13). It need not be said that this enjoyment which he recommends is not the life of the sensualist, nor even of the voluptuary. It is a glad but sober and serious use of the blessings of life—"sorrow is better than laughter;" "it is better to go to the house of mourning, than to the house of feasting; for that is the end of all men; and the living will lay it to heart" (7. 1-8).

This enjoyment is the gift of God to men, and it is the only sphere in which man has a certain freedom. Some principle, therefore, is necessary to regulate his action within it. This principle the Preacher calls *wisdom*, by which he means practical insight into things, prudence, circumspection, and moderation. This will teach a man

how to avoid "the falsehood of extremes." Even in religion a man ought to be calm and meditative, and to restrain over-impulsiveness (5, 1-7; 7, 16, 17). So in regard to evil rulers, a wise man will not hastily take part in conspiracies, but will wait the judgment of God upon injustice (8, 1-7).

And in regard to present evils, it is foolish to be sentimental over them, and wonder why the former days were better than these (7, 10). And as for riches, the possession of which so many covet, it is not to be forgotten that they harass a man with many cares, while the sleep of the laboring man is sweet; that where there is much wealth there are many hangers-on; that riches may fly away, and a man may have nothing to leave to the son whom he has begotten; and that God may not give a man power to enjoy the wealth which he possesses. Therefore the good that is in the present is to be enjoyed in the fear of God, and it is not wise to "think" too much (3, 14; 5, 6; 7, 18; 9, 1-10). These advices of the Preacher are sincere enough; they are not ironical, though there is a certain self-mockery in them.

The Preacher prepares for Christianity by showing the need of it, and the insufficiency of the Old Testament, if arrested before it reaches its true goal. He is a voice "crying in the

night;" and his cry may justly be called prophetic.

1. His complaint that human life is without result is a double complaint: that the individual life has no continuity, and therefore no goal and final aim. The life and immortality brought to light in the gospel would have changed his "vanity of vanities" into an activity of gladness.

2. His feeling that God is outside of man, an all-determining force, would have disappeared before the words of our Lord: "God is a Spirit, and they that worship Him must worship Him in spirit." The human mind and the divine mind may have fellowship independently of external events.

3. External events, however, have also their place. But they will appear either a confused chance or an inexplicable ordination, as they did to the Preacher, unless there be the assurance that life has an *end* before it, personal immortality, and that God is present in our life. Then our whole being will be absorbed in pursuing the end, and we will feel that God is pursuing it with us, making all things work together for it. With this view the Preacher would no more have felt the world an external machine crushing him to pieces; he would have felt it under his feet, and been able to say to himself, "All things are yours."

## THE SONG OF SONGS.

*THE TITLE* "Song of Songs" is a superlative, meaning "the matchless song," just as "slave of slaves" means the most abject slave, and "vanity of vanities," absolute vanity. The addition "which is Solomon's," according to usage, ascribes the authorship of the song to Solomon. This superscription, however, like those of the Psalms, is no part of the original composition.

It can at once be perceived that the theme of the book is love (8, 5-7), and that there are various speakers introduced. Some of these speakers reappear at various places all through the book, and this implies that there is a certain action or movement in the piece, though it may not have such regularity as to entitle the poem to be called a drama. Unfortunately no indication is given of the entrance of the different persons who speak, and their identity can only be inferred from the sentiments which they express. In *R. V.* the change of speaker is marked by a space between the verses. This is a help so far, though it affords no clue to the number of the interlocutors nor to their identity.

1. There are certainly three who take part in the dialogue — the Shulamite, Solomon or the king, and the daughters of Jerusalem (usually supposed to be ladies of the court). In ch. 3, 6 other persons are introduced, among whom the royal litter, as it is seen approaching, surrounded by armed guards, forms the subject of conversation; but they are mere spectators, and take no part in the action. In ch. 8, 8 the brothers of the Shulamite are represented as speaking of her; their words, however, are merely repeated by her. She refers to these brothers more than once, and also to her mother, but none of them actually appears upon the scene.

The earliest method of interpretation, the *allegorical*, found only two chief interlocutors — the Shulamite and Solomon. The Song is not quoted in the New Testament, and the views of Scripture writers concerning it cannot be ascertained. Traces of the allegorical interpretation, according to which the love of Solomon and the Shula-

mite sets forth, in a figure, the love of Jehovah to his people Israel, are found in 2 Esdras, about the end of the first century A.D.; and this view is fully developed in the Targum (Aramaic version), which, though perhaps in its present form late, may be supposed to have preserved the early tradition.

The Targum reads into the Song the whole history of Israel from the Exodus to the coming in of the kingdom of the Messiah. The same view was adopted by the theologians of the early Christian Church, with the difference that the book became an allegory of the love of Christ to the church or to the individual soul. And similar views have been entertained in modern times.

There was great room for free play of the imagination in expounding the Song: its words form a mere frame, which the devout interpreter filled up out of his own deep religious mysticism; and some of the profoundest and most beautiful revelations of the feelings and experiences of the Christian mind are to be found in works on the Song.

2. Opposed to the allegorical school of interpreters, which had its headquarters in Alexandria, stood the Syrian exegetical school, who were literalists, and sought in Scripture everywhere a historical sense. As early as the fifth century, Theodore of Mopsuestia, the great ornament of the Syrian school, protested against the allegorical interpretation, though the protest was little to the taste of the time, and was felt to be the introduction of a jarring note into the general consensus of the church.

In more modern times, however, under the prevalence of the principle of historical interpretation, there arose a view of the book which might be called the *typical*. In the allegorical method, Solomon and the Shulamite were mere figures representing higher subjects; the historical interpretation recognized that there was a real relation of love between the historical king and the Shulamite, herself also an actual person, but considered that this love was a type of a spiritual

relation according to the apostle's words regarding marriage, "I speak concerning Christ and the church" (Eph. 5. 32). The Shulamite was supposed by some to be Pharaoh's daughter whom Solomon married (Lowth, Grotius); by other more modern writers, a Galilean maiden whom he made his queen (Delitzsch). This theory distinguished between a historical and a higher spiritual sense. A true, chaste human love was celebrated in the book, though with the design of suggesting a love which was divine.

3. Following certain indications in the poem, many modern writers have come to the conclusion that the "beloved" of the Shulamite is not Solomon, but a youth who had won her affections before she accidentally encountered the royal chariot and attracted the attention of the king (6. 10-13). This view gives a different aspect to the poem. It becomes the celebration of a pure affection, which holds out against the temptations of a court, and is strong enough to resist all the seductive arts of a monarch. The poem thus becomes virtually a regular drama with acts and scenes, a progress and a happy issue. Such is the prevailing modern view.

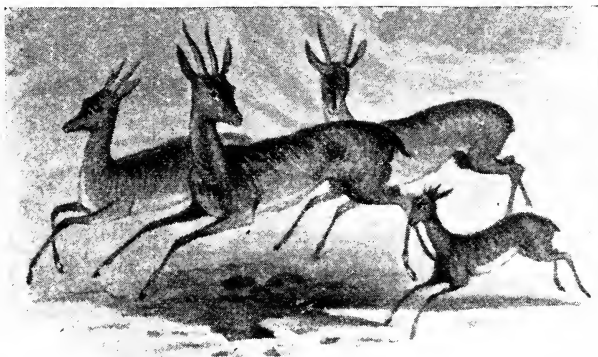
4. On this theory the book has an ethical motive; it celebrates the triumph of pure monogamous affection over a love which is merely sensual. The theory, however, has great improbabilities. It is too complex and intricate. Some simpler conception of the book is more likely to be the true one. Many scholars have been of opinion that the book was made up of a series of love songs, though they acknowledged their failure to find any thread binding them into a unity.

A theory of what *may have been* the thread on which the pearls were strung has been suggested by Wetzstein (Prussian consul at Damascus), from his observation of the marriage customs of the Syrian peasants beyond the Jordan. The first seven days of married life is called *the king's week*, from the custom of treating the young pair as a king and queen for the week. On the wedding-day the bride performs a dance (cf. 6. 13), during which the graces of her person are celebrated in a song by those who look on (cf. 7. 1-7). Similar laudatory poems are addressed to her or put into the mouth of the husband during the

remaining days (cf. 4. 1-7). The manly beauty of the husband is eulogized in the same way, naturally partly in songs put into the mouth of the young wife (cf. 5. 2-16, or at least 10-16). On the morrow of the wedding night, the pair are enthroned upon a dais formed of a threshing-sledge, which is covered with rich carpets and cushions (cf. 3. 6-11).

Without going into details, it is supposed that the husband, "the king," is compared to Solomon, the richest and most splendid monarch known, while the bride is called the Shulamite (6. 13)—that is, Abishag (Shunem = Shulam), the loveliest maiden in all Israel (1 Kings 1. 3, 4; cf. S. of Sol. 1. 8; 5. 9; 6. 1). The daughters of Jerusalem are the village maidens who do homage to the "queen," while the threescore warriors (3. 7) are the friends of the bridegroom, who enthroned him and bear him in his rustic litter. (Samson had only thirty companions, Judg. 14. 11.) On this theory our feet would at least touch solid ground. The book would reveal to us something of the home life of Israel. It would show how the common people were able to idealize their simple and natural joys, and for a few days at least, once in their life, break the dull monotony of their toil and the hardness of their existence. The book would be a companion picture to the idyll of Ruth. Its theme would be wedded love.

Possibly the Song has not yet given up its secret. Whatever be the idea of the poem, it is impossible not to feel the charm of its poetry and the intense love of nature pervading it—a feeling which the poetry of the Hebrews alone among ancient nations exhibits in common with modern poetry. It is nature in her fresh life in spring that the poet feels, when the earth is radiant with flowers and everywhere breathes out perfumes (2. 11-13). And the delights of nature are enhanced by the variety of animated life in the land, the doves that hide in the clefts or sit by the pools (2. 14; 5. 12), the sheep that come up snow-white from the washing, the goats that hang on the slopes of Gilead (4. 1; 6. 5), the gazelles leaping on the hills and feeding among the lilies (2. 9; 4. 5), the little foxes that spoil the vines, and even the more terrible lions and leopards that have their dens in the mountains (4. 8).



"GAZELLES LEAPING ON THE HILLS."

(Song, ch. 2. R. I'.)

## ISAIAH.

BY PROFESSOR WILLIS J. BEECHER, D.D.

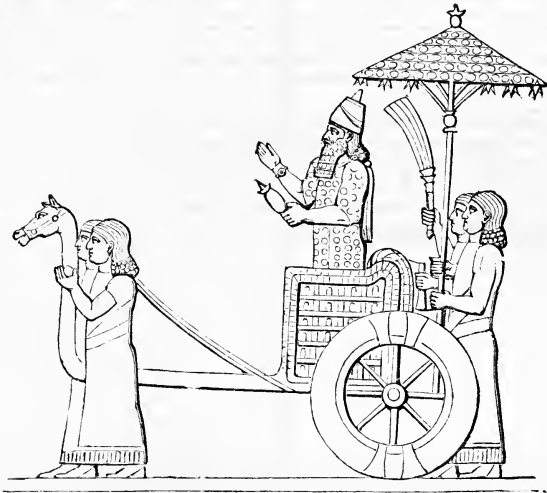
*THE DATE WHEN THE PROPHET LIVED.*

—The book is named from Isaiah, the son of Amoz, who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah (Isa. 1. 1, and many other passages). Tradition says that he survived into the reign of Manasseh, and was martyred by him. Considering the length of the career thus indicated, it probably began after Uzziah was smitten by leprosy (2 Kings 15. 5; 2 Chr. 26. 21), leaving affairs in the hands of the inexperienced Jotham (see such allusions as those in Isa. 3. 4, 12).

*HIS TIMES.* — Isaiah abounds in allusions to Babylon, Elam, and Media. The Assyrian records

testify that there had been a time when Rimmon-nirari III. and his predecessors took tribute from substantially all the western nations except Judah. Then, after many years of silence, they tell us of an Assyrian king making a campaign against Uzziah, he being at the head of a confederacy extending northward to Hamath. Apparently the Assyrians defeated his forces with great slaughter, and the confederacy went to pieces. Among others, Menahem of Israel, on the throne, doubtless, through Assyrian intrigue (Hos. 4-10), paid tribute (2 Kings 15. 19).

Tiglath-pileser III., otherwise known as Pul or Porus, became king of Assyria, 745 B.C. He was



SENNACHERIB IN HIS CHARIOT.

From Koyunjik.

the founder of a new dynasty, though the revolution was not, perhaps, a bloody one. He was not then a young man, and had probably held high military rank under his predecessors. He was the commander who took the tribute from Menahem, and many hold that these events occurred after his accession, but his name does not occur in the Assyrian inscriptions that speak of the time of Menahem.

He began his reign by wars in which he established the Assyrian power in Babylonia. Then for four years, 743-740 B.C., his centre of military operations was Arpad, fifteen miles north-east of Aleppo. Within this time, presumably, occurred his deportation of the Israelites east of the Jordan (1 Chr. 5. 6, 23, 26). In 734 B.C., he invaded Palestine, making large deportations from the north (2 Kings 15. 29), receiving tribute from Ahaz of Judah, and subduing the Philistines and other peoples. The two following years Damascus was his centre of operations; and about 729 B.C. he marched to Babylon, and formally seated himself on the throne there.

The next king was Shalmaneser IV., who was also king of Babylon, and he, in 722 B.C., was followed by Sargon. He, like Tiglath-pileser, was the first king of a new dynasty. He is the

king who destroyed Samaria, and who made the famous expedition to Ashdod, 711 B.C. (Isa. 20).

Sargon's son Sennacherib became king of Assyria, 705 B.C. Two years later he placed a viceroy on the throne at Babylon. His great expedition to Palestine was in 701 B.C. At his death, in the reign of Manasseh of Judah, his son Esarhaddon succeeded to both thrones.

These kings made deportations from both Israel and Judah, on a much larger scale than those of Nebuchadrezzar in later times. They had three great ambitions — namely, to maintain their position as kings of Babylon, to extend their dominion to the Mediterranean, and to excel their predecessors in building. Year after year they warred with an anti-Assyrian party in Babylonia, who were always in alliance with the Elamites, and often with Medes and Armenians, and were accustomed to send ambassadors to ask other peoples to make common cause with them against the Assyrian. [See ASSYRIA, p. 179, and BABYLONIA, p. 181.]

Many of the Babylonian references in Isaiah fit these times, and do not fit the times of Cyrus, to which it has been customary to refer them. The prophet was a political leader, as well as a preacher and poet. He advocated the policy of

the separateness of Israel, opposing the Assyrian alliance of Ahaz, and equally opposing all alliances with the neighboring peoples, or with Egypt, or with the Babylonian-Elamitic combination against Assyria. During his life the Assyrian and Babylonian empires were part of the time identical—the great oppressing power; and part of the time Babylon was a dangerous seducer, striving to lead the chosen people into disastrous hostilities with Assyria. If we would understand Isaiah, we must attend to these too much neglected facts.

*ANALYSIS.*—The book, as it stands, consists

of two principal parts, the first containing thirty-nine chapters, and the second twenty-seven.

The first part contains five groups of prophecies: first, the introductory discourse (ch. 1); second, four prophecies (2-4, 5, 6, 7-12); third, a series of "Burdens" on Babylon, Philistia, Moab, etc. (13-23); fourth, other prophecies (24-35); fifth, a historical sketch and included messages (36-39).

The second part is divided into three divisions by the phrase, "No peace to the wicked," closing 48 and 57. Each of these divisions has three subdivisions, and each of the subdivisions is resol-



SIEGE OF A CITY WITH BATTERING-RAMS. ARCHERS SHOOTING FROM BEHIND FRAMES.

(From a Photograph by CLARKE AND DAVIES.)

Impaled prisoners and shield. Marble slab from the S. W. palace at Nimrud, describing the campaigns of Tiglath-pileser III. Now in the British Museum.

vable into three separate, though often closely connected, little poems. Generally, though with several exceptions, the little poems coincide with the present chapters. There is among them considerable difference in length, subject, and style; yet they are not put together in a merely arbitrary and numerical manner, but so as to form a genuine piece of composition, with unity of subject and of feeling, and even with progressive action of a certain sort. It is one of the finest poems existing in any language.

*CONTENTS AND DATES OF THE PROPHECIES.*—We need to distinguish three things—the uttering, the writing, and the collecting of the prophecies; and we need further to distinguish between certain facts that are undisputed and other facts that are questioned.

No one disputes that Isaiah, the son of Amoz, was the principal utterer of these prophecies, and no one disputes that the book we now have is the scriptural book of Isaiah mentioned in the New Testament, and then already ancient. The claim of the book to divine authority rests on these undisputed facts, and is independent of the questions whether the prophecies were written down and collected by Isaiah himself or by others, whether in his lifetime or later.

Ch. 1 is introductory, and may have been written when the prophecies, or some of them, were collected. At the time, strangers were devouring the land, its cities had been burned, Jerusalem was isolated, but the nation was revolting more and more, and its rulers were characteristically murderers (ver. 7-8, 5, 15, 21). This fits



MONOLITHIC MONUMENT OF ASSUR-NAZIR-PAL.

(From a Photograph by CLARKE AND DAVIES.)

King of Assyria, 883-858 B.C. Father of Shalmaneser II. Found near the entrance of the temple of the God of War, Ninrud. Now in the British Museum.

This king was a great conqueror, and overcame Northern Syria 883 B.C. He removed the seat of government from Assur to Calah (Nimrud), where he built a great palace. The remains of the palace of this king were found at Nimrud.

the time of Manasseh and Esar-haddon (2 Kings 21; 2 Chr. 33).

Ch. 2-4 begin by citing a Messianic hymn already familiar (2, 2-4, cf. Mic. 4, 1-4), bases exhortations and remonstrances upon this, and closes

with another fervid Messianic utterance (4, 2-6). In this discourse the prophet expresses his anxiety because the nation has inexperienced rulers,

while disaster is impending (3. 4, 12, 25, etc.), and in ch. 5 he speaks of the disaster as having come (ver. 13, 14, etc.). This fits the time of Menahem and Pul, when the Assyrians overthrew Uzziah's confederacy.

Ch. 6 is dated in the year of Uzziah's death. It tells of the prophet's reconsecration, when his work had become hard and dreadful by reason of the obduracy of the people.

Ch. 7-12 were spoken to encourage the "disciples" (8. 16), at a time when the Assyrian was approaching Jerusalem from the north (10. 28-32), perhaps when Samaria was invested. In this discourse the prophet recapitulates six earlier prophecies of the time of Ahaz (7. 1-9, 10-25; 8. 1-4, 5-8, 11-16; 9. 8 to 10. 4). He closes the discourse with a hymn (12).

The "Burdens" (13-23) and the following discourses (24-35) were probably grouped together because of similarity of character, and not purely for chronological reasons. Several of these prophecies are assigned by some scholars to later prophets than the son of Amoz, largely on the basis of the allusions to Babylon and the Medes and Elamites; but all conclusions of this kind need careful reconsideration.

Ch. 36-39 were written in their present form after 681 B.C., the date of the death of Sennacherib (37. 38), but they consist mainly of prophecies and a song that were uttered many years earlier.

The theme of ch. 40-66 is the servant of Jehovah. The many pieces that compose the poem, diverse as they are, all bear upon the theme. The servant is Israel, yet not the political Israel, but Israel the people chosen by God for the sake of mankind. The servant is sometimes a typical Israelite; and as the work is written from the point of view of a typical Israelite, it is sometimes not easy to distinguish the author from the servant. The New Testament authors regard the mission of Israel as culminatingly fulfilled in Jesus Christ, and regard him as in the highest sense the only typical Israelite, and apply to him whatever is said concerning the servant.

Where prophecy is thought of as essentially equivalent to prediction, these twenty-seven chapters are regarded as a prolonged prediction of Cyrus and his times by Isaiah, the son of Amoz. Another phase of opinion still connects them with the time of Cyrus, but regards them as written in that time by a prophet who is sometimes spoken of as the great unknown, or as the second Isaiah. But this poem, except in a few of the pieces (for example, 44. 24 ff.; 64. 10-12, etc.), presents a situation thoroughly unlike that of the time of Cyrus, and not differing from that of the time of the son of Amoz. For example, Jerusalem is standing with her cities around her, and her exiles are still many of them in prisons. The current theories must be so modified as to fit these facts.

**ISAIAH AS THE EVANGELICAL AND MESSIANIC PROPHET.**—In this character he is more prominently cited in the New Testament, and more studied among Christians than any other prophet. Every part of the book presupposes that a certain doctrine was then current in Israel—the doctrine that Israel was a chosen people, not for its own sake, but as a part of God's purpose for the nations; that God had made a promise to Abraham, to Israel, to David; a promise conditional in some of its aspects on Israel's obedience, but in itself irrevocable and eternally operative; a promise which connected itself with the day of the Lord always impending, with the last days, with the birth of a promised Seed, with an endless kingdom, with a holy anointing; a promise in virtue of which there should some time be universal peace on earth, with universal righteousness.

The Messianic and evangelical parts of the book consist in the repeating and unfolding of

this promise in its various aspects. This was the one truth which the prophet principally used for rebuking, or consoling, or encouraging the indi-



STATUE DEDICATED TO THE GOD NERO BY RIMMON-NIRARI III., KING OF ASSYRIA.

810-783 B.C. From the N. W. palace at Nimrud. Now in the British Museum.

viduals or the nation of his own time; and this was the one great legacy that he left to later generations.



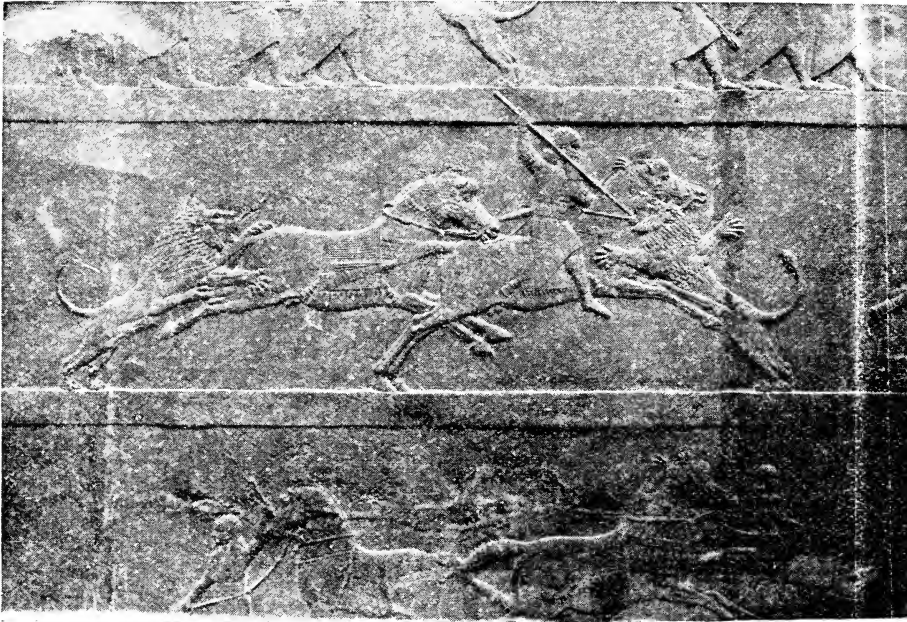
## JEREMIAH.

*HIS TIMES.*—Some decades intervene between the death of Isaiah and the earliest prophesying of Jeremiah. The twenty-nine years of Hezekiah were followed by the fifty-five years of Manasseh, the two years of Amon, the thirty-one years of Josiah, the eleven years of Jehoiakim, the eleven years of Zedekiah. Manasseh was a remarkably wicked, idolatrous, and bloody king, but repented in his later years. Amon apostatized. He perished by conspiracy. Josiah was the great reformer. The succeeding kings were weak and, on the whole, bad.

Manasseh was tributary to Esar-haddon, king of Assyria and Babylon, who made successful

expeditions to Palestine and Egypt. The latter died 668 B.C., and was succeeded by his son Assur-bani-pal in Assyria, and by another son Samsu-yukin (Saosduchinus) in Babylon. The former more than once marched through Palestine to Egypt; the latter practised intrigue against Assur-bani-pal among the Palestinian peoples and elsewhere. He perished "by fire," when Assur-bani-pal captured Babylon, 648 B.C. From this time till the later years of Nabopolassar, king of Babylon, who reigned 626-605 B.C., the history is obscure.

In the time of Josiah the hold of the oppressing nations upon Judah and the parts of Pales-



LION-HUNT BY ASSUR-BANI-PAL. 668 B.C.

(From a Photograph of a marble slab in the British Museum.)

From Sculptures discovered in the ruins of the Palace of Assur-bani-pal at Nineveh

tine farther to the north had evidently been relaxed. Then Egypt became ambitious to take advantage of the weakening of empire in Mesopotamia. In 608 B.C., Pharaoh-necho marched an army through Palestine, slew Josiah, dethroned Jehoahaz, and put Jehoiakim on the throne of Judah (2 Kings 23, 29-37). In 605 B.C., Nebuchadrezzar succeeded his father Nabopolassar. That year he carried off Daniel and others (Dan. 1, 1). The following year (his "first year"), he fought the decisive battle of Carchemish (Jer. 46, 2), and became sovereign of all the Palestinian region. Judah was restless under his oppression, and suffered again and again from invasions and deportations for twenty-three years, until the

country was depopulated, and the carrying into exile complete. The most important of these successive operations were that when Jehoiachin was taken away, 597 B.C., and that when the Temple was burned, 587 B.C. [See ASSYRIA, p. 179, BABYLONIA, p. 181, and EGYPT, p. 184.]

Jeremiah's prophesying began in the thirteenth year of Josiah, 626 B.C. (Jer. 1, 2; 25, 1, 3), and covered the time following to the Exile.

*HIS LIFE AND WORK.*—He was of priestly descent (1, 1). His prophetic career began at an early age (1, 6). Five years previously the boy-king, Josiah, had begun to seek the Lord, and he had one year previously initiated his work of reform (2 Chr. 34, 3), the great crisis of the reform





POINTED CLAY CYLINDER OF NABOPOLASSAR. 626-605 B.C.

Brought from Babylon by the Babylonian Expedition of the University of Pennsylvania.

coming five years later (34. 8). We must hold that Jeremiah took a prominent part in this movement, though our information on the point is indistinct. In later years he was the leader of a small minority in Judah against three great wrongs—the religious apostasies of his people, their neglect of justice, and the false patriotism that led them to break faith by repeated revolts against Babylon. His services in this last matter were recognized by the Babylonian authorities (39. 11-14; 40. 1-5).

**THE WRITING OF HIS PROPHECIES.**—We have an account (36) of the writing of certain of Jeremiah's prophecies, from dictation, by his friend Baruch. This seems to imply that these prophecies had been originally uttered without

writing. As the roll of Baruch included "all" the prophecies for twenty-three years, besides "many like words" (36. 2, 32), we are compelled to infer that most of the prophecies it contained were very briefly sketched.

**ANALYSIS.**—The book consists of five parts (ch. 1-20; 21-36; 37-44; 45-51; 52). The first part contains six discourses (1. 4 to 3. 5; 3. 6 to 6; 7-10; 11-13; 14-17; 18-20), each of the last three being introduced by the formula, "The word that was to Jeremiah from the Lord." Each of these discourses includes sketches, often brief, sometimes rough and fragmentary, of several different prophecies, introduced by other formulae. For example, five prophecies are sketched in the first discourse (1. 4-10, 11-12, 13-19; 2; 3. 1-5). No

one can prove that these six discourses are the book written by Baruch (Jer. 36. 32), but they correspond to the description given of that book.

The second part of Jeremiah consists of fifteen prophecies (21; 22-23; 24; 25; 26; 27; 28; 29; 30-31; 32; 33; 34. 1-7; 34. 8-22; 35; 36). To some extent the same introductory formulæ are used here as in the first part, but each of the divisions is a prophecy by itself, somewhat fully written out. Among them are poems, addresses, object-lessons, narratives, and one epistle. Most of them are dated. They are placed in the book in disregard of the chronological order. Some of them deal with events that are treated elsewhere in the book. The third part is a connected narrative written in a classical style, quite different from that of the first twenty chapters. The fourth part is a collection of short minatory poems of various dates, threatening Egypt, Philistia, Moab, Ammon, Edom, Damascus, Hazor, Elam, Babylon, grouped together because of their literary similarity, and prefaced by the Baruch hymn (45). The fifth part is a supplementary list of particulars concerning the downfall of Jerusalem.

**JEREMIAH AND THE EARLIER SCRIPTURES.** — Jeremiah was a close student of Deuteronomy, for the ideas and the literary characteristics of that book pervade his writings. But these also presuppose, especially in the fourth

part, the earlier prophetic writings and Psalms, to a remarkable degree. Instances may be found through the references in the marginal Bibles.

**THE WEEPING PROPHET.** — Jeremiah's mission was to testify to a doomed people, and then to witness their obduracy and their doom. Common opinion, however, probably exaggerates the sorrowful element, as compared with other elements in his career. He was a man of no little literary versatility, and as a public man he was certainly shrewd and capable. It should be noticed that he prophesied concerning the return from the Exile, as well as concerning the Exile itself (*e.g.* 24. 5-7; 29-33). It was especially his prophecies that actually led the exiles to the movement for return (Dan. 9. 2; 2 Chr. 36. 21; Ezra 1. 1).

**AN EVANGELICAL AND MESSIANIC PROPHET.** — Jeremiah is not so constantly and fully quoted in the New Testament as is Isaiah, but the large number of allusions to his writings shows that the New Testament authors were diligent readers of the book of Jeremiah. He insists especially upon the Lord's unfailing covenant with Israel and with David (*e.g.* 31. 31-37; 33). He gives shape to the doctrine of a righteous "Branch" to grow up unto David (23. 5; 33. 15). Like the others, Jeremiah is a prophet not merely of rebuke and warning, but also of the Messianic promise and hope.

## LAMENTATIONS.

**ITS PLACE IN THE BIBLE.** — Our English version follows the Septuagint in placing Lamentations directly after Jeremiah. In the mode of counting which reduces the number of the Old Testament books to twenty-two, Lamentations is counted as part of Jeremiah. In the Hebrew Bible, however, it is transferred to the Hagiographa, where it is placed between Ruth and Ecclesiastes.

**STRUCTURE.** — It consists of five separate poems, all on the same subject. The first four are acrostic in structure — that is to say, the first verse begins with the first letter of the Hebrew alphabet, the second with the second letter, and so on throughout the twenty-two letters. There is a variation in the third chapter, where the first three verses begin each with the first letter, the second three each with the second letter, and so on. There are certain variations in the order of the letters, interesting to students of the alphabet. On the whole, it is surprising how little this artificial arrangement seems to cramp the flow of feeling in the poems.

**SUBJECT.** — They are songs of mourning over Jerusalem, after she had been desolated by Nebuchadnezzar. There is no strong insistence upon ethical or spiritual lessons, though of necessity such lessons are taught, but rather an outpouring of indignant but heartbroken sorrow and grief.

**AUTHORSHIP.** — Tradition attributes it to Jeremiah. The tradition is of great antiquity. It appears in the Septuagint as a heading to the book. There is always an element of weakness in anonymous tradition, but in this case the tradition is in itself probable. It is confirmed by the fresh and graphic character of the lamentations themselves, an indication that they were composed while the calamity was still fresh in the memory of those who suffered. There are some linguistic differences between these threnodies and the prophecies of Jeremiah, but not more than is found in the works of other versatile men, when they engage in different kinds of literary composition.

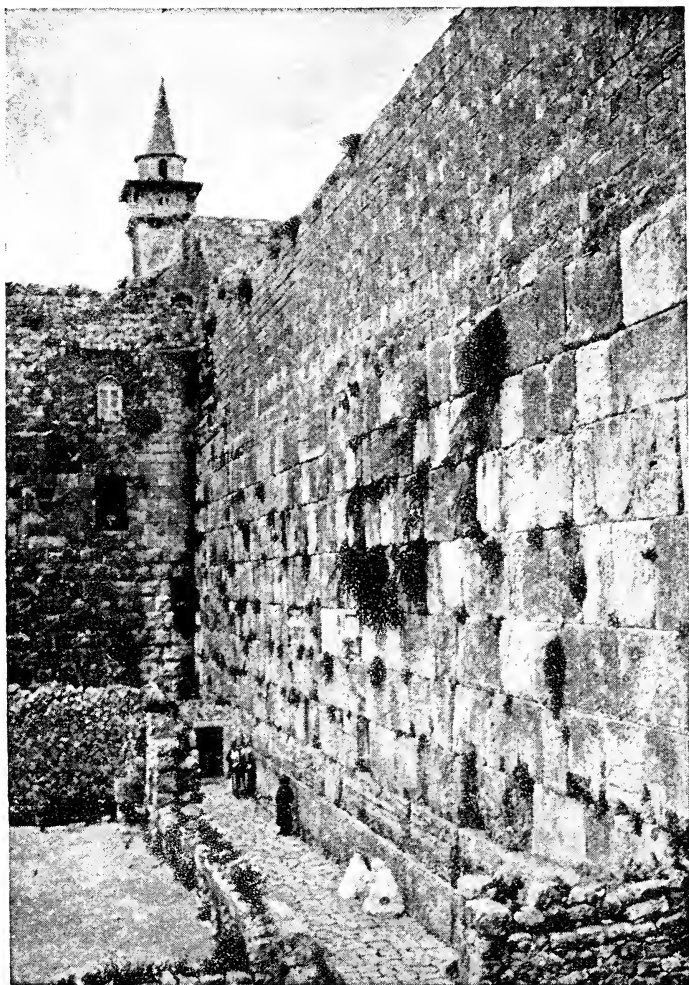
## EZEKIEL.

**GENERAL FACTS.** — The meaning of the name Ezekiel is "God strengthens." Of the sermons of the prophets that have come down to us, Ezekiel's are the only ones that were originally preached outside of Palestine. To say that he prophesied among the exiles in Babylonia is very indefinite, for there were Israelitish exiles in many regions in the Babylonian empire. His work was done, apparently, in one of these regions.

**THE REGION.** — It was on the river Chebar (1. 1, 3, and many other places). This is regarded as another spelling of the name Habor, and is commonly identified with the Chaboras, an afflu-

ent of the upper Euphrates, from the north-east. Thither Tiglath-pileser deported some of the Israelites from east of the Jordan (1 Chr. 5. 26). Sargon took other Israelites thither at the downfall of Samaria (2 Kings 17. 6; 18. 11). Presumably, other exiles from both Israel and Judah were sent there by other Assyrian kings. The book of Ezekiel presupposes that a good proportion of the Jews whom Nebuchadnezzar carried off with Jehoiachin were settled there, and very likely other exiles of Nebuchadnezzar's time.

**THE CONDITION OF THE EXILES.** — There



WAILING-PLACE OF THE JEWS, JERUSALEM.

(From a Photograph by MASON GOOD.)

is a strain of traditional interpretation which pictures them to us as mostly confined in dungeons, or employed in forced labor on the public works. It is doubtless true that, in any particular deportation, many were imprisoned at first, and a few more permanently: witness such a case as that of Jehoiachin; witness also the frequent mention of imprisonment in the prophecies. But most of the exiles, from the time of Tiglath-pileser to that of Nebuchadrezzar, were simply made settlers of the regions to which they were carried. A few, like Daniel and his friends, became prominent, and lived among the best. The many simply submitted to their fate, and became subjects of the deporting king in the regions whither he had sent them (Jer. 29, 4-8, etc.). To the extent to which they accepted the situation, they were doubtless fairly well treated by the

government, while all symptoms of restiveness were severely dealt with (Jer. 29, 21-23).

Both Jeremiah and Ezekiel inform us, each in many places, that exiles from Northern Israel were then living in the different parts of the Babylonian empire, and that these were to become one with the exiles from Judah, and were to participate in the return to the Holy Land (Jer. 3, 12, 18; 30, 3; 50, 19, 20; 51, 5; Ezek. 11, 14-20; 37, 15-28; 39, 25; 47, 13-23; 48, etc.). To understand the position of Ezekiel, we must think of him as surrounded by a few hundred recent immigrants from Judah, mostly people of good social standing, in the midst of a large and long-settled Israelite population, living there among people of other races.

*THE TIME DATA IN EZEKIEL.* — In 2 Kings 25, 27; Jer. 52, 31; Ezek. 1, 2, we have

dates given in the year of the exile of Jehoiachin, and in Ezek. 33. 21; 40. 1, in the year of "our exile." In these instances, the eleventh year of Jehoiachin, the year in which Jehoiachin was carried away, 597 B.C., is counted as the first year of the series mentioned. But some other dates in Ezekiel, and presumably all (*e. g.* 24. 1, *cf.* 2 Kings 25. 1; or 26. 1, *cf.* 2 Kings 25. 2), count from the first year of Zedekiah, 597 B.C., as the first year.

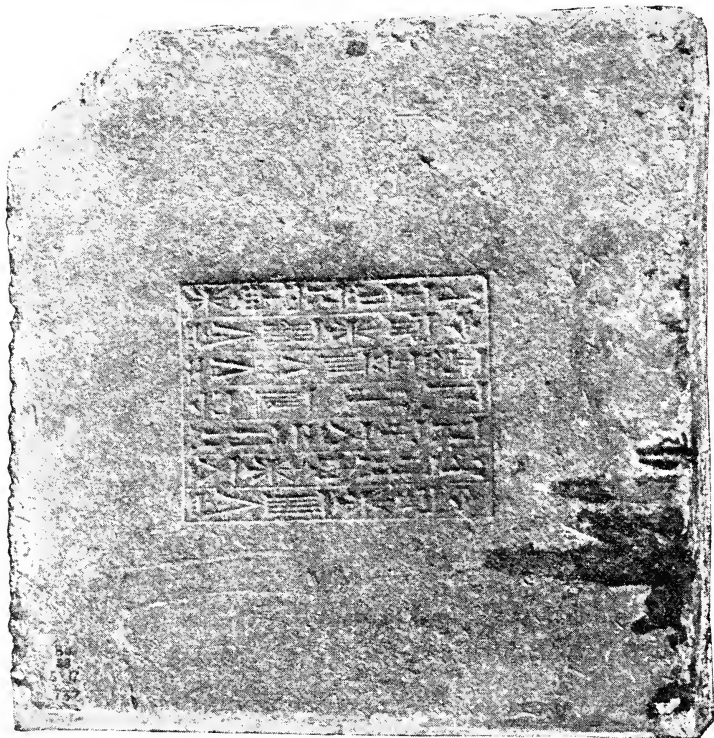
**CONTENTS.** — Ezekiel is made up mainly of dated prophecies, not always in chronological order. The book consists of two principal parts: first, discourses and poems (1-39); second, the apocalypse (40-48). The first part consists of three groups of prophecies: first, prophecies concerning Judah and Israel, up to the time of the destruction of the Temple (1-24); second, minatory prophecies concerning the nations, largely of about the date of the destruction of the Temple, but some of them of other dates (25-32); third, prophecies concerning Israel and other nations as related to Israel, after the destruction of the Temple (33-39). The prophecies of this third group, like the apocalypse that follows, are much concerned with the thought of a restored Israel. The prophecies of the first group are arranged in four series, beginning respectively about 593, 591, 590, 588 B.C. (1-7, 8-19, 20-23, 24). Each series is readily separable into the particular prophecies of which it is composed.

**LIFE AND TIMES OF EZEKIEL.** — Jose-

phus says (*Antiquities*, X. vi. 3) that he was one of the captives taken from Jerusalem with Jehoiachin, and that he was then but a boy. From Ezek. 1. 1, however, many infer that he was then twenty-five years old. That his education, at least, was that of the land of his exile, and not that of Palestine, may be inferred from his literary style, which is strong, picturesque, and original, but grammatically rough.

So far as the record shows, he began prophesying thirty-four years after Jeremiah, when Daniel had been ten years in the public service, about 593 B.C. In that year and the years immediately preceding, such prophets of the Exile as Ahab, the son of Kolaiah, Zedekiah, the son of Maaseiah, and Shemaiah the Nehelamite, with such Palestinian prophets as Hananiah, the son of Azzur (*Jer.* 29. 21-32; 28), were doing their utmost to stir up rebellion against the king of Babylon, and Jeremiah was doing his utmost, by prophesying in Palestine and by writing to the exiles (29), to counteract the mischief. In that year Zedekiah came to Babylon, presumably to renew his oath to Nebuchadrezzar (*see* Ezek. 17. 12, 13). Ezekiel's mission, like Jeremiah's, was to testify to a hardened people that their way to salvation was not by oath-breaking and political revolution, but by turning from their sins to Jehovah.

At the outset he was fortified by remarkable visions (1. 2 to 3. 15). Then bands were cast upon him, and he lay three hundred and ninety days on his left side, and forty days on his right side,



BRICK OF NEBUCHADREZZAR II., KING OF BABYLON, 605-562 B.C.

(From a Photograph.)

Now in the British Museum.

in a symbolical siege of Jerusalem. Year by year, from this time, he was denouncing the sins practised in Jerusalem, and was insisting upon the hopelessness of the political situation, and the fact that the only hope lay in repentance. Egypt and the nations around Judah came in for their share of denunciation, equally for their folly in forming combinations against Babylon, and for their treachery to Judah when they led her into such combinations.

From the time when the threatened doom fell, Jerusalem being destroyed, Ezekiel became a prophet of consolation. The shepherds might devour the flock or perish with it, but God Himself would be the Shepherd of Israel (34). Israel was reduced to the condition of dry bones, but He that has creative power can cause dry bones to live. In the discourses of the third group, and in the apocalypse, with its purely artificial and emblematic map of the restored Holy Land, the prophet's constant theme is the coming restoration.

The apocalypse is dated twenty years after Ezekiel's first prophecy, and one of the prophecies against Egypt (29, 17) is dated three years later. We have no information as to the time of Ezekiel's death.

**DATE AND AUTHORSHIP.**—Jewish tradition attributes the writing of Ezekiel, along with

other books, to the men of the Great Synagogue. A later tradition explains this by saying that the reason why Ezekiel did not write his own prophecies was that prophecy could not be written outside the Holy Land. The true understanding of the tradition doubtless is, however, that Ezekiel was himself counted as one of the men of the Great Synagogue, along with Daniel and his friends, and Haggai and Zechariah. There is no reason for doubting that the prophet himself wrote the prophecies at the times when he uttered them, or soon afterwards.

**AN EVANGELICAL AND MESSIANIC PROPHECY.**—To many the name of Ezekiel suggests mainly strange living creatures, a wheel within a wheel, and other symbolism. The book is, however, remarkably rich in apt and striking lessons touching conduct and spiritual experiences. It is here that we find the vision of the valley of dry bones, the conception of God as the Good Shepherd, the sprinkling with clean water, the new heart in place of a stony heart, the showers of blessing, and many like matters that are household words with all believers. The Messianic teaching in the book consists principally, not in quotable texts, but in the strong grasp perpetually maintained on the great central truth of God's irreversible promise to Israel for mankind.

## DANIEL.

**THE NAME OF THE BOOK.**—It is that of the person principally mentioned in it. It probably means "God's judge"—that is, one who is divinely guided in judicial duties.

**ITS CONTENTS.**—It consists of three parts: first, the prefatory narrative (1); second, five wonderful stories (2, 3, 4, 5, 6); third, four apocalyptic visions (7, 8, 9, 10-12). The first wonderful story includes additional apocalyptic matter (2, 31-45), making in all five apocalypses.

**ITS PLACE IN THE BIBLE.**—That Daniel is presented to us in the Scriptures as an eminently gifted prophet cannot be doubted. With the exaggerated idea that has prevailed in regard to prediction as a function of prophecy, he might well be regarded as pre-eminently the prophet. It is this view of the case that has led to the placing of the book, in the English versions, directly after the three great prophets, Isaiah, Jeremiah, and Ezekiel. It is even customary to speak of Daniel as one of the major prophets, though this is a modern perversion of an ancient classification.

In contrast to this, the Hebrew Bible places Daniel, not among the Prophets, but among the Hagiographa. [See p. 32.] It there follows Esther, which is a wonderful story, like the five wonderful stories in Daniel, and precedes Ezra, which is, like Daniel, a partly Aramaic book. The fact that a book which common opinion regards as so peculiarly prophetic in its character is thus severed from the prophetic writings, and placed in another class, has led to much speculation, and has been made the basis of many inferences; but there is really nothing strange about it when we note certain other unquestionable facts.

First, the men who arranged the Old Testament certainly regarded the Hagiographa as of prophetic authorship. In the New Testament Messianic citations, the book of Psalms is second only to the book of Isaiah. Second, the terms "predictive" and "prophetic" are not synonymous. Third, the book of Daniel differs entirely in character from all the prophetic books save Jonah; they are distinctly homiletical, while

Daniel and Jonah are not. The real question is not why Daniel is excluded from the collection of the homiletical works of the prophets, but why Jonah is included. The arrangers of the Hebrew Bible show a truer insight into the character of the book of Daniel than has prevailed in recent centuries.

**THE MAN DANIEL AND HIS TIMES.**—One cannot fail to see that it is a book of definite dates, and therefore of definite contemporaneous historical events. To understand the book, one must work out correctly the data which it gives. One who will do this will see clearly that most of the alleged historical difficulties are purely imaginary, and no less that very many of the proposed solutions of the difficulties are mistaken.

Daniel was taken to Babylon in the third year of Jehoiakim (1. 1). This was 605 B.C., the accession year of Nebuchadnezzar, the year before his "first year." Since he reigned forty-three years, it follows that he was now a young man, not many years older than the Hebrew boys whom he put into training for the public service. The three years of their training (1. 5) were his accession year, his first year, and his second year (2. 1). Within this time Nebuchadnezzar defeated Pharaoh-necho in the decisive battle of Carchemish (Jer. 46. 2). Until then his empire hung doubtful in the balance. The same year Jeremiah prophesied against the nations (45-49), uttered his prophecy of the seventy years of exile (25), and, being "shut up," had certain prophecies written and publicly read by Baruch (36. 1-8).

Daniel had been five years in the public service when the deportation of Jehoiachin took place. Soon afterwards, Jeremiah wrote his letter to the exiles, advising submission and thrifty living (Jer. 29, cf. 24). In 593 B.C., Zedekiah came to Babylon to do homage (Jer. 51. 59), and Ezekiel began prophesying among the exiles (Ezek. 1. 2). Two years later, apparently, there were Israelites who were building false hopes on the righteousness and greatness of Daniel (Ezek. 14. 14, 20). The incident of the fiery furnace occurred, ac-



WINGED LION WITH MAN'S HEAD.

(From a Photograph by CLARKE AND DAVIES.)

From the N.W. palace of Assur-nazir-pal, king of Assyria, 883-858 B.C.  
Now in the British Museum.

cording to the Septuagint, still four years later, while the final siege of Jerusalem was in progress. Afterwards, Nebuchadrezzar invaded Egypt, and perhaps brought Jeremiah and Baruch to Babylon.

According to the Canon of Ptolemy, Nebuchadrezzar was succeeded, 562 B.C., by Evil-Merodach for two years, by Nergal-sharezer for four years, and by Nabonidus for seventeen years, his last year being 539 B.C., the accession year of Cyrus as king of Babylon. The first year of Cyrus was 538 B.C. As king of Persia and of Media, he had previously had other first years. Darius the Mede is either Cyrus himself or some lieutenant or colleague of Cyrus. If the last, Cyrus had a first year yet later, when he became sole king. Possibly 536 B.C. may have been such a first year, and may be at once the first year of ch. 1. 21, and

the third year of ch. 10. 1; but positive evidence is lacking.

In 541 B.C., or earlier (ch. 8. 1), Belshazzar was associated with Nabonidus in authority. The apocalypses of ch. 7 and 8 are dated in the first and third years of Belshazzar. Daniel was now in retirement (5. 2 ff.), but was recalled to public position just before the death of that king. And so it happened that, upon the accession of Cyrus (ch. 5. 31 belongs to the following chapter, and does not say whether or not this was immediately after the death of Belshazzar), Daniel was again in high authority. It was now sixty-six years since he had been taken from Jerusalem, and he was more than eighty years of age. In 538 and again in 536 B.C., visions were granted to him (9. 1; 10. 1). In one or the other of these two years - i.e. in the first year of Cyrus, however it be



CLAY TABLET.

(From a Photograph.)

A loan by Belshazzar, dated 11th year of Nabonidus. Now in the British Museum.

counted—the decree was passed in virtue of which Zerubbabel led the returning exiles to Jerusalem.

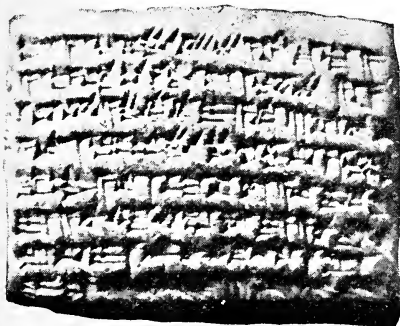
No one who notes these synchronisms can doubt that the author of this book thought of Daniel as in communication, in his earlier years, with such men as Jeremiah, Ezekiel, Baruch, and, in his later years, with the leaders of the returning exiles. He thought of him as throughout using his resources of position, statesmanship, and prophetic wisdom in the interest of his nation, so that the preserved and restored Israel owed to him a larger debt than to any other man. Yet these phases of the subject have been almost entirely neglected. Due attention to them cannot fail to throw light on all problems connected with the book.

**MODERN DISCOVERIES.** — Inscriptions have been found bearing on the times of Nebuchadnezzar, Nabonidus, Cyrus, and his successors. The more important facts given in these are included in the sketch presented above. Belshazzar has been identified as a historical person. Darius the Mede remains unidentified. It has been learned that the conquest of Babylon by

Cyrus was effected by diplomacy rather than by bloody battles, and, in particular, that he was no iconoclast, destroying the idol gods of Babylon, but rather a supporter of all religions and priesthoods. All this affects our understanding of Daniel, as of Isaiah, Jeremiah, and other books.

**DATE AND AUTHORSHIP.** — The five apocalypses in Daniel are in the text expressly affirmed to have been uttered by him. No claim is explicitly made for the rest of the book, but tradition attributes the whole to Daniel. He was one of the few persons who were in a position to know all the facts that are stated in the book. If he was the author, that accounts for the noteworthy reticence concerning himself.

If one assumes that predictive inspiration is impossible, he will, of course, be driven to the conclusion that the latest events mentioned in Daniel are Maccabæan, that the book was written after these latest events, and that it is mainly fictional in character. But to those who hold that the prophets genuinely predicted the future, the arguments for the Maccabæan origin of the book of Daniel seem far from conclusive.

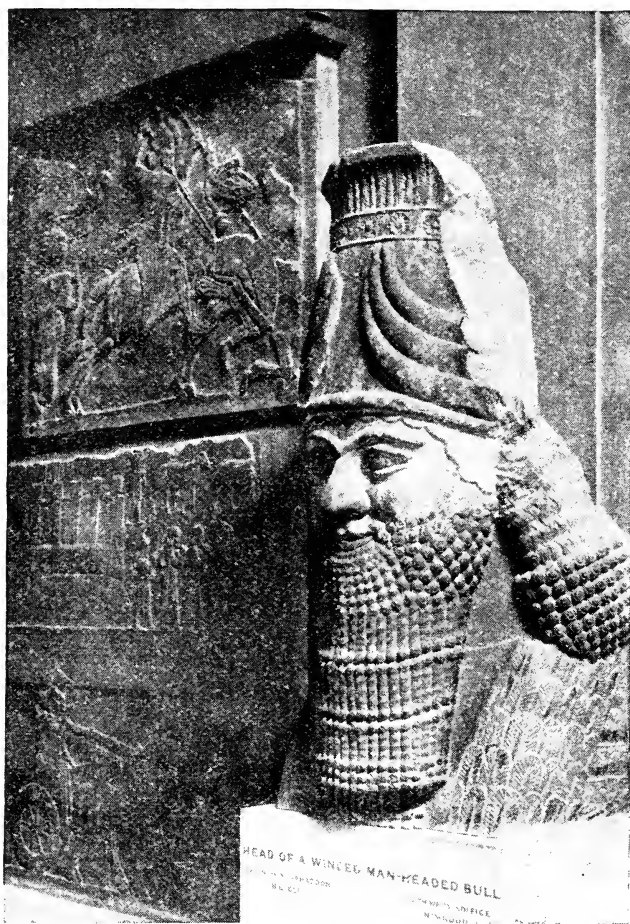


CLAY TABLET.

(Obverse and reverse sides, from a Photograph.)

Letting a house for three years to the *spirit* of Belshazzar, the king's son, dated fifth year of Nabonidus. Now in the British Museum.





HEAD OF A WINGED MAN-HEADED BULL.

(From a Photograph by CLARK AND DAVIES.)

Time of Esarhaddon. Supposed to be the face of that king.  
Now in the British Museum.

For example, the fact that Dan. 2, 4-7 is in Aramaic, and not in Hebrew, is urged in proof of late authorship. But Aramaic had been used from the Assyrian times, in diplomatic business with Israel (2 Kings 18, 26). The Aramaic papers in the book of Ezra all belong to within an old man's lifetime from the time when Daniel was living. There were plenty of Israelites in that century who spoke both languages. Why should they not have used both in the writing of sacred books?

Again, the occurrence of several Greek names for musical instruments, and, in the same connection, of the Greek word for "herald" (Dan. 3, 4, 5), has been regarded by some critics as proof of Maccabean authorship. But Nebuchadnezzar early in his career fought in Lydia, and later invaded Egypt; and at that time, or earlier, Greek mercenaries were scrawling Greek inscriptions

in Egypt, and there were Greek rhapsodists at the courts of Midas, king of Phrygia, and Gyges, king of Lydia. Why should not the account in Daniel be taken as proof that a similar state of things existed at the court of the Babylonian king?

**AN EVANGELICAL AND MESSIANIC PROPHECY.**—Like the other prophets, Daniel insists upon God's large plans for mankind through the chosen people. He differs from the others mainly in two points, both connected with the literary form of the writings. As his work is not homiletical, he does not, like the others, use the Messianic promise as a doctrine for influencing the conduct of the men of his generation. And as his work is largely apocalyptic, his presentation of the doctrine takes prominently the form of sketches of the future history of mankind.

## THE MINOR PROPHETS.

BY PROFESSOR J. F. M'CURDY, PH.D., LL.D.

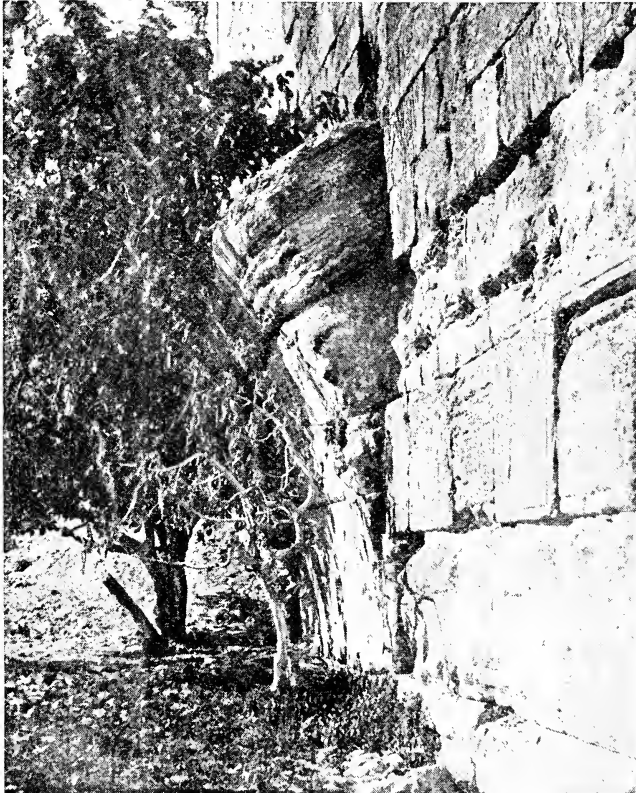
THE term "Minor," popularly applied to the last twelve Prophets, does not indicate that these writings are less important than the preceding prophecies; it only means that they are a collection of prophecies smaller in bulk than Isaiah, Jeremiah, and Ezekiel. They must have been early united in *one volume*, since they have always been kept together, though the Septuagint makes a slight difference in the order. But we are not to suppose that they all come after the "greater" prophets in order of time. At least two of them preceded Isaiah, and the last three followed Ezekiel. They range accordingly over the whole of the long period of prophetic literature. The chronological order, as nearly as can be made out, is as follows:—

- |                            |                |
|----------------------------|----------------|
| 1. Jonah (in its subject). | 7. Nahum.      |
| 2. Joel (?)                | 8. Habakkuk.   |
| 3. Amos.                   | 9. Obadiah.    |
| 4. Hosea.                  | 10. Haggai.    |
| 5. Micah.                  | 11. Zechariah. |
| 6. Zephaniah.              | 12. Malachi.   |

It should be noted that Isaiah was a somewhat earlier contemporary of Micah; that Jeremiah was synchronous with Nahum and Zephaniah, Habakkuk and Obadiah; and that Ezekiel, the prophet of the Exile, directly precedes Haggai.

### HOSEA AND HIS PROPHECY.

**HISTORICAL SETTING.**—Hosea is the last of the great prophets of the northern kingdom. To understand his place in history and prophecy, we must note the twofold division of his writings. Ch. 1-3 were written about 748 B.C., and ch. 4-14 about 734 B.C. At the former date the house of Jehu (1.4) was still upon the throne. Jeroboam, its most powerful representative, was then in his latest years. Israel was felt to be nearing its doom; and Hosea (3.4) predicts the coming Captivity with more definiteness than had been done by Amos. The domestic political situation is nearly the same as under Amos. In the second part, the inner condition of Israel is



REMAINS OF AN ARCH IN THE TEMPLE WALL, JERUSALEM.

Known as "Robinson's Arch."

(From a Photograph by BONFELS.)

materially affected for the worse. Pekah, the last independent king of Samaria, is now upon the throne. In the interval has occurred a series of revolutions and usurpations such as those which marked the early history of the northern kingdom. The brief reign of Zechariah, the last of the line of Jehu, was followed by the briefer term of the usurper Shallum. Then came another *coup d'état* under Menahem. His son, Pekahiah (737, 736), was in his turn dethroned by Pekah, whose reign was signalized by the alliance with Damascus against Assyria and Judah, its defeat by Tiglath-pileser, and the annexation to Assyria of most of Israel east and west of Jordan. Hosea's prophecies were uttered before this last event. But the crisis was manifestly approaching. The situation was complicated by the policy of an alliance with Egypt. Hosea had always perceived that this must end in the absolute ruin of Israel, and at the very beginning of the new reign he warns his people against it. The moral condition of the community is shown, by the allusions of the prophet, to have kept pace in its degeneration with the decay and dissolution of the nation. It is apparently even worse than the state of things depicted by Amos. Isa. 28 and Mic. 1, which follow close in time upon Hosea, may serve as a supplement to his description of the public and private morals of Samaria in the days of its decline.

**THE PROPHET'S MESSAGE.**—I. Ch. 1-3 have to do with the painful and pathetic personal history of Hosea. They symbolized Jehovah's separation from His people, the deprivation they thereby endured, and their restoration to the privileges of His worship and favor.

II. Ch. 4-14.—It is impossible to give even a brief analysis of this longer division. To summarize it, one would need to give the contents of a large number of short sections. But the division into chapters enables us to form larger groups, each of them having a characteristic tone and drift. 1. In ch. 4-6 we find mainly charges of gross *iniquity*, ch. 4 being directed against the people at large, ch. 5 specially against the priests and princes as their leaders in wrongdoing, and ch. 6 against Israel in general, as still obdurate in spite of an earnest call to repentance. 2. In ch. 7-10 the predominating thought is impending *punishment*, culminating in exile (9, 3, 6; 10, 5, 6), as the consequence of unfaithfulness and transgression. 3. Ch. 11-13 show more of a relenting mind; there is more in them of hopeful *remembrance* and tender expostulation. These are present in the earlier sections, but here they seem to overflow in tears which almost blot out the threatenings and accusations. 4. Ch. 14 consists exclusively of *entreaty* and rich promises of blessing as the result of inward and heartfelt repentance.

**CHARACTER AND STYLE.**—The difficulty of analyzing the main portion of the prophecy is partly due to the fact that we have in it an *abstract* of numerous discourses, extending over many years, each of the utterances being condensed to an extreme degree. But it is also largely due to the prevailing mood of the prophet and his habit of mind. He is the most *subjective* and individual of the prophets. His own feelings are intense, easily aroused, and readily swayed from the extreme of despondency to high expectation. In mental disposition Hosea is a perfect contrast to Amos, who is one of the most objective of all writers, his message carrying weight by its inherent force alone. Hosea had the temperament of the lyric poet, and many of his passages are odes or dirges pure and simple. In "tragic pathos" he is unexcelled. There is great variety of thought and of emotional coloring in his book. His images are not, as a rule, elaborated, but are struck off in a word or two. His style in general is ejaculatory, as if he were eager to relieve his soul of its strain and burden.

Withal he is so rich in sympathy and moral insight that his discourses are full of pregnant observations on life and manners, as well as of moral reflections, and these are all the more easily remembered on account of the epigrammatic mode of expression.

## JOEL AND HIS PROPHECY.

**HISTORICAL SETTING.**—The date of Joel is difficult to fix with certainty; but most probably it was about 770 B.C., a few years before Amos and Hosea. Coincidences with Amos are marked (*cf.* ch. 3, 16 with Amos 1, 2, ch. 3, 18 with Amos 9, 13). Many nations are cited as hostile, but Syria is not referred to, perhaps because Judah had not greatly suffered like Israel from Damascus. The Assyrians are not mentioned, but at that date they were inactive and innocuous. It was a time of many and grave national calamities in Western Asia, and Joel deals with them particularly.

**THE PROPHET'S MESSAGE.**—I. Ch. 1 to 2, 17.—There is to be a "day of Jehovah"—i.e., a day of his power and judgment—for Judah and Jerusalem, symbolized by a plague of locusts, whose devastation is described. To meet the calamity, Joel calls for prayer and fasting (ch. 1). A still more vivid and figurative description of the same plague is again given, and a more earnest entreaty made for penitence and mourning (2, 1-17).

II. Ch. 2, 18 to 3, 21.—Jehovah Himself gives His answer to the prayer for help: a promise of relief from famine, of abundance of rain and rich harvests to make up for the spoiling of the locusts (2, 18-27). A new spirit is to come from God upon all the people, so that, when days of fiery trial come, they shall remember to call upon Him and be saved (28-32). Jehovah's restoration of His people, who have been sold into slavery by the Phœnicians and Philistines, is to be accompanied by a judgment upon their foes, who in their turn are to be sold by the Jews into bondage and exile (3, 1-8). The nations are summoned to muster themselves to meet God in judgment (9-14). In the terrors of that day Jerusalem shall find refuge in its Lord. Instead of destruction, prosperity shall be the portion of God's people, while the persecuting nations shall be desolate (15-21).

**CHARACTER AND STYLE.**—For the understanding of Joel an appreciation of Oriental symbolism is necessary, as well as a knowledge of the relation of Judah to its closest neighbors. We must continually translate metaphor into fact, and reduce poetic hyperbole to the measure of historic reality. The aim of the prophet was to both warn and encourage his people in view of great national calamities. They should be saved, while their malicious foes should be grievously afflicted. But the relief depends upon repentance and amendment. The style of Joel is smooth and flowing, as of one who had himself (unlike Hosea and Jeremiah) no inward doubts and struggles, whatever might be the national or the individual outlook.

## AMOS AND HIS PROPHECY.

**HISTORICAL SETTING.**—Amos was a shepherd, and a cultivator of sycamore trees, living at Tekoa, nine miles south of Jerusalem. He was thus a Judaite, though his prophecy has to do directly with the northern kingdom. He appeared at Bethel, the chief seat of the semi-idolatrous worship of Israel, about 765 B.C., moved to speak on behalf of Jehovah and righteousness among unsympathetic and even hostile surroundings. He was not a professional prophet—that is to say, he did not belong to one of the



TOMES IN THE VALLEY OF JEHOSEPHAT, JERUSALEM.

(Joel 3. 2, 12.)

With View of the Mount of Olives.

(From a Photograph by BONFILS.)

prophetic guilds or schools, membership in which was, as a rule, hereditary (7. 14 ff.). Nor had he pursued his vocation under the auspices of the court in Jerusalem. He was simply moved to prophesy by the force of the Spirit of God within him (3. 8). His public life fell on a critical time for his own country, and especially for the kindred nations. Both Judah and Israel had had a time of unprecedented prosperity, including an increase of territory, of commercial advantages, and of material wealth. But in this very self-aggrandizement there lay the seeds of political and religious dissolution for both nationalities. Northern Israel was in the greatest danger for reasons which the prophecy unfolds. Hence the stern and solemn warning of Amos. Yet the kingdom was outwardly at peace. It was the middle of the reign of Jeroboam II., while Uzziah was king in Judah. The force of the long oppression by the Syrians of Damascus, east and west of Jordan, had been broken by the repeated onslaughts of the Assyrians, and Israel could breathe freely. Assyria itself was now harmless — torn by internal dissensions and depressed by national disasters. Amos treats freely of the surrounding peoples. He foresees the rise of Assyria to greater power than ever, and her dominion over Israel as a punishment for the sins and follies which he is sent to rebuke, and against which throughout his prophecy he protests in vain.

**THE PROPHET'S MESSAGE.** — The essence of the message of Amos is — (1) That Israel, as the professed people of Jehovah, is bound to follow after *righteousness*; and (2) that immorality and irreligion, which are essentially sins against Jehovah's nature and claims, necessarily bring *punishment* from Jehovah. These ideas are enforced in different ways in each of the three divisions of the book.

1. Ch. 1 and 2 illustrate, by means of a historical survey, the results of evil conduct upon

a national scale. A brief introduction (1. 1, 2) declares that Jehovah is coming in His might for judgment upon the land. Then the people of Damascus are cited as examples of His vengeance (1. 3-5). In the style proper to Hebrew prophecy, a single feature of the Syrian national policy is chosen as characteristic of the whole — namely, the merciless repression of Israel east of the Jordan. For its dealings with Israel, therefore, Damascus is to lose its independence; it is to be taken by storm, and its people are to be carried away to their original home in Kir (*cf.* 9. 7). Similarly each of the surrounding nations is arraigned for some typical act of cruelty. Thus condemnation and judgment are uttered against the Philistian cities (1. 6-8), Tyre (1. 9, 10), Edom (1. 11, 12), Ammon (1. 13-15), and Moab (2. 1-3). Judah is next threatened for direct rejection of the commands of Jehovah (2. 4, 5). Thus the way is prepared for the special application of the law of righteousness and judgment to Israel (2. 6-16), for greed, dishonesty, licentiousness, and profanity.

II. Ch. 3-6. — This division is an expansion and exposition of the preceding summary indictment of Israel. Its three parts (ch. 3, 4, 5 and 6) are each marked by the introductory challenge, "Hear ye this word." 1. Ch. 3. Israel is Jehovah's own people, therefore in faithfulness He must chastise it for its sins, and that according to just laws of retribution: (a) Evil that happens to God's chosen people comes from His superintendence. Its announcement by the prophets is really the utterance of His voice (*ver.* 1-8). (b) The very heathen are called to witness the enormities that are committed in Samaria (*ver.* 9, 10). (c) An "adversary" is to be raised up against Samaria — the terrible Assyrian — who shall make an end of the prosperity and pride of its nobles and people, its monuments of luxury, and its religious vanities (*ver.* 11-15). 2. Ch. 4. (a) The voluptuousness and careless cruelty of

the women of the upper classes in Samaria shall bring its just reward (ver. 1-3). (b) An ironical suggestion is offered to the transgressors to resort to their sacred places and sacrifices for relief (ver. 4, 5). (c) They are reminded of their manifold chastisement: famine, drought, blasted and withered crops, death by plague and battle and earthquake; and now, since these have failed of their due effect, they must prepare to meet their final doom (ver. 6-13). 3. Ch. 5, 6. (a) A lamentation is uttered over the impending ruin of Israel (5, 1-3). (b) Repeated adjurations are made to "seek Jehovah and live" (ver. 4-9). (c) Charges of various sorts of injustice are renewed, with a prediction of the sad time that is coming to those who refuse to "seek good and not evil" (ver. 10-17). (d) The absurdity of their desiring the intervention of Jehovah is set forth (ver. 18-20). (e) Their religious gatherings, so mixed with idolatry, their sacrifice and worship, are loathsome to Jehovah; they and their idols alike shall go into exile (ver. 21-27). (f) With all the prestige, self-confidence, luxury, and selfishness of the nobles of Samaria, they shall be the first to go into captivity (6, 1-7). (g) Pestilence, with all its domestic horrors, makes another prelude to the loss of home and country through the dreaded Assyrian (ver. 8-14).

III. Ch. 7-9.—The framework of this section is a series of visions setting forth in striking images the threatened judgments. 1. Visions of locusts, of fire, and of a plumbline testing the houses and sanctuaries of Israel (7, 1-9). 2. These are followed by the only narrative contained in the prophecy: the attempt of the priest of Bethel to silence Amos and secure his expulsion from the kingdom of Jeroboam, with the announcement by the prophet of his awful fate (ver. 10-17). 3. The vision of a basket of summer fruit so speedily devoured, with its application to the people who have earned swift and lamentable destruction by their dishonesty and rapacity (ch. 8). 4. A vision of the Temple smitten and shattered, and falling upon the devoted heads of the congregation of Israel so that none shall escape (9, 1-6). 5. Yet in a brighter future a remnant, the true Israel, shall be saved, while the "sinners" shall perish. The redeemed shall return to the old land, shall rebuild and replant it, and shall flourish under the blessing of the God of the covenant (ver. 7-15).

**CHARACTER AND STYLE.**—Next to Isaiah and Jeremiah, Amos is the greatest of the prophets. Both in matter and form his prophecy stands quite in the highest rank of Biblical compositions. He was the pioneer prophet in giving systematic expression to the faith of the true Israel. He was the founder of that great school of which Isaiah and Micah were the leading later representatives, and whose cardinal doctrines were that private and social morality are a necessary outcome of the religion of Jehovah, and that they are also essential to the well-being of the state. Apart from his significance as a reformer and teacher of his own age and nation, he is one of the great prophets of all time. His book is a manual of the principles of social reform. None have ever shown better than he the evil consequences in personal and in political life of love of gain, of dishonesty, of indifference to the claims of the weak and helpless, of the practical infidelity which ignores God in the business of life, and in ordinary human relationships. The style of Amos is incomparably apt and forcible, corresponding to his insight and to his energy of character. While not so ornate as that of Isaiah, its homely directness makes it equally effective. His imagination, which is very lively, is of the practical kind. Yet his knowledge is wide, and he brings home to his hearers with equal ease and power the lessons of history, of the processes of nature, and of the commonest actions in the life of the trader and the husbandman.

## OBADIAH AND HIS PROPHECY.

**HISTORICAL SETTING.**—Though nothing is known of Obadiah personally, we can infer his date at least from the main motive of his brief prophecy, which is suggested by the conduct of the hostile Edomites exulting over the fall of Jerusalem. This can only be the taking of the city by Nebuchadnezzar in 587 B.C. Where Obadiah was at the time we do not know.

**THE PROPHET'S MESSAGE.**—The chapter consists of two parts:—

I. Ver. 1-9.—Its substance is that Edom is to be destroyed, in spite of its rocky fastnesses, its numerous allies, and its far-famed wisdom.

II. Ver. 10-21.—This section shows that Edom's fate is earned by its people's cruelty to Israel (Judah), which the prophet warns them to abandon (ver. 12-14). For the day of Jehovah's vengeance upon all nations is at hand, in the course of which Judah, united with "Joseph," shall consume Edom, and occupy its own ancient domain (ver. 15-21).

**CHARACTER AND STYLE.**—The singleness of purpose in the prophecy reminds one of Nahum. Its explanation is the ancient enmity between Judah and Edom; and here we are told how the long account is to be closed. The brevity of the prophecy gives little scope for the exercise of lofty powers. Its strength, however, lies in its severe plainness and energy of expression (cf. Ps. 137, 7).

## THE BOOK OF JONAH.

**HISTORICAL SETTING.**—The narrative portion of the book relates to the earlier years of Jeroboam II. All that we know of Jonah, beyond what is here told, we learn from 2 Kings 14, 25, which tells how he predicted to Jeroboam his victories over the Syrians. In the present instance he appears as a prophet with an altogether unique mission—*viz.* that of preaching repentance to the great city of Nineveh. The Assyrians were in his time much reduced in power, and were playing no great part in the affairs of the world. They had had much calamity, and were therefore perhaps the less unwilling to hear a messenger of evil. The result of his mission was that they took to heart his message, and the predicted ruin of their city was postponed for over a century and a half.

**CONTENTS OF THE BOOK.**—I. Ch. 1 tells the story of Jonah's commission, his refusal to obey, his flight westward, his miraculous arrest, ending in his being swallowed by a mighty fish and held a prisoner for three days.

II. Ch. 2 is a psalm of thankfulness for deliverance from the fish.

III. Ch. 3 relates the preaching of Jonah, and the repentance and reprieve of the Ninevites.

IV. Ch. 4 records Jonah's anger at the sparing of the city, and the rebuke which he received when he bewailed the withering of a sheltering gourd, though he had had no compassion on the many thousands of souls in Nineveh.

**CHARACTER AND FORM.**—The motive of the story is plain—to rebuke the exclusive spirit of Israel, and its rejoicing over the calamities of outside nations. The lesson is the more telling from the fact that Assyria had been, and was again to be, the most powerful and dangerous foe of Palestine. In form the book is not a prophecy in the ordinary sense at all, and the only justification for its place among the Prophets is its educative character.

## MICAH AND HIS PROPHECY.

**HISTORICAL SETTING.**—Micah was a resident of Western Judah. The little town of More-

sheth, his home, had been a dependency of the famous Philistine city of Gath, but since the conquests of Uzziah (2 Chr. 26) the whole adjacent territory, including Gath, had been confirmed in the possession of Judah. His residence in the country gave him an interest in the fortunes of Judah outside of the capital, which makes his prophecy a welcome supplement to that of his great contemporary, Isaiah of Jerusalem. As he lived by the great international highway, he was led to cultivate a large view of political movements in Western Asia, and their effects upon his own people. Micah's main public work was performed during the reign of Hezekiah (*cf.* 3, 12, and Jer. 26, 18). His first prophecy was given before the fall of Samaria (722 B.C.), and ch. 6 is thought to belong to the reign of Manasseh. Hence we must suppose that his prophetic career lasted about thirty years. Ch. 1, 1 is still more comprehensive in its limits of time. Micah was thus contemporary with the critical events in the history of Israel—which turned upon the relations with Assyria—the end of the northern kingdom, and the invasions of Palestine by Sargon and Sennacherib. He was also a witness of the corruption in morals and religion which were partly reformed by Hezekiah, and of the deeper degeneration under Manasseh.

**THE PROPHET'S MESSAGE.**—The book of Micah consists of four discourses: Ch. 1, 2; 3, 4; 5, 6, 7. The mark of individuality in the divisions is that in each of them reproof and threatening are followed by encouragement and hopeful promise. A general similarity characterizes the first three sections as distinguished from the fourth. The first five chapters, which may be regarded as forming a larger group by themselves, deal mostly with the sins of the ruling classes—judges, priests, and prophets. In the last two the people as a whole are charged with guilt. For this reason, and on account of a marked difference in style, many have supposed that ch. 5 and 6 were written by another and later prophet than Micah; while a few maintain that a still later writer composed 7, 7-20. Neither of these assumptions can be considered as proved.

A brief analysis of the book is as follows:—I. (a) Ch. 1. The prophet describes Jehovah as coming to destroy Samaria for its incurable corruption (ver. 1-8). He then declares that Judah deserves the same condemnation, illustrating, particularly by playing on the names of places in his own neighborhood, the character of the chastisement to be inflicted upon his home and country (ver. 9-16). (b) Ch. 2. The magnates, as representatives of the people, are accused of grasping dishonesty towards the poor. When they protest, Micah avers that the threatened punishment comes from a just and reasonable God, and is earned by their injustice and cruelty. The popular prophets favor self-indulgence, but are false both in their counsel and in their promises (ver. 1-11). Then an abrupt turn of the discourse pictures the return from banishment of the people expelled from the land for their sins (ver. 12, 13).—II. (a) Ch. 3 is a stronger and more detailed assertion of the cruelty and rapacity of the leaders of the people, and the official misdeeds of judges, priests, and prophets. It closes with the announcement that for such iniquity Jerusalem should be made desolate. (b) Ch. 4 is a bright picture of Israel restored and become the spiritual centre of the world, with renewed domestic peace, after having triumphed over her assembled foes.—III. Ch. 5 begins by telling of the near approach of the Assyrian invader (ver. 1), and then dwells upon the image of a great deliverer who should in due time arise out of Bethlehem, who should carry the war into Assyria itself, and restore in numbers and power the remnant of Israel (ver. 2-9). Then all forms of false worship should cease, as well as reliance

on any defence but Jehovah Himself (ver. 10-15).—IV. Ch. 6 and 7 shift the scene to the reign of Manasseh, and the whole people, not merely the rich men and officials, come under the prophet's criticism. (a) Ch. 6, 1-8 is a splendid dramatic representation (*cf.* Ps. 50) of God appearing in controversy with Israel. He asks why He has been slighted and ignored? The people defend themselves by inquiring how they could have gone beyond what they have done in propitiatory sacrifice. He replies that what He requires is justice, kindness, and humility towards God. (b) In ver. 9-16 the dishonesty and greed that prevail in the capital are denounced, and the results are shown by Jehovah Himself to be certain deprivation and desolation. (c) The prophet pierces to the centre of the moral evils of Israel by revealing the dishonor and treachery that are rampant not only in official but in family and domestic life (7, 1-6). (d) On behalf of his people, now humbly turning to righteousness, he declares his confidence in God under the taunts of his enemies (ver. 7-10). (e) Jerusalem shall be rebuilt and strengthened; but in the meantime many nations shall come against her, and the land shall be desolate (ver. 11-13). (f) A lyrical conclusion predicts the restoration of Israel and the subjection of the nations, and celebrates the pardoning love and faithfulness of Jehovah (ver. 14-18).

**CHARACTER AND STYLE.**—Micah is distinguished, like all the prophets of his period, by intense sympathy with the poor and the helpless, and indignation against their deceivers and oppressors. Their wrongs, as well as the general moral corruptions of society, form the ground on which the ruin of the state is determined and justified. Micah presents this issue in a greater variety of aspects than any of his predecessors. He is also alive to the true conditions of reformation, and joins Isaiah in the prophecy of a king of David's line, who shall save his people, not only from their foes, but from their sins (ch. 5). He discerns and formulates with unequalled clearness and power the essence of religious service (6, 6-8). Thus he has had, next to Isaiah, the greatest influence upon the future. He employs many styles with success. In the later chapters his writing is smooth and artistic.

## NAHUM AND HIS PROPHECY.

**HISTORICAL SETTING.**—Nahum follows Zephaniah by but a few years. The destruction of Nineveh (606 B.C.), which was to the latter an event of general anticipation, is regarded by the former as impending. The enemy is now at hand, and about to strike. The date is not far from 610 B.C. The catastrophe is so tremendous that the fate of no other nation claims the prophet's attention. Nothing is known of the person of the prophet.

**THE PROPHET'S MESSAGE.**—The fall of Nineveh is dwelt upon as Jehovah's punishment for manifold iniquity, and as a means for securing the release of His people.

I. Ch. 1 begins with a sublime vision, like that of Habakkuk, or Micah, or Ps. 18, or Ps. 50, depicting God's coming for judgment (ver. 1-6). To those who trust Him, God is good (ver. 5). But His enemies, represented by the Assyrians, are doomed to utter destruction; while Israel, relieved from the tyrant, shall welcome the tidings of his fall (ver. 8-15).

II. Ch. 2 describes the actual taking of Nineveh by terrible unnamed foes (the Medes and Chaldeans), the desperate defence, capture, and spoiling. The description begins (ver. 2) by announcing this as a token of the restoration of Israel, and ends by declaring the destruction to be the work of Jehovah.

III. Ch. 3 is an expansion of the theme of ch. 2.

New details are given, new figures employed, and the fall of Thebes in Egypt (about 608 B.C.) is cited as an example of what was to happen to Assyria, its conqueror (ver. 8 ff.), in spite of its defences, its wealth, and its military discipline.

**CHARACTER AND STYLE.**—A distinguishing feature of the prophecy is its unity of design and subject. More remarkable still is the fact that it contains no homilies, nor even a hint of the errors of Israel and their punishment. Its view of providence is wide and general. To this largeness of conception the style admirably corresponds. It is very powerful and effective, both in its literal and in its prevailing figurative dress. The poetic structure is regular throughout, and the lofty tone of the introduction is maintained with dignity and solemnity to the end.

## HABAKKUK AND HIS PROPHECY.

**HISTORICAL SETTING.**—Habakkuk prophesied about 604 B.C., in the reign of Jehoiakim (608–597 B.C.), in the middle period of the career of Jeremiah. He follows Nahum closely, who busies himself with the impending fall of Nineveh. With Habakkuk the Assyrians are past and gone, and it is with the Chaldeans that Israel has to deal. Of the prophet's person we know nothing, but his character is marked in his unconscious self-revelation.

**THE PROPHET'S MESSAGE.**—The book falls into two distinct portions—the first (ch. 1 and 2) written in ordinary prophetic style, the second (ch. 3) being a psalm or hymn.

1. Ch. 1 and 2 are concerned with the work and fate of the Chaldeans. Ch. 1 to 2. 4 is in the form of a colloquy between the prophet and Jehovah. A cry of bewilderment and amazement is uttered over the evils that run riot in Israel (1. 1–4). Jehovah explains the delay of judgment by declaring that it is coming in the form of an onslaught by the Chaldeans, that terrible, relentless, and resistless nation (ver. 5–11). But, again urges the prophet, are the Chaldeans to destroy the good and the bad indiscriminately, and are the righteous to perish? (ver. 12 to 2. 1.) Jehovah answers that though the Chaldeans would have it so, yet a remnant shall be preserved, and that by their fidelity to and trust in Jehovah (2. 2–4). Finally, the prophet, after describing the Chaldeans as inflamed with lust of power and conquest (ver. 5), utters a series of denunciations on them, which are put into the mouths of the nations exulting in the fall of the oppressor. In these five “woes” of the Chaldeans (each occupying three verses) they are condemned on account of their greed (ver. 6–8); their self-destructive ambition (ver. 9–11); the cruelty and godlessness of their conquests (ver. 12–14); their shameful treatment of the nations, making them helpless like drunken men (ver. 15–17); their idolatry in the face of Jehovah in His temple (ver. 18–20).

II. Ch. 3 puts in lyric form, with ample detail, the thought of the vision of Jehovah with which the prophecy opens (ver. 1–15), and its effect upon the prophet's own spirit. Speaking for his people, he exalts that no privation or suffering can rob him of his trust and joy in God (ver. 16–19).

**CHARACTER AND STYLE.**—The prophecy is distinguished as much for moral and spiritual insight and fervor as it is for rich and varied beauty of form and expression. The problem of the outcome of the work of the Chaldeans is only solved by tracing its profound results, and especially its inward effects, upon the hearts and consciences of those who are tried by its inflictions. For majesty and splendor of diction, as well as for liveliness and depth of imagination, Habakkuk stands among the first of the sacred authors. He is perhaps the most essentially poetic of the prophets.

## ZEPHANIAH AND HIS PROPHECY.

**HISTORICAL SETTING.**—Zephaniah's brief but pregnant prophecy was delivered just after the time of the first appearance of Jeremiah (626 B.C.)—i.e. in the first half of the reign of Josiah. The next preceding prophet was Micah, who died in the early part of the reign of Manasseh. In the intervening period there had been political quiet in Palestine, which was only interrupted by the brief revolt of Manasseh. But the condition of the whole of Western Asia, including Palestine, portended a speedy upheaval. Above all, Nineveh was beginning its memorable decline after the death of its king, Assur-bani-pal (668–626 B.C.). Morally and religiously the Jewish nation had improved but little since the degeneracy that had followed the death of Hezekiah, and Josiah's reform (621 B.C.) had not yet begun, if we may judge from the invectives of the prophet against idolatrous practices. Zephaniah was apparently a descendant of King Hezekiah.

**THE PROPHET'S MESSAGE.**—Zephaniah spoke and wrote primarily for the correction and warning of Judah and Jerusalem, though he draws illustrations from the sins and fates of other peoples. The culmination of these is found in the iniquities, the pride, and the speedy fall of Nineveh. A division into four parts is as follows:—

I. The threatening: ch. 1. —1. The whole world—that is, the Semitic world—is to undergo exemplary punishment, particularly Jerusalem and its apostates from Jehovah (ver. 1–6). 2. The classes of people that are to be thus visited—the royal house, the nobles, the wealthy traders, the careless and defiant generally—are characterized, and their chastisement set forth in language largely figurative (ver. 7–18).

II. The lesson from the nations: ch. 2.—God's own people are warned to repent in time (ver. 1–3), and so avoid the doom that is about to fall upon the Philistines (ver. 4–7), Moab (ver. 8–11), Egypt, under the name of Ethiopia (ver. 12), and finally Assyria and Nineveh (ver. 13–15).

III. The remonstrance: ch. 3. 1–7.—Rebellions and obstinate Jerusalem is urged to repent by the righteous and reasonable God, in view of coming woes; for the lesson of the fate of other nations has so far been unheeded.

IV. The promised redemption: ch. 3. 8–20.—1. The faithful remnant is bidden to wait and trust. It shall survive the ruin of the nations, be joined by exiled brethren from far and near, and rest in quiet content (ver. 8–13). 2. Joyous thanksgiving is now in place, for Jehovah is in the midst of Jerusalem, to comfort and bless His people. Their reproach is taken away; dispersion and captivity are at an end (ver. 14–20).

**CHARACTER AND STYLE.**—The lessons of the time are skillfully drawn, and are enforced with the earnestness of conviction and lofty motive. There is no great originality of thought or expression, but the style is forcible and pointed, and rises towards the close to lyrical grace and sweetness.

## HAGGAI AND HIS PROPHECY.

**HISTORICAL SETTING.**—None of the minor prophets belongs to the long period of the Exile. For an account of it we must have recourse to Ezekiel and the second part of Isaiah. Haggai was the earliest of the prophets of the restoration. After the return (536 B.C.), many years elapsed before the people began seriously to rebuild the Temple. In 520 B.C., Haggai urged them to undertake the work. Four months later he was joined by Zechariah. In four years the Temple was completed. We know nothing further of Haggai personally.



**THE PROPHET'S MESSAGE.**—The four sections of the prophecy are the following:—

I. Ch. 1.—The people are reminded of the desolation of the Temple, while they are living in comfortable homes. Such neglect has already brought upon them failure of crops and general scarcity. The result of the appeal is that all, from the highest to the lowest, set themselves to the work of restoration.

II. Ch. 2. 1-9 is uttered to cheer the workers. The glory of this latter house, they are assured, will be greater than that of the former.

III. Ch. 2. 10-19 is a further reminder of the connection between neglect of duty towards God and national prosperity. Hitherto the people have been as though they were "unclean" in God's sight, and therefore had been excluded from His favor. Henceforth they are to be blessed.

IV. Ch. 2. 20-23 is a promise to the leader Zerubbabel, that he will be honored and shielded by Jehovah when the nations shall be in commotion and terror at His approaching judgment.

**CHARACTER AND STYLE.**—The prophecy is partly historical, explanations and connections being duly made in the progress of the discourse. Especially noticeable is the exact dating of the several sections, and the methodical character of the whole narrative. Poetical form is not neglected, but in general the style is plain and unadorned.

## ZECARIAH AND HIS PROPHECY.

**HISTORICAL SETTING.**—According to Ezra 5. 1; 6. 14, Zechariah was a coadjutor of Haggai in promoting the rebuilding of the Temple, and according to his own statement he prophesied in 520 and 518 B.C. (1. 1, 7; 7. 1). The issues with which he deals are the same as those which confronted Haggai—the maintenance of the national worship, and the correction of national vices.

**THE PROPHET'S MESSAGE.**—But the mode of approaching these problems is quite different from that adopted by Haggai. The greater portion of the prophecy consists of *visions* intended to present motives for confidence and effort. Outside opposition should come to naught, and the Jewish leaders had the might of Jehovah on their side. An introduction (1. 1-6) contains a general exhortation to repentance, and a warning to the people not to imitate their fathers, who did not listen to the prophetic word. Thereafter we have two large sections:—

1. Ch. 1. 7 to 6. 15 contains nine symbols, mostly visions, accompanied by their interpretations:—

1. Ch. 1. 8-17, a vision of the horses of Jehovah, which, as His messengers, report to Him; along with His reply.

2. Ch. 1. 18-21, four horns, representing the opponents of Israel, are broken.

3. Ch. 2, a man with a measuring-line lays out the restored Jerusalem.

4. Ch. 3, Joshua the high-priest is accused by Satan, and acquitted, and is honored with commissions and revelations from Jehovah.

5. Ch. 4, the beautiful symbol of the golden candlestick and two olive trees, with the practical application of encouragement to Zerubbabel.

6. Ch. 5. 1-4, a flying roll recording a curse upon immoral actions.

7. Ch. 5. 5-11, an ephah measure containing a woman is seen carried away to Babylon.

8. Ch. 6. 1-8, four chariots, each having horses of a particular color, are the four heavenly spirits charged to carry out God's purposes in the earth.

9. Ch. 6. 9-15, the symbolical action of crowns of silver and gold being made and placed upon the head of Joshua the high-priest, who thus represents the Messiah-priest upon His throne.

II. In ch. 7, the prophet, in answer to a question as to observance of a certain fast, replies that the true fast is justice, mercy, and piety, which had been so much neglected in earlier generations. This suggests, in ch. 8, the coming Messianic time, when the city shall be populous and happy under the renewed protection of Jehovah, and the fasts shall be joyful feasts, attended by multitudes of strangers seeking His favor.

There is so much that is matter of dispute in ch. 9-14, as regards their date and immediate application, that we shall have to content ourselves with a summary and a few general remarks. The contents are largely symbolic and figurative.

Ch. 9-11 form a division by themselves, perhaps written by the Zechariah of Isa. 8. 2. It has an entirely different historical setting from that of ch. 1-8. Here we are transported back to the eighth century B.C. Ch. 9. 1-8 refers to conquests made by Tiglath-pileser III. (745-727 B.C.). Northern Israel is still in existence, and Assyria is still in its "pride" (10. 10 ff.). These allusions form part of the very texture of the prophecy, and are assumed by some to be old fragments embedded in a post-Exilic work.

**CONTENTS.**—Ch. 9. 1-8. Syria, Phœnicia, and Philistia are to be brought low. Yet a remnant of the Philistines shall be united with Judah, and both shall be under the protection of Jehovah.

Ch. 9. 9-17.—The Messiah shall come as the Prince of Peace to restore the dispersed of Israel, and save them from their enemies.

Ch. 10.—The people are entreated to turn to Jehovah in their troubles, and not to diviners and images. Jehovah will be the defender alike of Judah and Israel, restoring and strengthening them, and bringing low their oppressors.

Ch. 11 announces the shock of war which appals the rulers of Judah (ver. 1-3). The rest of the chapter is allegorical. It represents Jehovah as rejected by His people, they being in turn rejected by Him, their true Shepherd. By an expressive figure, the brotherhood of Judah and Israel is declared to be broken.

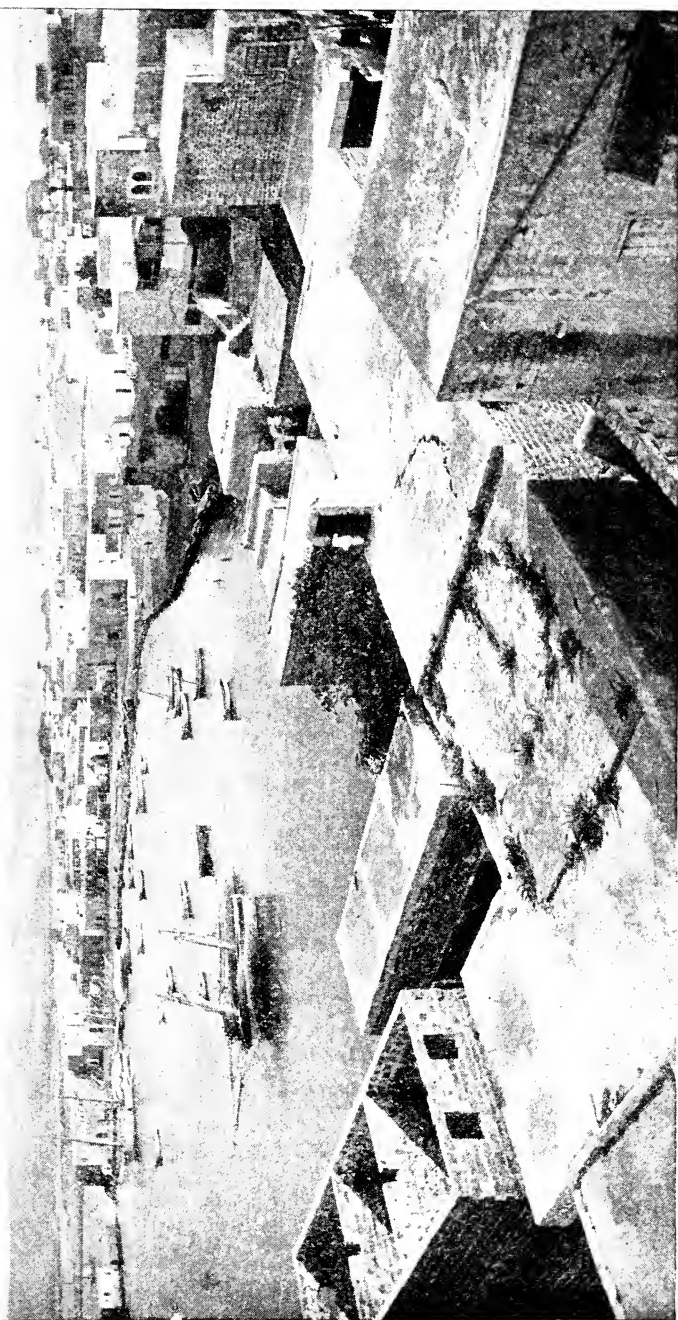
Ch. 12. 1 to 13. 6.—The nations come against Jerusalem; but Jehovah defends and saves it. The conflict is shown to be spiritual, for a spirit of grace and supplication is to be poured upon Judah and Jerusalem. Also a fountain is to be opened for the cleansing of guilt, and the idols and false prophets are to be banished.

Ch. 14.—Again Jerusalem is besieged, and this time it is taken, half the people going into exile; but the residue are saved. After various figurative illustrations of the processes and results of the Messianic reign, it is declared that the survivors among the nations shall go up to worship in Jerusalem, which shall be wholly consecrated to Jehovah.

**CHARACTER AND STYLE.**—Zechariah illustrates well in what divers manners God spoke by the prophets, also how different methods of revealing God's will were adapted to different ages and to changed conditions of His ancient people. The symbolic vision or action, though not unknown earlier, does not predominate in any prophetic book till the time of the Exile. And yet two of the post-Exilic prophets, Haggai and Malachi, have none of it. This apocalyptic style had great advantage in impressiveness, and led to the production, in imitation of it, of a vast body of uncanonical literature. In the hands of Zechariah it is as instructive as it is powerful.

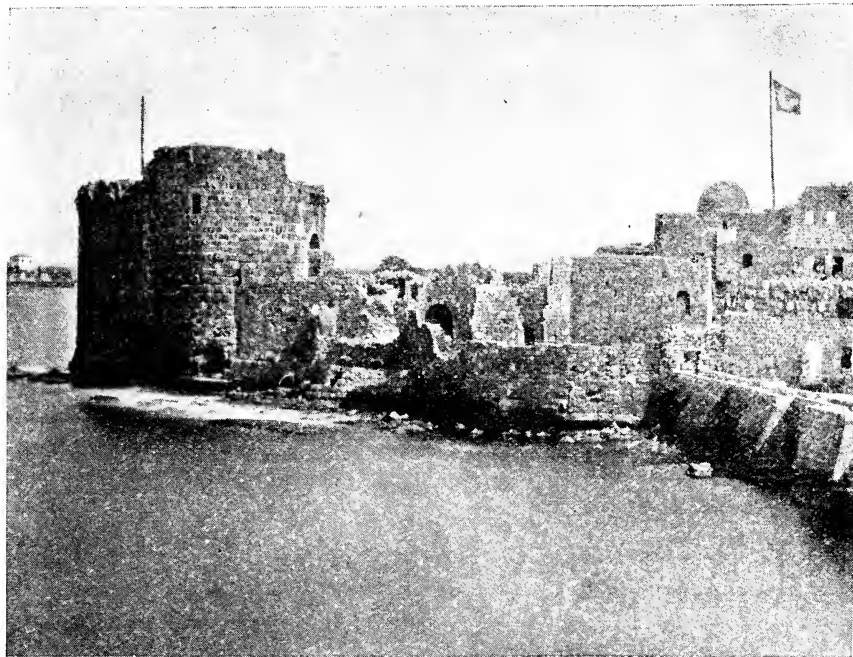
## MALACHI AND HIS PROPHECY.

**HISTORICAL SETTING.**—Malachi, the latest of the literary prophets, wrote about 450 B.C., and was thus contemporary with Ezra and



GENERAL VIEW OF TYRE.  
(From a Photograph by BONFILS.)

Zecl. 9. 2, 3.



VIEW OF SIDON.  
(From a Photograph.)

Nehemiah. The great task of the reformers of that era was to maintain the integrity of the nation, and the purity and regularity of the worship of Jehovah. The one depended on the other; for unless the services should be kept up at the central sanctuary, the influences of the heathen around them would soon divide and scatter them. But the Temple services were being marred by the indifference and neglect of both worshippers and priests. Another element of great danger was intermarriage with the surrounding peoples—a danger with which Nehemiah had to contend. We see, then, that as Haggai and Zechariah commemorated the rebuilding of the Temple, so Malachi gave voice to the movement for reform in worship and morals.

**THE PROPHET'S MESSAGE.**—I. An introduction (1, 2-5) proves, by the way in which Edom is treated as compared with Israel, that Jehovah still loves and favors His own nation.

II. 1, 6 to 2, 9 condemns the neglect and moral degeneracy of the priests: 1. They despise and are ungrateful to God, the true Father and Master of His people, by their mean and worthless sacrifices. Such service is profanation and contempt (1, 6-14). 2. Such conduct, unrepented of, will bring a curse (2, 1-3). 3. The true priest recognizes his covenant obligation to God, and his life and service are in keeping with it. But they have betrayed their own trust and the people committed to them, whose contempt they have rightly earned (2, 4-9).

III. 2, 10 to 3, 18 deals with the shortcomings of the people. 1. Intermarriages with heathen women, and the divorce of rightful wives, are stigmatized as abomination and treachery (2,

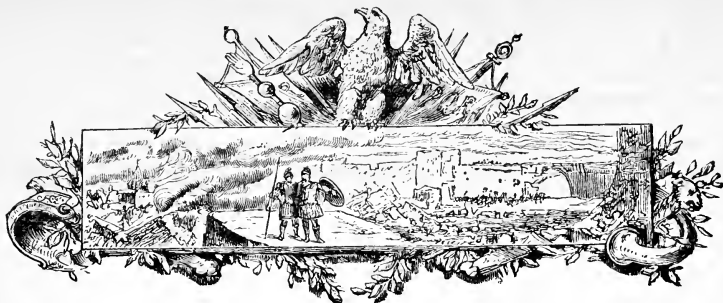
10-16). 2. The coming of God's messenger is announced. He is to be followed by Jehovah Himself, appearing in judgment against all unworthy Temple worship, and all evil conduct (2, 17 to 3, 6). 3. Temporal prosperity is made to depend upon a reformation in worship (3, 7-12). 4. God's discipline has developed a twofold spirit: some, vexed by misfortune, are filled with mistrust of God, and with envy and bitterness; others, by God's fear and mutual helpfulness, are kept in remembrance against the testing day (3, 13-18).

IV. Ch. 4.—The day of Jehovah is near, for the destruction of the wicked and the vindication and triumph of the righteous. To prepare for that time the law of Moses must be the guide, and the prophet Elijah shall return to show the people of Israel how they may become one united whole again by common faith in God, and so escape the impending sentence of doom.

**CHARACTER AND STYLE.**—The book of Malachi is essentially an argumentative composition. It represents the practical matter-of-fact temper and spirit of the later Jewish age. With the exception of a few obscure passages, it is plain and convincing. Its chief characteristic is the prophet's art of exciting attention by introducing objections to the truths stated by him, and then replying to them, with emphatic additions to his original statement. This form of treatment serves to bring out very clearly the points at issue; and there is perhaps no prophecy which gives in equal space so full a presentation of contemporary moral and religious life. Poetic form is not much observed, but in its place comes the more purely rhetorical style, with reasoning as the principal motive.



BETHLEHEM.  
(From a Photograph by MASON GOOD.)



### SECTION III.—THE NEW TESTAMENT.

#### LANGUAGE AND TEXT OF THE NEW TESTAMENT.

BY PROFESSOR J. RENDEL HARRIS.

**LANGUAGE.**—The New Testament is written entirely in the Greek language.

**TEXT.**—The existence of a number of various readings in the text of the New Testament necessitates an inquiry into the materials from which the text is derived, and into the causes which have produced the divergent readings. Most of these divergences are mere trifles, caused by careless copying and insufficient correction.

The materials of textual criticism are usually reckoned under the heads of Copies, Versions, and Fathers, which might be perhaps better grouped as—

1. Copies + Patristic Citations from Copies.
2. Versions + Patristic Citations from Versions.

**COPIES** may be classified according to the materials upon which they are written—Papyrus, Vellum, and Paper; or according to the hands in

which they are written—*Uncials* (large letters), and *Cursives* (running hand).

Uncial MSS. are usually denoted by capital letters borrowed from the Latin, Greek, and Hebrew alphabets; and Cursives, by Arabic numerals.

But the same sign may mean different MSS. in different parts of the New Testament. For convenience the books are grouped under the heads of Gospels, Acts and Catholic Epistles, Pauline Epistles, and Apocalypse; and the enumeration of authorities is made *de novo* with each group. Sometimes this is indicated by writing a few letters above the sign representing the MS., as D Paul, E Act, or by adding a subscript numeral, as D<sub>2</sub>, E<sub>3</sub>.

Only a few fragments of the New Testament exist written on papyrus. It is, however, almost certain that that was the primitive material upon which the Apostolic documents were written (*cf.*

HCENCHMEIONA  
 ΓΟΝΟΥΤΟCΕCΤΙΝ  
 ΑΛΗΘΩCΟΠΡΟΦΗ  
 ΤΗCΟΕΙCΤΟΝΚ<sup>Ω</sup>  
 ΕΡΧΟΜΕΝΟC  
 ΙCΟΥΝΓΝΟΥCΟΤΙ  
 ΜΕΛΛΟΥCΙΝΕΡΧΕ  
 CΘΑΙΚΑΙΑΡΠΑΖΕΙΝ  
 ΑΥΤΟΝΚΑΙΑΝΑ<sup>Ι</sup>ΝΑΠΟΙΗ  
 ΚΝΥΝΑ<sup>Ι</sup>ΒΑCΙΛΕΑ<sup>CΩCΙΝ</sup>  
 ΝΑ<sup>Α</sup>ΦΕΥΓΕΙΠΑΛΙΝΕΙΤ<sup>Α</sup>  
 ΟΡΟCΜΟΝΟCΑΥΤ<sup>ΟC</sup>.

2 John 12: "I did not wish to write with paper and ink"). Of MSS. written on vellum, the most important are those belonging to the fourth, fifth, and sixth centuries, which pass under the name of the "Five Great Uncials." They are as follows:—

1. **A** (Aleph; fourth century)—the Codex Sinaiticus, discovered by Tischendorf in 1844 (and 1859) in the monastery of St. Catherine, on Mount

Sinai. The greater part of this MS. is now in St. Petersburg. It contains the whole of the New Testament complete, together with the Epistle of Barnabas, and a large part of the Shepherd of Hermas. The last twelve verses of Mark are wanting; but it is suspicious that the page where they should occur appears to be a cancel.

2. **B** (Vaticanus; fourth century) is in the Vatican Library at Rome. It contains the New Tes-



SPECIMEN OF CODEX VATICANUS (one-fourth size of original).

2 Thes. 3. 10-18, and Heb. 1. to 2. 1, 2.

tament as far as the middle of Heb. 9. 14; but the rest of Hebrews, as well as the Pastoral Epistles and the Apocalypse, are wanting. Whether these later books were ever contained in the Codex is uncertain. A modern Cursive hand has completed the Hebrews and has added the Apocalypse. **A** and **B** probably proceeded from a common workshop, perhaps the library at Caesarea; and this may explain why both lack the last twelve verses of Mark. (On the other hand, it

may be regarded as reasonably certain that these twelve verses are not part of the primitive text.)

3. **A** (Alexandrinus; fifth century) is now in the British Museum, where it is exposed to view in one of the show cases. It came to England in 1628 as a present from Cyril Lucar, the Patriarch of Constantinople, to King Charles the First. There seems no reason to doubt the tradition which assigns the Codex to Alexandria. This

ΕΝ ΑΡΧΗ ΗΝ Ο ΛΟΓΟΣ ΚΑΙ Ο ΛΟΓΟΣ  
ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΘΕΟΣ ΗΝ Ο ΛΟΓΟΣ.

Codex ALEXANDRINUS: Fifth Century.—John i. 1.

Εν αρχή ην ο λογος και ο λογος η | προς τον θεον και θεος ην ο λογος.

MS. contains the first Epistle of Clement and a part of the second Epistle.

4. C (Ephræmi Syri rescriptus; fifth century) derives its name from the fact that the original text of its Greek Bible was washed out in the twelfth century in order to make room for a Greek translation of some works of St. Ephrem the Syrian. The MS. is now in Paris, but almost nothing is known of its origin and history. It is suspected that the MS. needs to be re-read.

About three-fifths of the New Testament have been recovered from its pages.

5. D (Codex Beza; sixth century) derives its name from Beza the Reformer, who presented it in 1581 to the University of Cambridge, in whose public library it is exposed to view. Beza obtained it from some monastery in the south-east of France. This MS. is a bilingual, and contains, besides the Greek text of the Gospels and Acts, a parallel Latin version of great antiquity.

ΜΑ : ΤΗΡΟΥΝΤΑΙ ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΟΝ  
ΕΝ ΣΑΒΒΑΤΩ ΔΕ ΥΠΕΡΟΠΗΓΩ ΔΙΑ  
ΠΟΡΕΥΕΘΑ ΙΔΙΑ ΤΩΝ ΣΠΟΡΙΜΩΝ  
ΟΙΔΕΜ ΔΟΗΤΑΙ ΑΥΤΟΥ ΗΡΞΑΝΤΟ ΤΙ ΑΛΛΕΙΝ  
ΤΟΥΣ ΣΤΑΧΥΑΣ ΚΑΙ ΨΩΧΟΝΤΕΣ ΤΑΙΣ ΧΕΡΣΙΝ  
ΗΘΙΟΝ ΤΙΝΕΣ ΔΕ ΤΩΝ ΦΑΡΙΣΑΙΩΝ

SEQUANTUR ET FACTUM EST EUM  
IN SABBA TO SECUNDO PRIMO  
ABIKE PERSECUTES  
DISCIPULI AUTEM ILLIUS COEPI EKUNTELLERE  
SPICAS ET FRICANTES MANIBUS  
MANDUCABANT QUIDAM AUTEM DE FARISÆIS

CODEx BEZÆ.

(From a Photograph.)

Luke 6. 1, from the Beza Manuscript in the Cambridge University Library.

This is probably the most remarkable of all Greek MSS. of the New Testament, in the number and peculiar character of its textual variations. It has at least one passage in the Gospels to which no parallel can be found anywhere else. It is an insertion in the text after Luke 6. 5 as follows:—"And on the same day" (i.e. the Sabbath), "seeing some one working on the Sabbath, he said to him, 'Man, if thou knowest what thou doest, blessed art thou; but if thou knowest not, thou art accursed, and a transgressor of the law.'"

Closely related to the text of D in the Acts is E Act, or Codex Laudianus (sixth century), a Græco-Latin Codex presented to the University of Oxford by Archbishop Laud. This MS. is also interesting from the fact that it is the very copy employed by the Venerable Bede when writing his *Refractations* on the Acts.

A number of Uncial MSS. and some Cursives also are written with gold and silver inks upon vellum which has been stained purple. These magnificent books were probably prepared for

ΤΗΝ ΕΚΚΛΗΣΙΑΝ  
ΤΟΥ ΚΥ

Codex LAUDIANUS: Sixth Century; Greek Text.—Acts xx. 28.

την εκκλησιαν | του κυ[υοιο]υ

royal hands. One of the most valuable is Codex N (sixth century), of which scattered leaves exist in Rome, London, Vienna, and in the convent of St. John in Patmos.

The whole number of Uncial MSS. known to the critical world is estimated at something over 120; but in this enumeration a number of MSS. are counted more than once, on account of their appearing in the different classes (Evan., Acts-Cath., Paul., and Apoc.) described above. The Codex Sinaiticus counts for four in such an enumeration.

The Cursive MSS. are, as might be expected on account of their later dates, much more numerous; probably we might set their number at between 2400 and 2500 (the enumeration being repeated for the different groups of books as before). Of all this number, only a very few have been rendered available for criticism by exact collation; a fact which is much to be regretted, as there are preserved in Cursive MSS. many rare and curious readings which are of great antiquity, and yet have no attestation in Uncial MSS. It is not meant that all Cursive MSS. deserve

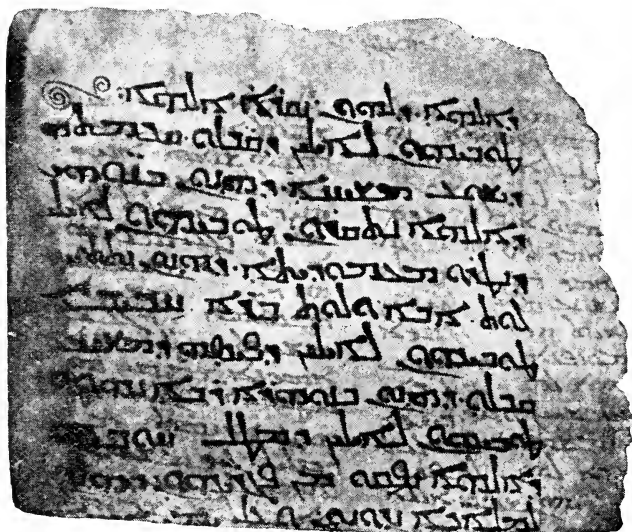


complete and exhaustive collation, but most of them deserve a more careful study than they have hitherto received. It is also readily to be admitted that they are, relatively to the Uncial MSS. and the versions, of much less value in the determination of the text. But we must bear in mind that the texts of Cursive MSS. are merely the descendants of lost Uncial MSS., and that the maxim that "all various readings are early" applies to them as well as to the more imposing Uncial MSS. Where a number of Cursive MSS. can be proved to come from a common lost original, it is often possible to restore the lost (Uncial) ancestor by a critical comparison of the texts that are descended from it.

**LECTIONARIES.**—A word must be said in passing of Lectionaries, or copies of the Gospels,

or the Acts and Epistles, arranged for reading in churches. They are very numerous, and almost unknown as to text; but enough is known to enable us to affirm with certainty that they often contain fragments of very early texts. When the lectionary is made up out of lessons from the Gospels, it is commonly called an *Evangelistarium*; when the lessons are taken from the Acts and Epistles, it is known as an *Apostolos* or *Præapostolos*.

**VERSIONS.**—We come now to versions, a class of witnesses to which greater weight is continually being assigned in the determination of the text. The great value of the versions lies in the evidence which they furnish as to the state of the New Testament text at the time when it was translated. Many of the versions are of the



PORTION OF MANUSCRIPT IN SYRIAC (Luke 7. 44-47).

(From a Photograph taken by Mrs. LEWIS.)

Found in the convent of Sinai in 1892 by Mrs. Lewis, and now in the Cambridge University.

highest antiquity—in fact, three of them are commonly credited to the second century—and this means that, if their evidence had come down to us unchanged from the time of the first translation, we should have the equivalent of three Greek MSS. which would be at least 150 years older than any existing copies. Unfortunately versions are only copies in a different language, and are subject to the same tendencies to revision and textual change as are ordinary Greek MSS. It becomes, therefore, of the first importance to edit the versions as nearly as possible in the forms in which they stood when first made. A polished Vulgate must be carried back to the rough and probably barbaric ancestor from which it is derived, and the evidence of the ancestral translation will be of the highest value. It is, for textual purposes, the evidence of the version.

We may divide the earliest versions into the following groups:—

1. SYRIAC VERSIONS.
2. LATIN VERSIONS.
3. EGYPTIAN VERSIONS.

Each of these versions is believed to go back

in some form to the second century; and this may be taken as proved for the first two groups. The third group has not yet been adequately studied.

1. **SYRIAC VERSIONS.**—The Syriac New Testament is known to us in the following forms:—

(1.) *Old Syriac* (Lewis Syriac) from Mount Sinai, discovered in palimpsest in 1892 by Mrs. Lewis. The washed-out text which has been covered by *legenda sanctorum* (or rather *sanctorum*), for the stories are tales of good women), was probably written in the fifth century. The text is a very remarkable one, and is often in close agreement with that of the Codex Bezae and Old Latin versions. It often, by a slight change of order of the words or sentences, adds greatly to the meaning. (e.g., Mark 16. 3, "And they said one to the other, 'Who shall roll us away the stone from the door of the sepulchre?' for it was very great;" an arrangement which is also found in the Apocryphal Gospel of Peter in the second century; John 17. 30, "And needest not that thou shouldest ask any one," &c.)

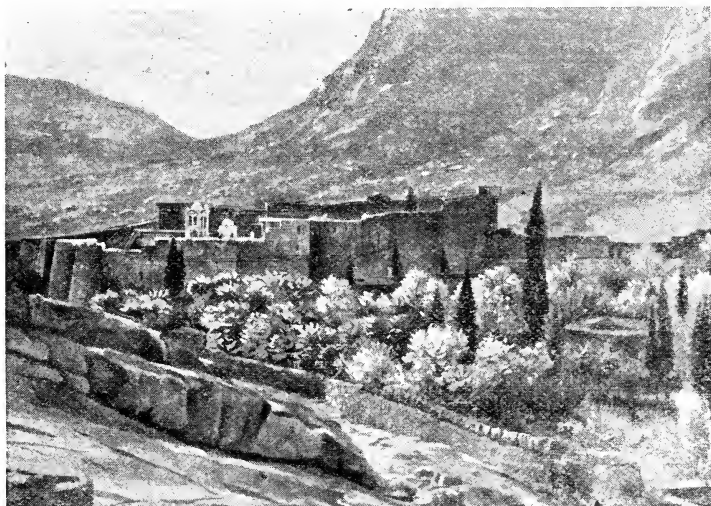
The following account of the history of this MS. has been furnished by Mrs. Lewis:—

The Palimpsest manuscript, which contains the text of the Old Syriac Gospels, was found by us in the Convent of Mount Sinai in February 1892. Its value as a fourth or fifth century manuscript was at once recognized by Mrs. Lewis; and she therefore insisted on our photographing the whole of its 364 pages. In the following July a portion of the under writing was, at our request, read from one of our photographs by the late Professor Bensly, and by Mr. F. C. Burkitt, and was by the former identified with the version known as the Curetonian.

In February 1893, the text was copied from the manuscript itself on Mount Sinai by Mr. Rendel Harris, whose friendship with the monks had

prepared the way for our discovery, by Professor Bensly, and by Mr. Burkitt. Their transcript was published by the Cambridge University Press in 1894, with an Introduction by Mrs. Lewis; but as it was not quite complete, we went to Sinai for the third time in February 1895, and there Mrs. Lewis copied the remainder of the text, excepting what seemed quite illegible.

The version has many points of resemblance with the Curetonian, but it has also many striking differences. Chief amongst these are the canonical sequence of the Gospels, Matthew, Mark, Luke, and John (that of the Curetonian being Matthew, Mark, John, Luke), the omission of Mark 16. 9-20, and of a long uncanonical inter-



CONVENT OF ST. CATHERINE, MOUNT SINAI. (With Jebel Musa in the rear.)

(From a Photograph by Mrs. LEWIS.)

polation (found also in Codex Bezae) after Mat. 20. 28. It contains several remarkable readings, such as —

Mat. 1. 16, "Joseph, to whom was espoused Mary the virgin, begat Jesus, who is called the Christ." (This is followed, ver. 17-25, by the usual account of our Lord's supernatural birth.)

Luke 23. 48, "Woe unto us, what hath befallen us? woe unto us for our sins!"

John 4. 27, "They [the disciples] wondered that with the woman he was *standing* and speaking."

John 8. 57, "And hath Abraham seen thee?"

John 16. 30, "And needest not that thou shouldst ask any man."

The value of this version lies chiefly in the fact that it disputes with Tatian's Diatessaron the honor of being the very first translation of the New Testament made from the Greek, and that it is written in the mother tongue of our Lord, of His disciples, and of the evangelists themselves. The Greek text of the Gospels is so often affected by Syriac idioms that a right understanding of these is absolutely essential to its adequate elucidation.

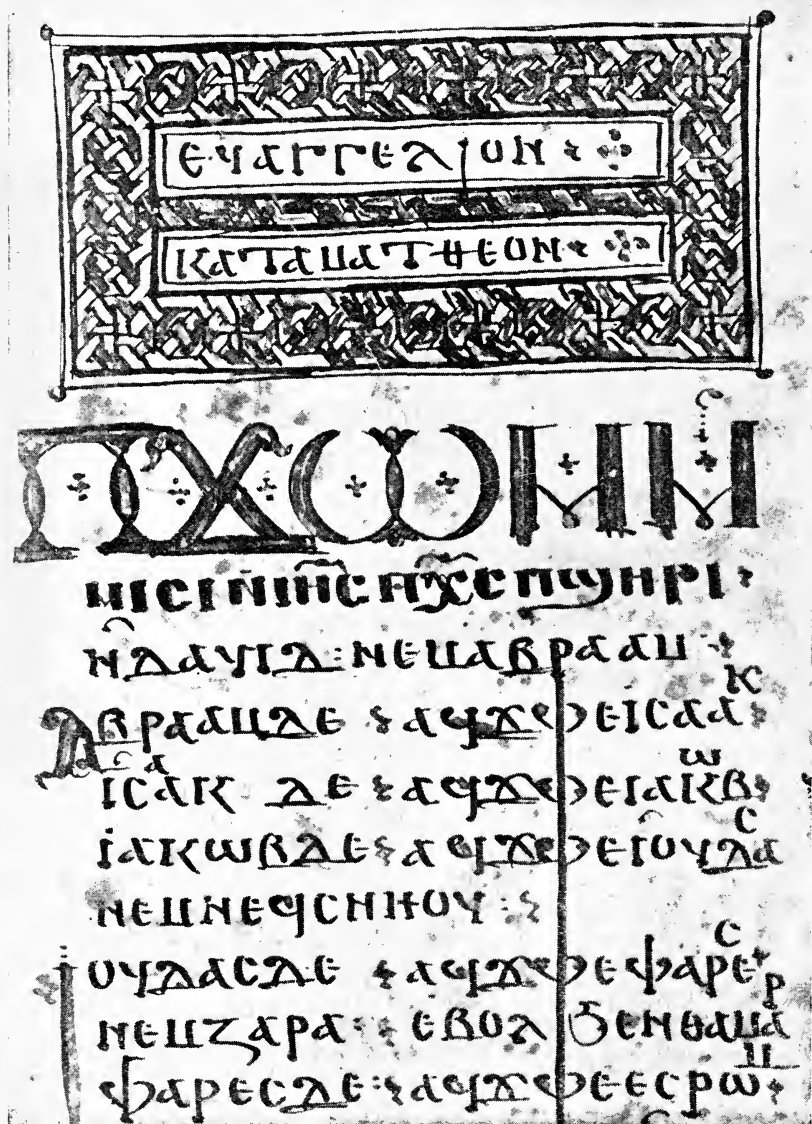
AGNES S. LEWIS.  
MARGARET D. GIBSON.

(2.) *Old Syriac*, from the Nitrian Desert (commonly called Cureton's Syriac, after its discoverer, who detected it amongst the treasures

brought from the Syrian convent in the Nitrian Desert to the British Museum). This is so nearly the same text with the Sinai version, that they must stand in some close genealogical relation; probably neither of them is very far from the primitive translation, the Sinai Syriac being, however, the nearer of the two. Unfortunately the Cureton text is very imperfect.

(3.) *Tatian's Harmony* of the Four Gospels must be considered with the two foregoing versions; for although it is not extant in the original Syriac, but only in Armenian, and Arabic versions derived from it, yet it is certain that it was in close agreement with the old Syriac version. But whether this is due to the fact that Tatian's Harmony was itself the first form of the Gospels in Syriac, and that the earliest editions of the separate Gospels in Syriac were based upon it, or whether the Tatian Harmony was made out of a previously existing translation of the Four Gospels into Syriac, is not yet perfectly clear. We incline to believe that Tatian made use of an already existing translation of the Four Gospels when he constructed his celebrated Harmony (? 160 A.D.).

(4.) *The Peshito* is the next stage in the history of the version. This is a revision of the Old Syriac in order to bring it into closer agreement with the Greek text, as well as, no doubt, to improve the diction and clear it of harsh or ungram-



PORTION OF THE GOSPEL OF ST. MATTHEW (ch. 1) IN COPTIC.

(From a Photograph.)

Now in the British Museum.

matrical forms. The result of the revision is a version of such beauty that it has been often called the queen of the versions. It does not contain the Apocalypse, nor 2 John, 3 John, 2 Peter, and Jude.

(5.) *The Philoxenian Syriac* is a Syriac version, made apparently in the interests of literal translation by Philoxenus of Mabug in 508 A.D. Its first form appears to have been lost, but we possess it in a later recension made by Thomas of Heraclea in 616 A.D. From him it is often known as the Harklean or Heracleian version.

(6.) *The Jerusalem or Palestinian Syriac* is the last, but not chronologically latest, nor critically least version, of which several MSS. have recently come to light (especially from Mount Sinai), in the form of lectionaries, as well as a number of fragments. The history of this version is still a problem, but enough of the text has come to light to show that it is in very close connection with the Tatian Harmony and with the Old Syriac, as well as with many of the best Greek MSS. It would be a safe prediction that this version will, before long, attract a good deal of attention. Its base is certainly very early, and it has the additional interest that it probably comes nearer than all other Syriac dialects to the speech of our Lord and His apostles.

Closely connected with the early Syriac version, and probably, in the first instance, derived from it, is the Armenian version.

2. THE LATIN VERSION is known to us in a variety of forms. The copies are usually distributed as follows:—

(1.) *Old Latin*.—An African version made in the second century, known to us by the quotations of Cyprian in the third century, and, as far as the Gospels are concerned, in the Codex Bezae Cantabrigie (Cod. *k*) at Turin, and the Codex Palatinus at Vienna (Cod. *e*).

(2.) *European Latin*.—A European version, of which the chief representatives, as regards the Gospels, are the Codex Verellensis (Cod. *a*) of the fourth century, the Codex Veronensis (Cod. *b*) of the fifth century, and the Codex Colbertinus (Cod. *c*) of the eleventh century.

(3.) *The Itala and the Latin Vulgate*.—The work of revision of these Old Latin texts produces various modified types of text (called by Augustine the Itala, perhaps South Italian or Neapolitan), in greater accordance with the Greek, which lead up to the great work of Jerome, who in 383 A.D. was commissioned by Pope Damasus to revise the Latin Bible. The result of his labors is the Latin Vulgate, of which a vast number of MSS. are extant. Probably the best text of all is the Codex Amiatinus (Cod. *Am.*), which was written shortly before the year 716 A.D. at Jarrow in Northumberland, by the command of Ceolfrid the Abbot, as a votive offering for the Pope of Rome. Ceolfrid died on the journey to Rome, and the fortunes of the book after his death are unknown; it was probably presented to the Pope in due course, and ultimately found its way into the monastery of Monte Amiata, after which it is named. It is now in Florence.

3. THE EGYPTIAN New Testament appears in a number of translations and dialects, of which the chief are—

(1.) *Coptic or Memphitic*.—The Coptic or Memphitic version of Lower Egypt, sometimes called Bohairic, which is supposed to have been made as early as the close of the second century.

(2.) *Thebaic or Sahidic*.—The Thebaic or Sahidic version of Upper Egypt, which is assigned to a slightly later date than the Memphitic.

(3.) *Fayyumic*.—The Fayyum version, of which fragments are reported to have recently been recovered.

None of these versions or dialects have as yet been properly edited or studied.

Closely connected with the Egyptian versions, but not necessarily wholly dependent upon them, is the version in Ethiopic, which is still the ecclesiastical language of the Abyssinians.

Other versions of more or less importance are the *Gothic*, the *Slavonic*, the *Anglo-Saxon*, &c.

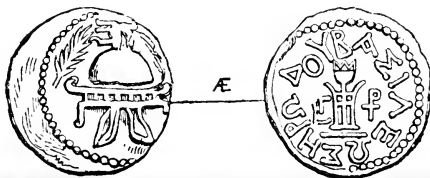
*FATHERS*.—As we have already said, the Greek copies of the New Testament, as well as the versions made from the Greek, derive great collateral confirmation from the citations made by the Fathers of the church. And here we have the advantage that almost every quotation made by a Patristic writer is a dated landmark in the history of the text; so that from a study of Origen's works we recover large portions of the MSS. which he used in the third century; from a study of Cyprian's works we restore the Latin Bible of Carthage in the same century; from the quotations of Aphrahat, the fourth-century Persian father, we derive great accessions to our knowledge of the old Syriac version, and so on.

It need hardly be said that the importance of such examinations of the texts underlying Patristic writings is very great. Yet we are still quite at the beginning of the studies which enable us to make a proper use of these valuable materials.

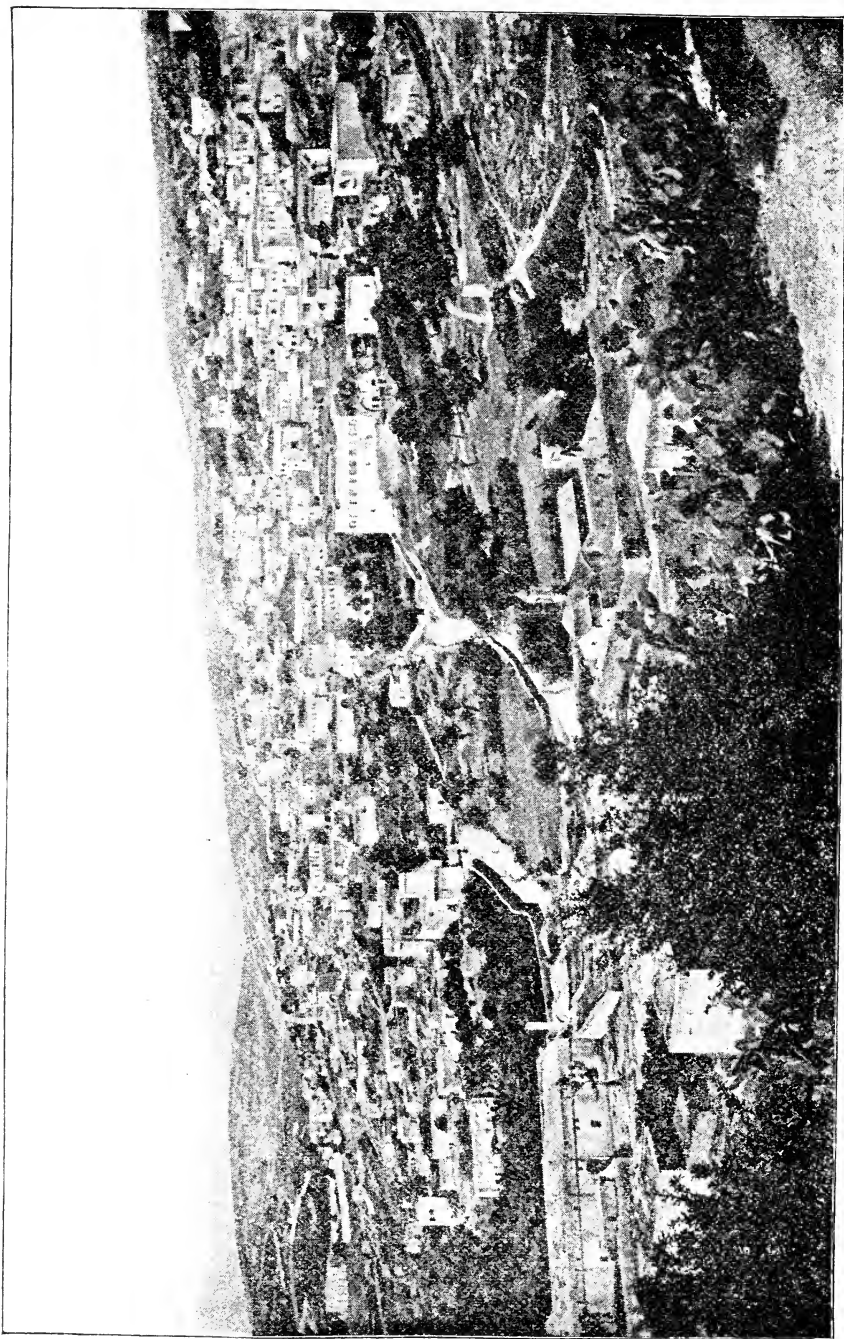
*PRINTED TEXT*.—The first printed text of the Greek New Testament was brought out by Cardinal Ximenes in the Bible which is known as the Complutensian Polyglot. This splendid work is named after the University of Alcalá in Spain, whose Latin name is Complutum. Although this is the first printed New Testament (1514 A.D.), it is not the first published; for the issue of it was delayed, and the cardinal was anticipated by Erasmus, who brought out in 1516 an edition which was published by Froben, the printer of Basle. The work of Erasmus was done too hastily, and in one passage at the end of the Apocalypse, his MS. being defective, he supplied the defect by retranslating from the Vulgate.

Of later editions, the most famous are those which bear the name of Beza the Reformer, of Stephen, the Paris printer and scholar, and of the Elzevir brothers of Leyden in Holland. The folio edition of Stephen in 1550 has become the standard text in many of the countries of Europe. On the other hand, the Elzevir edition of 1624 was characterized by its printers, in their second edition of 1633, as *textum ab omnibus receptum*, "text received by everybody," and hence is commonly known as the *Textus Receptus*.

Of recent editions the most important are those of Tischendorf, Tregelles, and Westcott-Hort, and the text that underlies the Revised Version.



COIN OF HEROD THE GREAT.



NAZARETH, FROM THE ROAD TO CANA.  
(From a Photograph by BOSFELS.)



TIBERIAS FROM THE WEST.

(From a Photograph.)

## INTRODUCTION TO THE NEW TESTAMENT.

BY PROFESSOR M. B. RIDDLE, D.D., LL.D.

**UNITY.**—The New Testament is a collection of twenty-seven distinct writings, from eight (or nine) different hands. Of these writers, four were apostles—St. Matthew, St. John, St. Paul, and St. Peter; two were companions of the apostles—St. Mark and St. Luke; two were our Lord's brothers, probably not apostles—St. James and St. Jude. The books are usually classed as Historical (five), Didactic (twenty-one), Prophetical (one); though the writings of the first class include much more than one-half of the entire matter. The unity of the whole is remarkable: all the books find their centre in Jesus Christ our Lord. The four Gospels narrate His life on earth; the fifth historical book tells how the new life, that came from Him through the Holy Spirit, passed from Jerusalem to Rome. The epistles, written by men of varied personal character and temperament, set forth the significance of the Gospel facts, as revealed to them, according to our Lord's promise (John 16, 12, 13). The single prophetical book, however it is to be interpreted, shows the Lamb as King, to become Victor on earth, where His church is preparing through conflict to share His triumph.

**ORDER.**—In our English Bible the order is not chronological. In ancient manuscripts there was much variation in position; the seven General Epistles were usually placed immediately after Acts, the Gospels coming first, though not always in the order now universal. The Pauline Epistles seem to have been arranged according to length, so that the earliest and the latest stand together (1 and 2 Thes., with 1 and 2 Tim. and Titus).

**PROGRESS OF DOCTRINE.**—There is evident in these writings an advance of Christian thought toward maturity; but the progress is not along divergent lines, nor can all the books be classified according to assumed types of doctrine. Biblical Theology properly discusses the

theology of the several writings; but the theology of the New Testament is one, whatever progress is discernible. Moreover, the advance in St. Paul's teaching, as indicated by a comparison of Thessalonians with Ephesians, is almost as marked as that between the General Epistles of St. James and St. John, which are regarded as presenting the respective extremes in the progress of doctrine. The Gospels cannot be classified by any such principle; for while St. John, from its purpose, presents the most mature statements, there is no appreciable advance in doctrine from St. Matthew to St. Luke. The same Lord Jesus Christ was apprehended by all the writers in substantially the same way.

### THE GOSPELS.

The four Gospels were written primarily for different circles of readers; each has its peculiar design, and each evangelist has his distinctive method. Only by a comparison of all four can a complete view be obtained of the history of our Lord's life on earth, and thus of His person and work. One fact should be noted: the four Gospels place the emphasis on the closing events. More than one-half of all the narratives describes the events of the last year—one of conflict; more than one-third is devoted to the few weeks which closed with the death and resurrection of our Lord. From early times the "symbols" of Rev. 4, 7 have been assigned to the four Evangelists, but in different ways. That of Jerome is usually accepted: Matthew, the man; Mark, the lion; Luke, the calf; John, the eagle. But this does not suggest very clearly their distinctive peculiarities. A comparison of the methods employed by the evangelists confirms the view of Godet: St. Matthew gives long discourses—he writes as a preacher; St. Mark depicts events as they occurred, one after the other—he is a chronicler;

St. Luke arranges the incidents with reference to their relations—he is a historian; while St. John selects such facts and discourses as prove a given truth—he is a theologian. The Gospel of St. John, evidently written last, is properly distinguished from the others, which resemble each other more closely.

### SYNOPTIC GOSPELS.

The Gospels of St. Matthew, St. Mark, and St. Luke have been termed "Synoptic," and the writers "Synoptists," because a common outline is pursued. Much of the matter throughout is common to all three; but there are many points of difference. The arrangement is rarely the same in all three, even when the events of the same period are narrated, except in the accounts of Passion Week. In language the differences are remarkable. When the same incident is given by all, they rarely agree exactly for ten consecutive words (in the Greek). So that, whatever be the source of the common matter, there is *literary independence*.

How are these agreements and differences to be accounted for? The safest view is: that the common matter represents in general the story of Jesus Christ as it was at first preached by the apostles and others; that when written Gospels were needed, these three writers, independently of each other, each with added material, wrote the accounts we now have. St. Matthew had his own knowledge of the events; St. Mark learned from St. Peter; St. Luke gathered material when in Palestine (58-60 A.D.), while eye-witnesses were living, probably using, for the parts peculiar to his narrative (especially ch. 1, 2), some written documents or memoranda. But many hold that there was a common document or documents on which all three Gospels were based.

By many the "double source" theory is now accepted. This assumes that there were two original documents referred to by Papias (died 163 A.D.): one, by St. Matthew, containing the Ora-

cles (Logia) in the Hebrew dialect; the other, by St. Mark, derived from St. Peter. The one consisted mainly of discourses; the other, of narratives. But there is no agreement as to the extent of these assumed documents. The one, it is asserted by some, contained only discourses; according to others, it also included narratives. The other is held by some to be a briefer form of Mark's Gospel; by others, to be that Gospel as we now have it. St. Luke's Gospel is regarded as the last composite result of the combinations. But none of these theories accounts satisfactorily for the obvious literary independence of the Synoptic Gospels.

The faithful use of a common document or documents would have led to greater similarity both in order and in language. If the writers purposely deviated from the common source or sources, valid reasons must be discovered for the modifications. The reasons assigned often assume that these writers had the literary habits of modern authors or reporters; too often they imply, though in smoother phrase, that the changes were purposed corruptions. That the reasons are not valid is rendered highly probable by the fact that two critics of equal ability, both holding the "double source" theory, frequently reach conclusions diametrically opposed to each other, in applying the theory to most of the sections containing common matter. The problem is an interesting one; but prolonged discussion has not as yet yielded any positive result. At least, there is no prospect of obtaining in this way a more faithful portrayal of our Lord's person and of His work than that derived from the canonical Gospels, which, from the days preceding Justin Martyr, have been read in Christian assemblies, cited by Christian authors, and cherished by Christian hearts.

The independence of the Synoptic Gospels involves the probability that they were written within a few years of each other, and that the testimony they present is that of three distinct witnesses to the main facts respecting our Lord's life on earth.

## THE GOSPEL OF ST. MATTHEW.

**THE WRITER.**—The apostle Matthew, also called "Levi the son of Alphaeus" (Mark 2, 14; cf. Luke 5, 27-29), was, when called, a publican, or tax-gatherer, probably a collector of tolls and custom duties in the traffic across the Sea of Galilee. His office was odious to the Jews, yet the list of the twelve in this Gospel (10, 3) designates him "Matthew the publican." The name Matthew, which was probably adopted in consequence of his new relation to our Lord, is akin to Matthias—that is, "gift of God." His call is narrated in the three Gospels, but while he refers to the feast which St. Mark and St. Luke distinctly place at his house, he makes no allusion to that fact. Tradition says he was murdered in Ethiopia, while at prayer; but according to an earlier statement by Clement of Alexandria, he died a natural death.

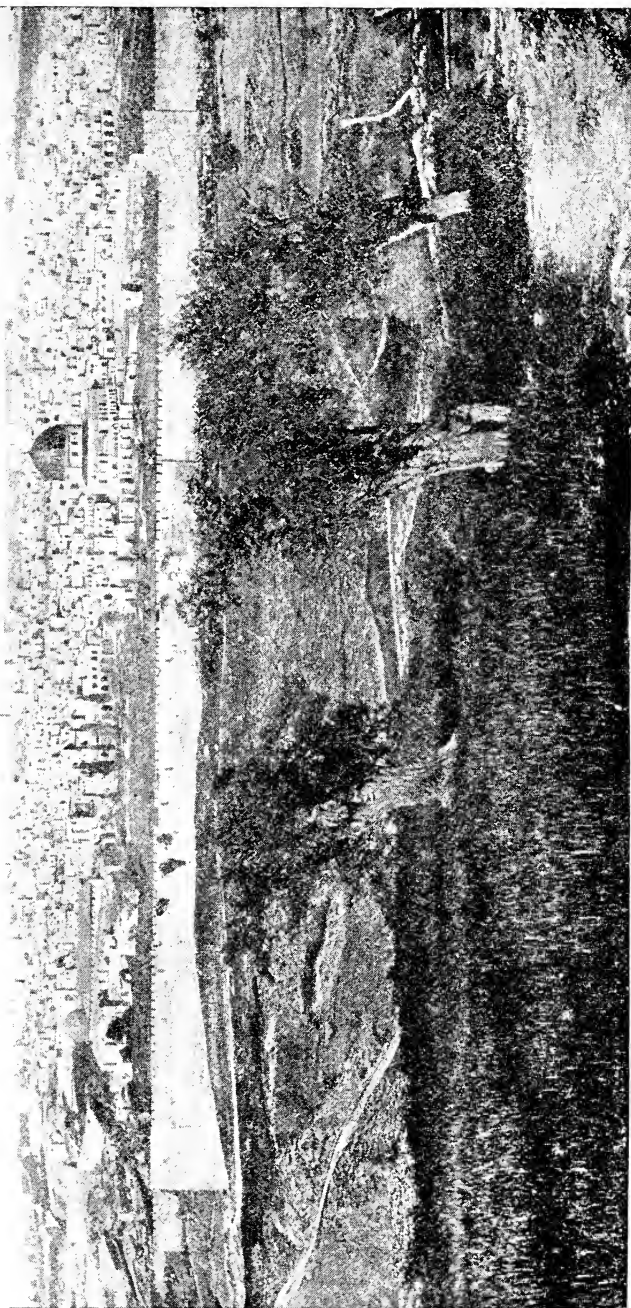
**THE ORIGINAL LANGUAGE.**—Papias and Irenaeus, both of whom lived in the second century, state that Matthew wrote in the Hebrew dialect (Aramaic). The former uses the word "Logia," or Oracles, which was certainly used of writings containing more than discourses, and applied very early to books of Scripture. But the earliest citations from the Gospels, some of them in works of the earlier half of the second century, give the exact words of the Greek Gospel we now have. No certain traces of a previous Aramaic Gospel have been discovered, nor does the Greek Gospel show any marks of being a

translation. It is therefore probable either that there was no Aramaic original, or that it was superseded very soon by a Greek narrative which the apostle made, or caused to be made. As Greek was extensively spoken in Palestine, and a publican would necessarily be familiar with that language, a Greek original is not improbable. At all events, we now have a well-attested Greek Gospel; and we are not likely to discover in it, or anterior to it, traces of an Aramaic original written by St. Matthew.

**DESIGN.**—The Gospel seems to have been written in Palestine, and primarily for Jewish Christians. It presents Jesus of Nazareth as the last and greatest Prophet and Lawgiver, fulfilling the predictions of the Old Testament, because He was the Messiah of God, the King of the true Israel. This design seems to have modified the arrangement to some extent, especially in ch. 5-13.

The historical facts and discourses furnish the proof that Jesus of Nazareth is the Messiah from His words and works. Hence there are many citations from the Old Testament, to show how He fulfilled its predictions. The discourses in the earlier part of the Gospel stand in close relation to "the training of the twelve." They present the law of the Kingdom (the Sermon on the Mount), the service of the Kingdom (the mission of the twelve, ch. 10), the progress of the Kingdom (the discourse in parables, ch. 13). The





JERUSALEM FROM THE MOUNT OF OLIVES.  
(From a Photograph by the Photochrom Co., Ltd.)

Mat. 23, 37.

main design gives prominence to "the kingdom of heaven," and many details peculiar to this Gospel set forth our Lord as the promised King.

**TIME OF WRITING.**—From the Gospel itself it is plain that it was written before the destruction of Jerusalem, but a number of years after the resurrection (27. 7; 28. 15). Irenæus says it was written "when Peter and Paul were preaching at Rome," which was certainly after 61 A.D.; though most of the Fathers think it was the first one written. The very early date often assigned (45 A.D.) may be correct if applied to an Aramaic original; but the Greek Gospel which we have should probably be assigned to a later date, since, on the theory that the Synoptic Gospels are independent of each other, this one could not have preceded by many years the two others. All were probably written between 60 and 64 A.D., and that of St. Matthew may have been written about 60 A.D.

**SUMMARY.**—While the contents of this Gospel may be analyzed as a succession of historical proofs that Jesus is the Messiah promised in the Old Testament, it will facilitate a comparison with the other narratives to divide it into periods.

1. The genealogy, birth, and infancy of Jesus (1, 2). Most of these incidents are peculiar to this Gospel.

2. The ministry of John the Baptist; the baptism and temptation of Jesus (3 to 4. 11).

3. The Galilaean ministry, until the death of John the Baptist (4. 12 to 13. 53). As already indicated, three important discourses are reported (5-7, 10, 13); the other events being grouped without reference to chronological order.

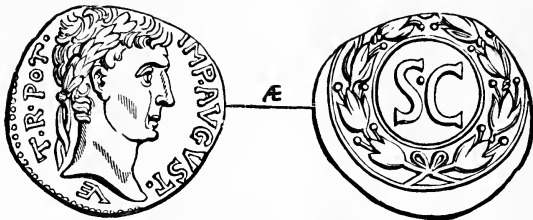
4. The later Galilaean ministry, largely a period of conflict, including several journeys (14-18).

5. The close of the Peræan ministry, and the final journey to Jerusalem (19, 20). A period of several months, spent by our Lord in Peræa and Jerusalem, is passed over in silence by St. Matthew and St. Mark.

6. The final conflicts at Jerusalem (21-25).

7. The Passover, the agony in Gethsemane, the betrayal, the trials before the Jewish rulers and before Pilate, the crucifixion and burial (26, 27).

8. The resurrection, the appearance of the Risen Lord, the great commission to preach the gospel. Closing promise (28).



PIECE OF MONEY. — Mat. 17. 27.

## THE GOSPEL OF ST. MARK.

**THE WRITER.**—St. Mark, or John Mark (Acts 12. 12, 25; 15. 37), was the son of Mary, at whose house in Jerusalem the early Christians seem to have found a home (Acts 12. 12). Probably a native of that city, possibly the "young man" present at the capture of Jesus (Mark 14. 51, 52), he was undoubtedly a cousin of Barnabas (Col. 4. 10, *R.V.*), and the attendant of the two Christian preachers in St. Paul's first missionary journey. But he became the occasion of "sharp contention" between Paul and Barnabas (Acts 15. 36-40), in consequence of his leaving them at Perga. Afterwards, however, he was with the apostle Paul during his first imprisonment at Rome (Col. 4. 10; Philem. 24). The apostle Peter refers to Mark as with him when he wrote his first epistle, probably at Babylon. Evidently the evangelist made a journey to the east about 63 A.D., and he was at Ephesus with Timothy shortly before the death of St. Paul (2 Tim. 4. 11). Trustworthy details of his later life are wanting. He is spoken of as the "interpreter" of Peter, and, according to tradition, was the founder of the Church at Alexandria.

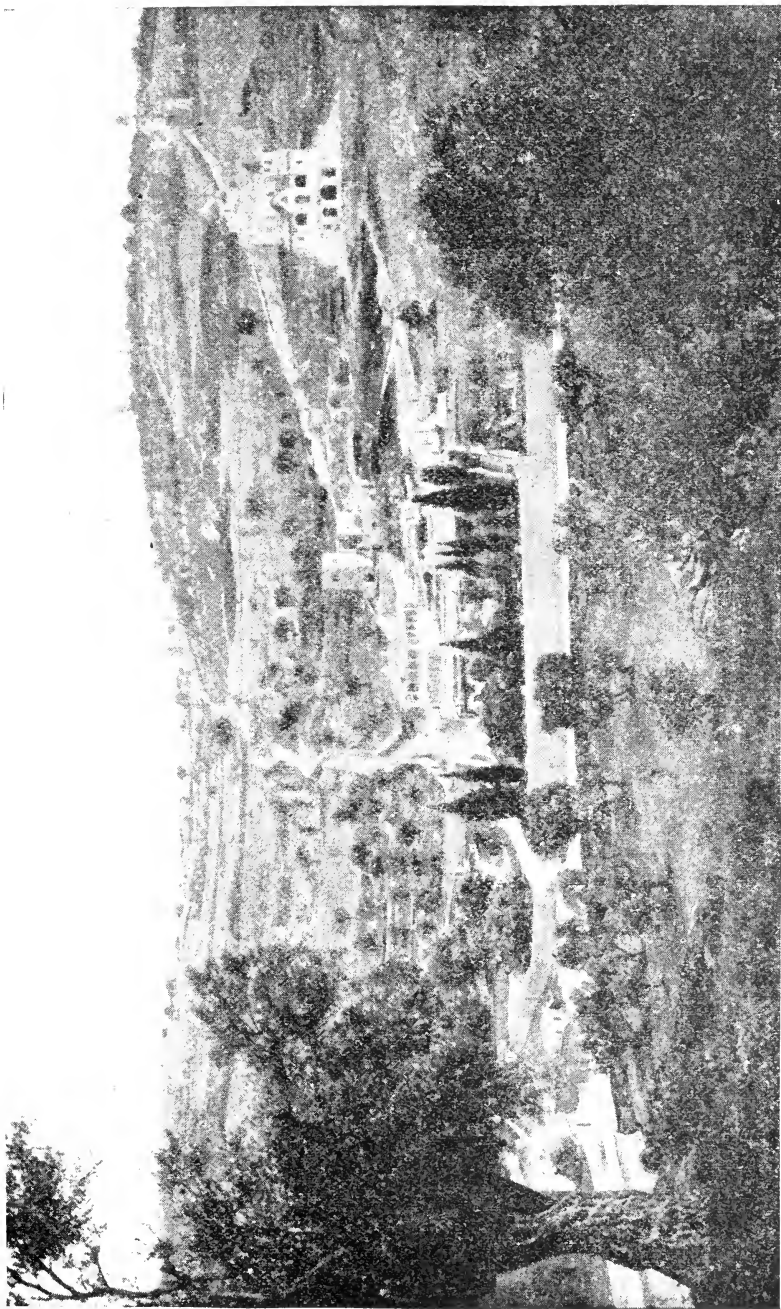
**DESIGN AND CHARACTER OF THE GOSPEL.**—The presence in this Gospel of Latin terms and also of Aramaic words, which are translated into Greek, points to a Gentile circle of readers, probably in Rome, as is generally held. It exhibits Christ in His power, as a worker of miracles, producing amazement and fear. The discourses are reported very briefly; events are noted in their exact sequence; many

vivid details of gesture and action are introduced. All these peculiarities suggest that an eye-witness was the source of information. From the days of Papias it has been believed that St. Peter was this source, and internal phenomena favor this view. No direct supervision by that apostle can be affirmed, though Eusebius asserts, on the authority of Clement of Alexandria, that it was submitted to him for approval.

This Gospel contains few passages (two miracles, one parable, and the story of the young man near Gethsemane) peculiar to itself, but many details are mentioned which are not found elsewhere. Our Lord's gestures are noted; prominence is given to His power over evil spirits; the withdrawals are more frequently indicated.

The style is vivacious; the present tense is often used in narrative; the word "straightway" (variously rendered in the Authorized Version) occurs more than forty times. This Gospel could not have been an abridgment of that of St. Matthew, since it bears all the marks of originality.

**TIME AND PLACE OF WRITING.**—Early tradition assigns Rome as the place, and this accords with the fact that St. Mark was in that city at the time of St. Paul's imprisonment. The date was certainly before the destruction of Jerusalem, probably before the death of St. Peter and St. Paul. As St. Mark seems to have been with the apostle Peter about 62 A.D., the Gospel may have been written immediately after, between 63-66 A.D., internal evidence pointing to the earlier date.



GETISEMANE AND THE MOUNT OF OLIVES.  
(From a Photograph by the Photochrom Co., Ltd.)

Mark 14. 32.

**SUMMARY.**—Omitting all reference to the early history of our Lord, the Gospel begins with the appearance of John the Baptist.

1. The preaching of the forerunner (1. 1-8).
2. The baptism and temptation (1. 9-13).
3. The early ministry in Galilee (1. 14 to 6. 13).

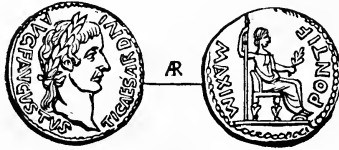
Here the order is chronological, with the exception of 2. 15-22, which, in order of time, should be placed between 5. 21 and 22.

4. From the death of John the Baptist to the close of the Galilean ministry (6. 14 to 9. 50).

5. The close of the Peraean ministry and the final journey to Jerusalem (10).

6. The final conflicts at Jerusalem (11-13).
7. The Passover, and subsequent events in Gethsemane; the death and burial (14, 15).
8. The resurrection (16).

The passage 16. 9-20 stands in a peculiar relation to the preceding narrative. It is not found in the two earliest manuscripts; and while it presents an authentic statement of facts, there is a strong probability that it was not written by St. Mark as a conclusion to the Gospel.



PENNY. — Mark 12. 15.

## THE GOSPEL OF ST. LUKE.

**THE WRITER.**—St. Luke was a Gentile, as appears from a comparison of Col. 4. 11 and 14. Eusebius says he was a native of Antioch, but this is uncertain. He was a physician, an educated man, familiar with the eastern Mediterranean and adjacent countries. Tradition claims that he was a painter. In the Acts he appears as the companion of St. Paul, from Troas to Philippi (16. 10-17), where he probably remained from 52 to 58 A.D., rejoining the apostle at that place, and continuing with him to the time when the narrative closes (58 to 63 A.D.). In 2 Tim. he is referred to as being with St. Paul. Hence the evangelist must have been in Palestine during the two years of St. Paul's imprisonment at Caesarea (58-60 A.D.), and must have had opportunity of making the research of which he writes in the opening verses of the Gospel (1. 1-4). As he was not himself an "eye-witness," he cannot have been one of the seventy, or one of the two disciples that walked to Emmaus. Of his later life nothing is known.

**DESIGN.**—The Gospel was primarily intended for the instruction of "Theophilus" (1. 3). It is most probable that an individual of that name is addressed, of whom, however, nothing further is known, though it was held by some Fathers that he lived at Antioch. But internal evidence from both the Gospel and the Acts favors the view that his home was in Italy. As he seems to have been a Gentile, the Gospel is designed for that class of readers. There is, however, no evidence that it was intended to uphold Gentile Christianity in opposition to Jewish Christianity. It presents Christ as the Saviour of men of every nation, giving prominence to His real humanity and to "the healing nature of His redeeming work," thus indicating a writer who was a physician.

**CHARACTERISTICS.**—The Gospel is not so strictly chronological as those of St. Mark and St. John. The writer arranges his material "in order" (1. 3), but groups details in the historical method, carrying out to a conclusion one series of events, and then proceeding to another. The style is that of an educated man. In ch. 1, 2, there are many Hebraisms, which may be accounted for by the nature of the facts or by the source of information. The accuracy of the writer has been abundantly verified. The two

"treatises" refer to many details of contemporary history, of topography, etc., which have been proved correct, even where error was alleged. That the human, tender, all-embracing compassion of our Lord is made prominent appears from the narrative itself, especially from the passages found only in this Gospel. Nearly one-third of the matter is peculiar to this Gospel. While many new details are given in the account of incidents recorded by the other evangelists, St. Luke alone narrates the events in ch. 1, 2; the first rejection at Nazareth; the miraculous draught of fishes; the raising of the widow's son; the anointing by the sinful woman; the mission of the seventy; the parable of the Good Samaritan; the visit to Martha and Mary; the importunate neighbor; the barren fig-tree; the Lord at the house of a Pharisee; the prodigal son; the unjust steward; Dives and Lazarus; the ten lepers; the importunate widow; the Pharisee and the publican; the visit to Zacchæus; the parable of the pounds; the mockery by Herod; the penitent robber; the walk to Emmaus; and the Ascension.

**TIME AND PLACE OF WRITING.**—Possibly the Gospel was written at Caesarea, about 60 A.D. But this would make it of earlier date than the Gospel of St. Mark, probably earlier than the Gospel of St. Matthew. It is safer to place it immediately before the Acts. The conclusion of that treatise suggests that it was written at the time the narrative closes (63 A.D.), or soon after. The Gospel, therefore, was probably written at Rome, about 63 A.D. At that time "eye-witnesses" were still living; but there would be a desire for written records, to give "certainty" to Theophilus and others respecting the facts they had learned by oral instruction (1. 4).

The Gospel must have been written before the destruction of Jerusalem. In 21. 24 it is stated that our Lord predicted that Jerusalem "shall be trodden down of the Gentiles." This has been used to prove that the Gospel was written after the city was destroyed. But such an argument implies that the writer wilfully misreported our Lord's prediction. Aside from the insuperable moral objection to this view, there is a literary difficulty. If the writer purposely inserted this clause because Jerusalem had already

been destroyed, he would certainly have modified more of the discourse for the same reason. The date assigned above agrees with the view that the Synoptic Gospels are independent narratives, written within the limit of a few years.

**SUMMARY.**—1. The prologue; the birth of John the Baptist; the birth at Bethlehem and the boyhood of Jesus (1, 2).

2. The baptism and temptation (3 to 4, 13).

3. The ministry in Galilee (4, 14 to 9, 50).

The order in the early part of this division agrees with that of St. Mark, though many of the incidents are not narrated by the latter. The period of opposition in Galilee, fully detailed by

St. Matthew and St. Mark, is very briefly referred to in this Gospel.

4. The Peraean ministry (9, 51 to 18, 34).

This part of the narrative is almost entirely peculiar to this Gospel. Some of the incidents, especially those recorded in 11, 14 to 13, 9, may belong to the Galilaean ministry. With the blessing of the little children (18, 15), the three accounts become parallel.

5. Events at Jericho (18, 35 to 19, 28).

6. The final conflicts at Jerusalem (19, 29 to 21, 38).

7. The Passover, and subsequent events; the death and burial (22, 1 to 23, 56).

8. The resurrection and ascension (24).

## THE GOSPEL OF ST. JOHN.

**THE WRITER.**—The Fourth Gospel has, from the earliest notice of it, been attributed to the apostle John, the younger son of Zebedee and Salome. His mother was probably the sister of our Lord's mother (19, 25). The historical evidence has been strengthened by recent discoveries. It is now quite certain that this Gospel was used by Justin Martyr; that it was one of the four combined in the Diatessaron of Tatian (about 170 A.D.). It was accepted by Irenæus, the pupil of Polycarp, himself the friend and pupil of St. John. The internal evidence is equally strong. Though the apostle does not name himself, he indicates that he is the writer. Hence to deny that he wrote it is to assert that this book, so spiritual in tone, is a forgery.

The New Testament history is silent respecting this apostle after the council at Jerusalem (50 A.D.), but he was undoubtedly in Ephesus during his later years. Banished thence to Patmos, presumably in the reign of Domitian, he returned to Ephesus, and there lived to an extreme old age, the last survivor of the Twelve. To this fact the last chapter of the Gospel refers, and the incidents there recorded seem to have been appended in view of the approaching death of the aged apostle. He is often styled "the Apostle of Love," but his writings, and the notices of him in the other Gospels, reveal a man of strong character. His "love" implied hatred of evil, and his writings denounce it.

**TIME AND PLACE OF WRITING.**—At Ephesus, as is generally held, not long before the death of the apostle, and probably at the request of Christians in that city. Ch. 21, 24 ("and we know that his testimony is true") suggests that others desired to attest the truth of the record as coming from the apostle. This late date, nearly a generation after the writing of the other Gospels, shows that the leading facts about Jesus Christ were already known to Christians. This Gospel is therefore, in a certain sense, supplementary; but there is no evidence that it was intended to supply omissions in the other narratives. The design is stated in the book itself, and the many events and discourses found only in this Gospel are in accordance with it.

**CHARACTERISTICS.**—The style is unusually simple, that of an aged man of clear perceptions and earnest convictions, himself an eye-witness of what he narrates. The thought is unusually profound, and from early times it has been called the "spiritual" Gospel. Describing himself as "the disciple whom Jesus loved," the writer makes his narrative a response to that love. But, as the last survivor of the Twelve, he makes frequent comments on the events and sayings he records. Sometimes it is difficult to distinguish between what he reports our Lord as saying and

what he himself says. This Gospel contains the fullest discourses in opposition to the Jews, and in the private intercourse of our Lord with His disciples. This accords with its design.

**PURPOSE AND PLAN OF THE GOSPEL.**—The purpose is stated in ch. 20, 31: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." The facts are selected with this design—to present our Lord as an object of faith and the source of life. But the contents of the Gospel show that the selection has also been made to contrast the unbelief, and the faith which met the Incarnate Word when He "dwelt among us." In the prologue the plan of the Gospel is at least suggested (1, 11-14). "The Word became flesh:" of this the proof is given. "He came unto his own, and they that were his own received him not" (R.V.); thus the unbelief of the Jews is indicated. "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name" (R.V.); here the blessed results of faith are set forth. Accordingly the Gospel emphasizes the three great truths: the person of Christ; the rejection of this incarnate Saviour; the new life granted to believers as children of God.

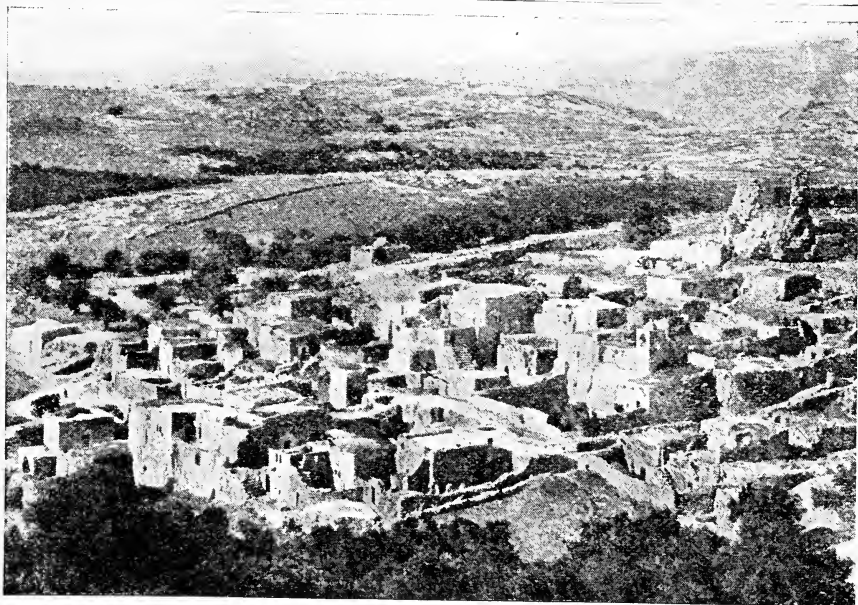
**SUMMARY.**—1. Prologue (1, 1-18): the pre-existent Word; witness of John the Baptist; the incarnate Word declaring the Father; rejected by "his own," and received by believers.

2. The opening manifestation of Jesus to His disciples and to the Jews (1, 19 to 4): the testimony of John the Baptist (1, 19-34); the manifestation to the first disciples (1, 35-51); the first sign at Cana (2, 1-12); the first public manifestation at the Passover (2, 18-25); the first cleansing of the Temple; the interview with Nicodemus (3, 1-21); the ministry in Judæa (3, 22-36); the brief ministry in Samaria (4, 1-42); the second sign (4, 46-54).

3. The growing unbelief and opposition (5-12): the Sabbath miracle at Jerusalem, and the persecution which followed (5); the feeding of the five thousand, and the discourse at Capernaum, resulting in the withdrawal of most of the disciples (6); the conflict at Jerusalem at the Feast of Tabernacles (7, 8); the healing of the man born blind (9 to 10, 21); the Feast of Dedication, and the withdrawal to Peraea (10, 22-42); the raising of Lazarus at Bethany, and the withdrawal to Ephraim (11); the public entry to Jerusalem, and the unbelief of the Jews (12).

4. Jesus reveals Himself to the faith of His disciples (13-17): at the last supper (13); in the last discourse, promising the Comforter (14-16); in the "high-priestly" prayer (17).

5. The apparent victory of unbelief (18, 19): in



BETHANY.

(From a Photograph by BONFILS.)

John 11. 18.

Gethsemane; before the Jewish rulers; in the denial by Peter, and before Pilate (18); in the mockery, the death, and the burial (19).

6. The real victory of Jesus the Christ, the Son of God (20); His appearance to Mary Magdalene, to the disciples, and a week later to the eleven, when Thomas confessed Him (20. 1-29); the purpose of the Gospel (20. 30, 31).

7. Epilogus (21): the appearance by the Sea of

Galilee to seven disciples; the promise to the beloved disciple (21. 1-23); final attestation and comment (21. 24, 25).

[While this Gospel in its design is less of a historical narrative than the Synoptic Gospels, it gives more notices of time than they do. A historical outline of our Lord's ministry can only be constructed by arranging the events in accordance with the feasts mentioned by St. John.]

## THE ACTS OF THE APOSTLES.

BY PROFESSOR W. M. RAMSAY, D.C.L., LL.D., ABERDEEN.

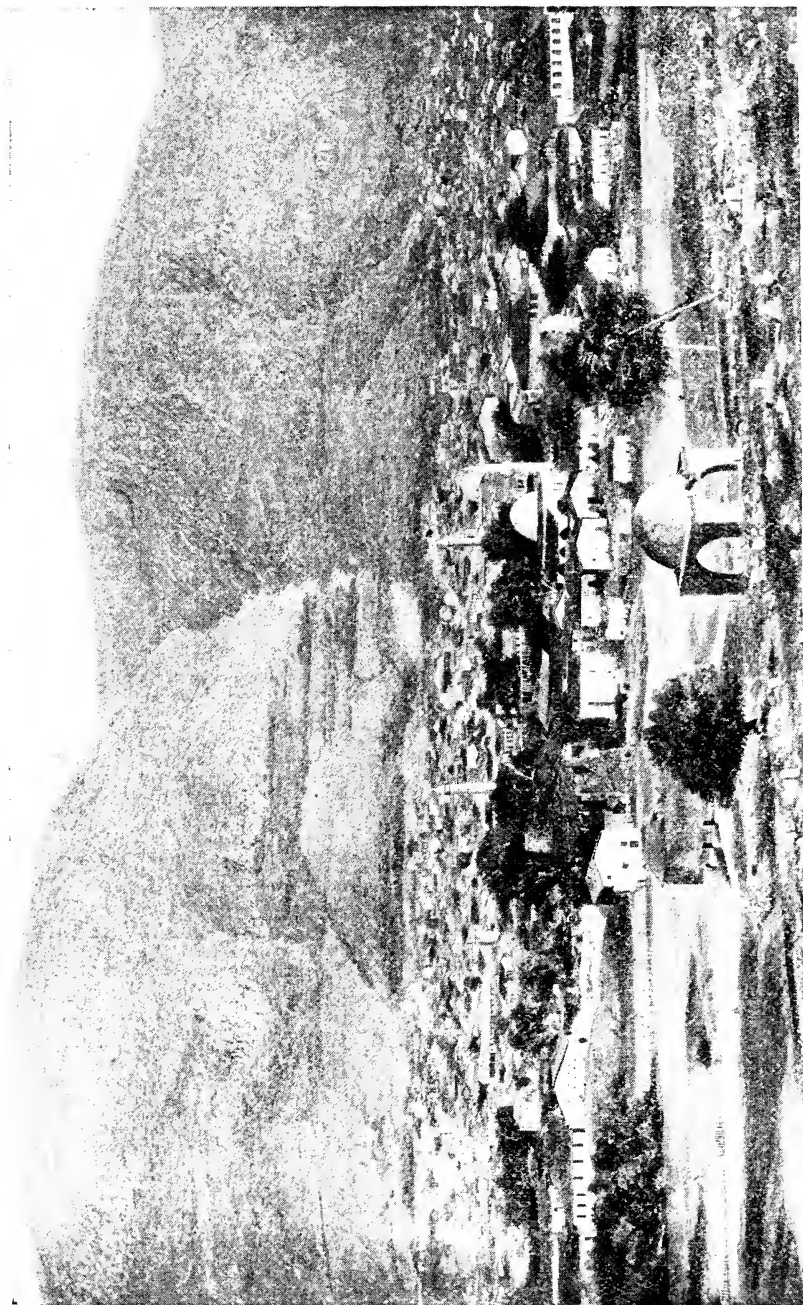
THE "Acts of the Apostles" is, in the strictest sense, the second book of an historical work, of which the "Gospel according to St. Luke" forms the first book. The second book takes up the subject from the death and resurrection of the Saviour, and describes the great steps and critical stages by which Christianity spread over the world, and was at the same time formed into an organized and universal church. But the author's conception of "the world" was practically confined to the Roman world; in Luke 2. 1 he uses the expression "all the world" to indicate the Roman empire, and so also in Acts 11. 28. Hence, when he describes the spread of the gospel, he never alludes to the steps by which it spread from the Holy Land to the south and the east, but carefully describes those by which it spread towards the west over the Roman world; and yet there is no reason to doubt that the baptism of the Ethiopian (Acts 8. 27 ff.), and the presence of many Christians in Damascus (9. 2, 10, 19), are signs of a process by which the religion diffused itself southwards and eastwards. There can, indeed, be no doubt that the author of these two

books considered Christianity to be given to the whole world, Jew and Greek, barbarian and Scythian; but the development of the church seemed to him to have been determined by its history in the Roman world (*i.e.* the civilized part of the world), and hence, in practice, he describes that history alone.

The history follows the stages of development.

1. *THE PRIMITIVE CHURCH IN JERUSALEM*, ch. 1-5. — In the first place, the state of the church at the ascension is described; then follows the account of the quickening of the church at Pentecost. The brethren, depressed for the time at the loss of their leader, became conscious for the first time of a new spirit and new power; and their changed and ennobled nature soon impressed with wonder even their opponents (4. 13). The general condition of the first simple community — its unselfish spirit, the voluntary offering by many of their whole property for the benefit of the poor, and the existence within it, even at that time, of false and unworthy members — is described in considerable detail. The presence of divine grace and





ANTIOCH IN SYRIA.

(From a Photograph by BON FILS.)

Acts 11, 19.



favor in the community is attested by the power over disease granted to Peter and John (3. 1 ff.).

2. *STEPHEN*, ch. 6-7. — The apostles found that the superintendence of the poor required too much time, and seven deacons (the noun is not used here, but the cognate verb) were appointed for the purpose. Among them Stephen was distinguished by his bold preaching. This stirred up a persecution, in which Stephen was stoned, and the brethren scattered as far as Damascus, Cyprus, Phenicia, and Antioch. The result was that the gospel was preached far more widely. Saul here enters on the scene, having probably now reached the age for public life (the thirtieth year). He took a rather prominent part in the murder of Stephen.

3. *THE DISPERSION*, ch. 8-9. — Philip, one of the deacons, founded at Samaria the first church outside of Jerusalem. The apostles, who had remained in Jerusalem during the persecution, sanctioned this new foundation by Peter and John, who visited Samaria. On their way back to Jerusalem, they preached in many villages; while Philip preached in the cities of the coast, going as far north as Casarea, the Roman capital of Palestine. Saul went to Damascus with authority to bring back as prisoners the Jewish Christians who had settled there; but, as he approached Damascus, Jesus appeared to him by the way, and he was converted. A long process of peaceful development, with the foundation of new congregations throughout all Judæa and Samaria and Galilee, then took place (9. 31). The development is not described in detail, but it evidently lasted for many years, and Peter was very active in it, "going through all parts" (9. 32). It continued without any interruption until the persecution by Herod in the spring of 44 A. D. (12. 1 ff.).

4. *PETER AND CORNELIUS*, ch. 10. — During this period Peter, ordered by a special revelation, went from Joppa to Casarea, and admitted into the Christian brotherhood the first uncircumcised Gentile—namely, a Roman centurion called Cornelius. This important step in the widening of the church provoked opposition in Jerusalem, where the Jews at first blamed him, but accepted his argument that God had ordered the action.

5. *THE CHURCH IN ANTIOCH*, ch. 11. — Antioch, the great metropolis of Syria, and even Cyprus, were affected by the dispersion. The congregation in Antioch was marked out from all other congregations by the admission of Greeks. The importance of this new church was felt in Jerusalem, and Barnabas was sent to Antioch; he associated Saul with himself, and they consolidated the congregation during 43 A. D. The nickname "Christians," first applied to the Antiochian brethren by the pagan population, was soon accepted by the adherents of the new religion as their regular name. The charity which, as the result of divine revelation (11. 28), was extended by the richer brethren of Antioch to the poor sufferers in Jerusalem during the great famine that occurred in 45 and 46 A. D., had an important effect in uniting and consolidating the churches in Syria and in Judæa. Barnabas and Saul administered the charity in Jerusalem (12. 25).

6. *PAUL*. — From this point the further development of the Christian church centres in the activity of the apostle Saul, who is henceforth called by his Greek (or Roman) name Paul, while he appears mainly in Greek (or Roman) surroundings. By a series of three wonderful journeys, he planted Christianity first in the southern cities of the Roman province of Galatia (ch. 13, 14); next, led by the divine revelation along a strange road (16. 6-9), in the provinces of Macedonia and Achaia (ch. 16-18); and finally in the province of Asia (ch. 19). To consolidate his new congregations, and bring them into close union

with Jerusalem as the centre of the whole church, he instituted on this third journey a general contribution in the four provinces for the benefit of the poor Christians in Jerusalem (Acts 24. 17; Rom. 15. 26; 1 Cor. 16. 1; 2 Cor. 8. 19 to 9. 1 ff.). He ordered the money to be set apart week by week by each member in each church; and at last he sailed for Palestine with a numerous body of delegates, in charge of the whole sum (20. 4). His intention now was to leave the work in these eastern provinces to others (20. 25), while he himself went on to Rome (19. 21), and thereafter to Spain, the great seat of Roman civilization in the west (Rom. 15. 24). These intentions point unmistakably to a scheme already mapped out in Paul's mind for the evangelization of the Roman empire. His first intention was to reach Jerusalem in time for the Passover of 57 A. D.; but, in order to avoid a conspiracy against his life, he postponed the journey so as to arrive in time for Pentecost, May 28, 57 A. D. (though many authorities prefer the date 58 A. D.).

7. *THE TRIAL OF PAUL*, Ch. 20-28. — At this point the narrative becomes far more minute and detailed, marking that the author considered this part of his subject to be specially important. Not merely the stages of the trial at Jerusalem and Casarea, with the speeches of Paul in his own defence, but also the previous voyage to Palestine and the subsequent voyage by Crete and Malta to Rome, are described very fully. Further, whereas very little is said about the conduct of the Palestinian Christians towards Paul, the relations into which he was brought with the various Roman officials, Lysias, Felix, Festus, Julius, and with the crew of the ship bound for Rome, are stated very clearly. This would suggest that the author was concerned to bring out that there had existed at first no antagonism between the Roman government and the Christians; and that the trial of Paul at Rome resulted in his acquittal, which implied that evangelization was not illegal. Many authorities have concluded from the abruptness of the ending of the book that it was never completed by the author; and this opinion may be regarded as highly probable, for the description of the final trial and acquittal of Paul before the supreme court in Rome is required in order to complete and explain the plan of the work.

*DATE AND AUTHOR*. — Many characteristics suggest that the date of this history belongs to the period following 75 A. D. There were already in existence many histories of the Saviour (Luke 1. 1) when the plan of this history was conceived, and it has been suggested that the dates in Luke 3. 1 were calculated between 79 and 81 A. D. The marked insistence on the fact that Jesus and afterwards Paul were repeatedly pronounced by Roman officials to be guiltless of any crime against the Roman law (Luke 23. 2, 4, 14, 22; Acts 18. 16; 24. 23; 25. 25; 26. 31; 27. 3; 28. 31, and presumably in the final trial at Rome), taken in connection with the fact that the Acts was composed in a time of persecution (14. 22), after Christianity had been declared by the government to be illegal and a capital offence, would lead to the belief that the author was guided to a certain degree by the desire to "appeal to the truth of history against the immoral and ruinous policy" of persecution. The book, then, was intended to contain among other things "a temperate and solemn record of the facts concerning the formation of the church, its unswerving loyalty to the Roman government, its friendly reception by many of the Romans, and its triumphant vindication in the first great trial at Rome." Further, if the book is unfinished, the reason may probably lie in the death of the writer: perhaps an incident of the persecution.

With regard to the author, his personal acquaintance with many of the facts and personages of the history is shown by the marvellous

## CHRONOLOGY OF THE ACTS AND OF THE EPISTLES.

vividness and accuracy of the narrative, especially where the scene lies in Greek lands or seas. The portraiture of Paul, in particular, is so life-like, and marked by so many touches of loving admiration, as to show the hand of a friend and disciple. The term "we" often occurs in the narrative of ch. 16, 20, 21, 27, 28, marking that the author was personally engaged in the incidents there described. His tastes and ideas (so far as they are disclosed under the veil of any-

my and impersonality in which he shrouded himself) are of the Greek type, and he certainly had no liking for the Jews. He was evidently a man of good education, and possessed a considerable range of knowledge and reading. Many little touches show an interest in medical details. All these characteristics agree with and confirm the very early tradition that the author was Luke, the friend and "the beloved physician" of Paul (Col. 4. 14; 2 Tim. 4. 11).

### MIRACLES OF THE APOSTLES.

In Jesus' lifetime . . . . .	Luke 10. 9, 17.
Lame man at Temple gate . . . . .	Acts 3. 2.
Death of Ananias . . . . .	Acts 5. 5.
Death of Sapphira . . . . .	Acts 5. 10.
Many sick healed . . . . .	Acts 5. 16.
Apostles delivered from prison . . . . .	Acts 5. 19.
Great miracles of Stephen . . . . .	Acts 6. 8.
Miracles of Philip . . . . .	Acts 8. 6.
Saul's blindness . . . . .	Acts 9. 3.
Ananias recovers Saul . . . . .	Acts 9. 17.
Peter heals Æneas . . . . .	Acts 9. 33.

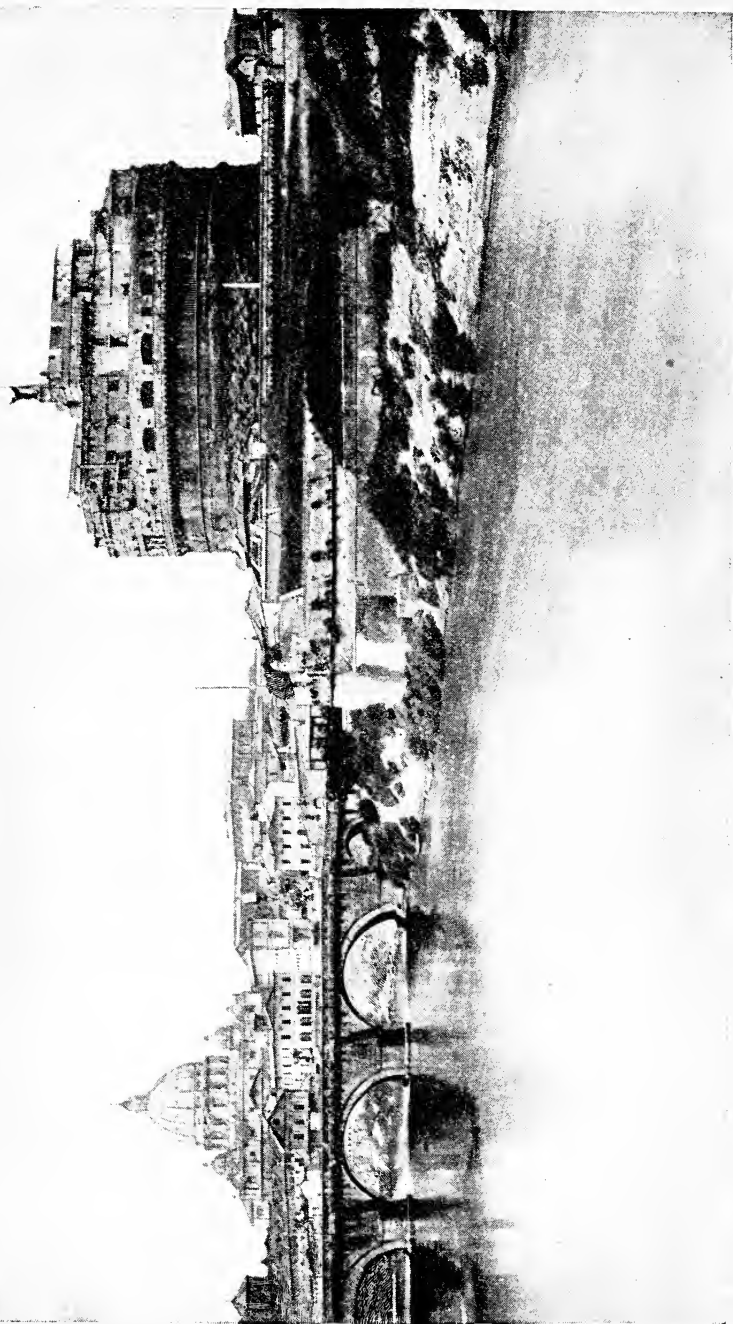
Dorcas restored to life . . . . .	Acts 9. 40.
Peter delivered from prison . . . . .	Acts 12. 6.
Elymas smitten with blindness . . . . .	Acts 13. 11.
Cripple healed at Lystra . . . . .	Acts 14. 8.
Damsel with spirit of divination . . . . .	Acts 16. 16.
Special miracles through Paul . . . . .	{ Acts 19. 11, <i>cf.</i> 2 Cor. 12. 12.
Eutychus restored to life . . . . .	Acts 20. 10.
Viper's bite harmless . . . . .	Acts 28. 5.
Publius' father healed . . . . .	Acts 28. 8.

## CHRONOLOGY OF THE ACTS AND OF THE EPISTLES.

AFTER PROFESSOR W. M. RAMSAY, D.C.L., LL.D.

A. D.	EVENTS.	EMPERORS OF ROME AND PROCURATORS OF JUDEA.
30	Crucifixion. Pentecost, May 26.	Tiberius, Emperor. <i>Pontius Pilate, Procurator.</i>
32, 33	Martyrdom of Stephen. Conversion of Saul.	
35	First visit of Saul to Jerusalem.	
37		
41	Herod Agrippa I., King of Judæa and Samaria.	Caligula, Emperor.
43	Saul brought to Antioch by Barnabas.	Claudius, Emperor.
44	Death of Herod.	
45 (46)	Saul and Barnabas visit Jerusalem with relief for the brethren in time of famine.	<i>Cuspius Fadus, Procurator.</i>
46	The famine at its worst.	
47	First Missionary Journey of Saul and Barnabas.	<i>Tiberius Alexander, Procurator.</i>
48		
49	(Autumn). Return to Antioch.	<i>Ventidius Cumanus and Felix, Joint-procurators.*</i>
49	Council at Jerusalem.	
50	Second Missionary Journey, with Silas.	
	Expulsion of Jews from Rome.	
51, 52	St. Paul at Athens and Corinth.	
51	Epistles to the Thessalonians.	<i>Felix, sole Procurator (52).</i>
53	St. Paul leaves Corinth, and visits Jerusalem (March). Antioch. Epistle to the Galatians.	
	Third Missionary Journey. Ephesus.	
53-56	At Ephesus.	
54		
55	First Epistle to the Corinthians.	Nero, Emperor.
56	Leaves Ephesus, and visits Macedonia and Corinth.	
56	Second Epistle to the Corinthians, from Macedonia.	
57	Epistle to the Romans, from Corinth.	
	Leaves Corinth for Jerusalem. Arrest in the Temple.	
57-59	At Cæsarea.	<i>Porcius Festus, Procurator.</i>
59	Paul sails for Rome.	
59	(October). Sails from Fair Havens.	
	Shipwreck at Malta.	
60	(March). Reaches Rome.	
61, 62	Epistles to Philemon, Colossians, Ephesians, and Philippians.	
62	St. Paul tried and acquitted, early in the year.	<i>Albinus, Procurator.</i>
63-66	Journeys in Macedonia, Asia Minor, Crete, and perhaps Spain.	
	First Epistle to Timothy.	
	Epistle to Titus.	
64		<i>Gessius Florus, Procurator.</i>
66	Winters at Nicopolis. Sent to Rome.	
67	Second trial at Rome.	
	Second Epistle to Timothy.	
	Martyrdom of St. Paul, in the thirty-fifth year of conversion and sixty-eighth of age.	
68		Galba, Emperor.

\* Tacitus says that Cumanus ruled only in Galilee; Josephus, that he was Procurator of all Palestine, and that Felix succeeded him in 52.



ROME, FROM THE TIBER.  
(From a Photograph.)

## THE EPISTLES OF ST. PAUL.\*

BY PROFESSOR MARCUS DODS, D.D., EDINBURGH.

ST. PAUL contrived, in a remarkable degree, to maintain a connection with the churches he founded. The care of all the Gentile churches (2 Cor. 11. 28) he exercised not merely by occasionally revisiting them, but by letter. Of the letters thus produced we possess thirteen. The originals have indeed naturally disappeared; they were written by amanuenses, and authenticated by the addition of a paragraph in St. Paul's own writing (Gal. 6. 11), or by his signature (2 Thes. 3. 17). With the exception of the three pastoral epistles to Timothy and Titus, which are still questioned by some critics, the epistles ascribed to St. Paul in our New Testament are generally and justly received as his.

These thirteen epistles all belong to the later half of St. Paul's ministry. The first eighteen years after his conversion give us not one epistle. In the year 52 or 53 A.D. the two epistles to the Thessalonians were written. Then follows another blank period till 58, when, within the space of one year, the four great epistles to the Corin-

thians, Galatians, and Romans were produced. Again there occurs an interval of five years till 63, when the four "prison Epistles" appeared; and finally, yet another gap, until 66-68 A.D., when he sent the pastoral letters to Timothy and Titus.

In the character of these groups there is a marked difference, while within each group the epistles belonging to it resemble one another. In the earliest group there is a reflection of St. Paul's preaching to the heathen, in which the second coming and the kingdom of Christ are in the foreground. The second group exhibits the doctrines of grace in conflict with Judaism, and also shows us in detail the difficulties Christianity had to overcome in the social ideas and customs of the Roman world. The third group is characterized by a calmer spirit, a higher reach of Christian thought, more constructive statements regarding Christ's person. In the fourth group we have chiefly instructions regarding church order, interspersed with passages of remarkable beauty and richness.

## THE EPISTLE TO THE ROMANS.

**ITS DATE.**—Although this epistle stands first among the Pauline letters, this position has been accorded to it, not because it is the earliest in point of time, but partly owing to its doctrinal importance, and mainly on account of its being addressed to the metropolis of the world. Its probable date is the early spring of the year 58 A.D. The previous winter months had been spent by St. Paul in Greece (Acts 20. 2, 3); and while in Corinth he was the guest of Gaius, in whose house this letter was written (16. 23; 1 Cor. 1. 14). He must have written it a week or two before leaving; for at the time of writing he intended to sail direct from Greece to Syria (15. 25), to hand over to the authorities at Jerusalem the funds he had collected among his Gentile churches in aid of the poor Jews. But at the last moment he altered his route to baffle certain Jews who had laid a plot against him (Acts 20. 3). The letter may have been entrusted to Phebe, a deaconess of Cenchrea, who was travelling to Rome (16. 1), but between Corinth and the metropolis there can have been no lack of persons coming and going.

**ITS PURPOSE.**—St. Paul's primary purpose in writing to the Romans was to explain why during the many years of his missionary journeyings he had never yet reached Rome, and to pave the way for his intended visit. He had many friends among the Christians of Rome (ch. 16); and it is likely that in a friendly way they had been chiding him with attending so much to others and so little to them. He assures them that this was due to no oblivion of the claims of Rome, nor to any intentional neglect on his part. On the contrary he, himself a Roman citizen, had intensely felt the attraction of Rome, and had "oftentimes" (1. 13) purposed to visit it, and had only been hindered by work from which he could not escape. "St. Paul had conceived the great idea of Christianity as the religion of the Roman world," and finding that wherever he went there was a constant reference to the great centre and source of law and government and unity, he

could not but be continually possessed with the thought: "I must also see Rome" (Acts 19. 21).

St. Paul takes the opportunity of presenting an exposition of his "gospel" more systematic than we have in any other of his letters. Why, if he expected so soon to see his friends in Rome? Possibly because it was said that he shrank from bringing his bare and simple gospel into the trying light of the metropolis. It is not this, he says, that hinders him from coming to Rome. "I am not ashamed of the gospel of Christ" (1. 16). And having good reason to know the precariousness of life, and the delays which may hinder and retard the best intentions, he at once proceeds to give the main outline of his habitual teaching. It was natural that, while proposing greatly to extend his mission, he should wish to make clear to the church of the imperial city, the centre of the Gentile world, what his gospel was, and that it was applicable to Gentiles as well as to Jews, to metropolitans as well as to provincials. The letter is a justification of his mission to the Gentiles.

**ORIGIN AND COMPOSITION OF THE ROMAN CHURCH.**—The precise form which this exposition took was partly determined by the character of the church addressed. The origin of the church in Rome is obscure. Jews had been numerous in Rome for a hundred years before the date of this letter. Under Augustus they formed a colony on the farther side of the Tiber. Under Nero they had several synagogues, and outside the walls the remains of more than one Jewish cemetery have been discovered. But the number of Christian Jews must have been small, or they cannot have detached themselves from the synagogue; for when Paul visited the city, their leading men declared they had never heard of him, and knew nothing of Christianity save by vague rumor (Acts 28. 21, 22). Yet that there were some Jews in the Roman church appears from the salutations (ch. 16), where such names as Mary, Apelles, Aquila, and Priscilla, and those of St. Paul's "kinsmen" appear (*cf.* 2.

\* Conybeare and Howson date Paul's Epistles as follows:—Thessalonians, 52, 53 A.D.; Galatians, 57; Corinthians, 57; Romans, 58; Philomen, Colossians, Ephesians, and Philippians, 62; 1 Timothy and Titus, 67; 2 Timothy, 68. For Prof. Ramsay's Chronology, see p. 135.

17, ff.). In the main, however, the church was composed of Gentiles. This appears not merely from the names in ch. 16, but from such expressions as, "I speak to you that are Gentiles" (11. 13). Some of the names are those borne by slaves and freedmen; and yet there are indications that the church even then contained some persons of culture (Philologos) and standing. Rome, whither all things drifted, could not fail to hear of the Christ. Whether by persons present at the first Pentecost or by those who had met St. Paul in Ephesus or in Corinth, the gospel had been carried thither, and had borne fruit.

**CONTENTS OF THE EPISTLE.**—The epistle may be divided as follows:—

1. An epistolary introduction, 1. 1-15.
2. The theme stated, 1. 16, 17.
3. Proof of the universality of guilt, 1. 18 to 3. 20.
4. Righteousness is God's gift received by faith, 3. 21 to 5. 11.
5. The relation of Christ and His righteousness to all men, 5. 12-21.
6. Those who participate in Christ's death participate also in His life, 6-8.
7. The relation of Israel to the salvation of the Gentiles, 9-11.
8. Resulting duties as individuals and as members of society, the state, and the church, 12. 1 to 15. 13.
9. Epistolary conclusion, salutations, and benedictions.

The theme of the epistle is this: The Gospel is the power of God unto salvation, because it proclaims a righteousness furnished by God, and therefore satisfactory to God, and which man

has not to earn but only to receive. What comes of man's conduct, and what likelihood there is of his working out a righteousness for himself, have been sufficiently manifested in the ungodly and immoral condition of the empire. This state of things has evoked the wrath of God. But the Jews are as decisively condemned by their law as the Gentiles are by their conscience. All alike are guilty, and unable to earn righteousness. Gentile and Jew alike must accept God's favor as a gift, if they are to have it at all—must believe that, irrespective of their merit or demerit, God loves them, and claims them as His children. Thus was Abraham himself justified. In Christ this undeserved love or grace is revealed. And it need not surprise any person that by the righteousness of one many should be blessed, for by the sin of one many were made sinners. And the abandonment of the idea that we must earn God's favor will not make us indifferent to holiness. On the contrary, dying with Christ, we shall with Him rise to newness of life, to God, and to all the hope and glory that come of fellowship with God.

But the very triumph St. Paul feels in depicting a salvation so perfect and so applicable to Gentiles fills him with pity for his own countrymen, and in ch. 9-11 he aims at showing that their refusal of the gospel and their consequent rejection have been the occasion of the ingathering of the Gentiles; if "the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" He cannot think their rejection is final. Then he gives in detail a wonderfully rich exhibition of the conduct appropriate to those in whom works the power of God to salvation.

## THE FIRST EPISTLE TO THE CORINTHIANS.

BY PRINCIPAL T. C. EDWARDS.

(Abridged from his Commentary.)

**CORINTH AND ITS CHURCH.**—The Corinth known to the apostle Paul was not the wealthy Greek city of Homer and Thucydides. Destroyed by the Romans in 146 B.C., it was rebuilt by Julius Cæsar exactly a hundred years afterwards, and peopled by a colony of veterans and others, on the same isthmus which had always formed the highway of commerce between Asia and Italy. It became the metropolis of the Roman province of Achaia. In Corinth the social forces of the age met, and all the licentiousness that had been the shame or the religion of other lands.

That the Christian church in Corinth was founded by Paul is abundantly evident from 1 Cor. 3. 6; 4. 15; 2 Cor. 1. 19; 10. 10. He came to Corinth from Athens on his second missionary journey (Acts 18. 1-2). He began his work by preaching in the synagogue. Driven thence, he resumed it in the house of a proselyte named Justus, who, with Crispus, a ruler of the synagogue, believed that Jesus was the Christ. He made many converts, mostly persons of low birth and the greater part Gentiles (1 Cor. 12. 2). Before he left for Jerusalem, he wrote the two epistles to the Thessalonians.

We next hear of the arrival of Apollos from Ephesus. He was then personally unknown to the apostle, but already in part convinced of the truth of the gospel by what he had heard of the baptism of John, and more fully taught by Aquila and Priscilla (Acts 18. 24). We are prepared to hear of a new phase of Christianity, in great measure independent of Pauline doctrine, consisting of Alexandrian theosophy combined with a belief in the Messiahship of Jesus.

In less than a twelvemonth news of a distressing character comes to the apostle's ears. The church is torn by factions, one party giving itself the name of Paul, another that of Apollos, another putting forward the still greater name of the apostle Peter, and another not fearing to appropriate the highest name, that of Christ Himself. Scandalous immorality of various kinds is suffered without rebuke. Disorder prevails in the assemblies. The apostle makes no delay to send Timotheus from Ephesus to admonish the Corinthian church. Not long after, messengers are sent to seek the apostle's advice on some matters of practical difficulty. Our first epistle is his reply.

**AUTHORSHIP AND DATE.**—That the epistle is written by Paul is beyond a doubt. External evidence of its genuineness is abundant. It will suffice to mention the words of Clement of Rome, who, in his epistle to the same church, written probably between 93 and 97 A.D., refers to our epistle more than once as the apostle's. The internal evidence is of the strongest kind. The writer of the epistle and the missionary apostle of the Acts present similar features—the same combination of vehement energy and intellectual keenness, the same effective use of superlative verbs, the same proneness "to go off on a word," the same doctrinal basis, the same play upon words and allusions to his own life.

The epistle was undoubtedly written from Ephesus (1 Cor. 16. 8, 19). The subscription in the Authorized Version, "from Philippi," is an error. The time of writing can be inferred approximately, according as we suppose, from the

words of Tacitus and Josephus, that Festus entered on his procuratorship at Cæsarea in 60 or 61 A.D.; for the apostle's imprisonment there began two years before the accession of Festus (Acts 24, 27), therefore in 58 or 59 A.D. Giving the summer of 58 or 59 A.D. to a missionary journey in Macedonia, Achaia, and Asia, during which he did not touch at Ephesus, we arrive at the conclusion that he wrote the first epistle from Ephesus in the spring of the previous year, 56 or 57. But when he was in Macedonia on his way to Achaia (1 Cor. 16, 5; 2 Cor. 8, 1; 9, 4) he wrote his second epistle, a few months later than the first.

**CONTENTS OF THE EPISTLE.**—We may divide it into eight main divisions:—

1. The factions in the church. First argument: The gospel is essentially the proclama-

tion of salvation through Christ. This is proved from the nature of the message, from the character of the church, and from the power of the ministry. Second argument: The gospel is a divine revelation through the Spirit. Third argument: God has appointed teachers, and defined their work (ch. 1 to 4).

2. Church discipline: The case of incest; the practice of going to law before heathen tribunals. A statement of the difference between actions indifferent and actions in their very nature sinful (5, 6).

3. Marriage and celibacy; application of the Christian doctrine to particular cases. Digression on Christian liberty, with special reference to circumcision and slavery (7).

4. Concerning the eating of meats offered to idols. Reconciliation of the two opposite Chris-



RUINS AT CORINTH.

(From a Photograph by PHILIP H. FINCHAM.)

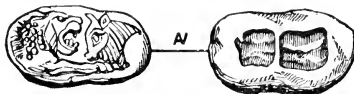
tian conceptions of liberty and love, exemplified in the apostle's own conduct; the dangers to which the Corinthians exposed themselves by partaking of the idol feasts shown by the example of the Israelites, and such partaking explained to be inconsistent with partaking of the Lord's Supper (8 to 11).

5. Abuses in the church assemblies, in reference to men praying with their heads covered and women with their heads uncovered, and in reference to the Lord's Supper (11).

6. The spiritual gifts (12 to 14).

7. The resurrection of the dead: (a) The gospel which the apostle preached rested on the facts, proved by eye-witnesses, of Christ's death and resurrection. (b) The denial of the resurrection of the dead involves the denial of the resurrection of Christ. (c) Direct proof: The resurrection of the dead is the realization of the Christian order of the subjection of all things to Christ. The proof confirmed by analogies and from Scripture. Refrain of triumph (15).

8. Sundry personal and incidental matters (16).



## THE SECOND EPISTLE TO THE CORINTHIANS.

BY THE REV. JAMES DENNEY, D.D.

**THE OCCASION OF THE EPISTLE.**—This epistle was written from Macedonia, where Paul met Titus returning from Corinth, and heard from him the effect produced by the first epistle (2. 12, 13; 7. 5-11). The news was such as greatly to relieve and encourage him. In a serious case of discipline the church had yielded to his authority, cleared itself of complicity, and excommunicated the offender (2. 5-11; 7. 1-12).

Paul had had an unpleasant visit to Corinth already, and did not want another (1. 23 to 2. 5; 13. 10); but though one possible source of unpleasantness had now been removed, there was more to amend ere he could contemplate with a light

heart his purposed visit. This explains the situation in which he writes. The epistle has three great divisions: ch. 1-7; 8, 9; and 10-13.

**CONTENTS.**—1. After the customary salutation, and a thanksgiving for God's consolation experienced in distress, Paul explains the change of plan which had disappointed the Corinthians of an expected and promised visit (1 Cor. 16. 5). It was not due to fickleness—impossible in a minister of God's faithfulness—but to the wish to spare them. It had cost him much pain to write as he did in the first epistle; but, happily, they had acted on his word, and their condemnation of the guilty man had led to his repentance.



RUINS OF ACRO-CORINTHUS.

(From a Photograph by PHILIP H. FINCHAM.)

Paul urges them now to forgive the man (2. 5-11), lest sorrow become despair, and Satan rejoice over a lost soul. Then he returns to his journey from Ephesus *via* Troas and Macedonia, and thanks God for all the victories of the gospel, including this last one at Corinth (2. 12-17).

With this a long digression begins on the credentials, the characteristics, and the messengers of the gospel (3. 1 to 6. 10). It is not irrelevant, for Paul's authority and competence as an apostle were being questioned at Corinth, and it serves directly for his vindication. The Christianity of the Corinthians is his certificate of apostleship (3. 1-3). God has given him competence as a minister of the New Covenant, as his understanding of it proves; it is a dispensation of life, righteousness, and permanent and transfiguring glory (3. 4-18). It is administered in all sincerity by men like him, preaching not themselves, but Christ Jesus as Lord (4. 1-6).

The apostolic life is described as a true *imitatio Jesu*: Paul dies daily as Jesus died, worn out by toil and suffering; yet the life of the risen Saviour triumphs, in his mortal flesh, over human weakness, and earth is infinitely outweighed by heaven (4. 7-18). The hope of immortality, guaranteed by the Spirit, does not make dying pleasant, but robs death of terror; the soul's only interest, here or there, is to please the Lord, its Judge (5. 1-10). The solemnities of the judgment, and the love of Christ, are both motives of the evangelist. Christ's love is seen in His death for all, which is virtually their death; to receive that love is to become a new creature in a new universe, which, like the original one, is God's work. Reconciliation is of Him who made the sinless One to be sin for us, and sent the apostles to preach it (5. 11-21). They do preach it, as God's fellow-workers, in a life which proves its power; may it not be in vain in the Corinth-



ians (6. 1-10). Here the digression ends, and the apostle reverts to his correspondents. He warns them against compromising connections with the world (6. 11 to 7. 1), and pleads for a full return of mutual confidence, his relations to them having been strained, though now so far restored by their obedience (7. 2-16).

2. The collection for the poor Christians at Jerusalem: Paul wishes it to be ready before he arrives. He recites the examples of the Macedonians (8. 1-6), and of Christ (8. 9), and recalls to the Corinthians their earlier good-will (8. 10). He speaks of the law of liberality, and recommends his messengers, Titus and two others (8. 12-24). In ch. 9 he again urges promptitude, to save his reputation and their own (ver. 1-6), and enlarges on the rewards of liberality.

3. With ch. 10, Paul returns to the opposition at Corinth. Some one calling himself "Christ's" had hinted that Paul's ministry was illegitimate (10. 7), and that he would not be so bold in Corinth as at a distance (ver. 10). Paul only wishes

he may not have to exercise his legitimate power in suppressing the disorders fomented thus in the domain assigned him by the Lord (10. 7-18). Jealous anxiety over them, in their wanton readiness to hearken to hostile teachers, makes him foolish (11. 1-6). He had never taken support from them, as a legitimate apostle legitimately might; true, and would his rivals imitate him there? (11. 7-15).

He is driven, in extravagance of folly, to boast like them, and beats them on their own ground; he has all their Jewish prerogatives, and more than all their sufferings, to justify him (11. 16-33). He might boast, as none of them could, of revelations, but prefers to speak of the humbling thorn, which made Christ's grace so essential to him (12. 1-10). He comes to Corinth with a clear conscience; his only apprehension is a meeting which will not be pleasant either for them or him. Let them repent, and rectify what is amiss; this is all he writes for (12. 11 to 13. 10). The epistle closes with salutations and a benediction.

## THE EPISTLE TO THE GALATIANS.

BY PROFESSOR MARCUS DODS, D.D.

**THE PERSONS ADDRESSED.**—This alone among the Pauline epistles is addressed, not to an individual or to a single church, but to a group of churches: "unto the churches of Galatia" (1. 2). The name "Galatia," however, is ambiguous. Originally it was restricted to the region possessed and inhabited by the descendants of the invading Gauls; a tract of country separated from the Black Sea by Bithynia and Paphlagonia, and bounded on the east by Pontus and Cappadocia and on the south by Phrygia. This country had been known as Galatia since the beginning of the third century B.C., when three tribes of Gauls (Galatians, Celts), who had attempted to overrun Greece, were driven back, and finally found a footing in this part of Asia Minor.

In 189 B.C., Galatia became a Roman dependency, and in 25 B.C., Augustus added to it Lycaonia, Pisidia, Pamphylia, and a large part of Phrygia, and constituted the whole into a Roman province, under the name "Galatia." And it is not easy to determine whether we are to seek for the churches here addressed among the northern Galatians, or in Antioch, Iconium, Lystra, and Derbe. Perhaps, on the whole, the evidence is somewhat in favor of the belief that St. Paul addresses the last-named churches. Of the founding of these we have a full account in Acts 13. 13 to 14. 24.

Closely as St. Paul was bound to all his churches, he was exceptionally sympathetic with those of Galatia. The circumstances in which he had first appeared among them could never be forgotten by him. He had intended only to pass through Galatia; but when he was seized with illness, and might have expected neglect and contempt (4. 13, 14), he was hospitably entertained and cared for, and found a welcome both for himself and his message. But this former kindness lent poignancy to his grief at their declension.

**OCCASION AND OBJECT OF THE EPISTLE.**—During the absence of St. Paul from the churches of Galatia, Judaizing teachers had found access to them. These persistent enemies of the apostle of the Gentiles taught his young churches that it was only through the gate of Judaism any one could enter the Christian fold. They demanded that the Gentile converts should be circumcised, and should keep the whole law. And they had much that was plausible to advance in favor of the idea. The law was a divine

institution, and could not be abrogated. The promises had been made to Abraham and to his seed. The Messiah was the Messiah of the Jews. Jesus Himself had been circumcised, and had kept the whole law. The original apostles followed His example. Besides, if the Gentiles were not enjoined to keep the law, how were they to escape from the immoralities in which they had been reared? And who was Paul, that he should presume to introduce this novel doctrine? He had not known Christ while on earth. He was merely the messenger of the church at Antioch, and had no commission from the apostolic circle at Jerusalem. And vehemently as he declaimed against circumcision, he enjoined it when it suited him: witness the case of Timothy.

The very speciousness of these arguments convinced St. Paul that a great crisis had arrived, and that, if Christianity was to become the universal religion, and not a mere Jewish sect—if religion was to be spiritual and not mere ritual—if union with Christ really meant emancipation from bondage of every kind, then it was time that he should, once for all, make clear the relation of Christ to the law.

**CONTENTS OF THE EPISTLE.**—The epistle falls into three parts—personal, doctrinal, practical.

1. In the first two chapters he disposes of the insinuations against his authority as an apostle, and the consequent disparagement of his gospel. His reply to these insinuations is threefold:—

(1.) He is an apostle, not of the church of Antioch, nor of any individual, such as Ananias, but of Christ and God; and his gospel is not "after men," but was revealed to him by Christ. His movements after his conversion were enough to prove that he could not have derived his teaching from man. He had immediately gone into Arabia; and when at length he did go to Jerusalem, it was to see Peter, not to receive instruction from him (ch. 1).

(2.) When he did confer with the Jerusalem apostles, it was after he had already been preaching for seventeen years; and even then, although there were individuals who were resolved to crush him, and compel him to circumcise Titus, he did not for one moment yield to them; and so far from being reproved or corrected in his teaching by the persons in authority, they formally signified to him their

approval of his gospel, and intimated that the Gentile world could not be in better hands than in those of Paul and Barnabas (2. 1-10).

(3.) He at once makes good his authority as an apostle, and the soundness of his doctrinal position, by narrating how he had rebuked even St. Peter when he allowed himself to be daunted by the Judaizers. St. Peter had habitually been eating with uncircumcised Gentiles, which no strict Jew would do; and this was to yield the whole position, for, as Paul argued, if one who was himself a Jew neglected stringent Jewish regulations, how could he require mere Gentiles to observe them? (2. 11-21.)

2. In chs. 3 and 4 the dogmatic significance of the demand that the Gentiles should keep the law is explained. Here the appeal is first of all to their own experience. The possession of the Spirit of God is salvation; how had they attained to this all-comprehending possession? Had they earned it by their observance of the law? It had been given them when they knew nothing about the law (3. 1-5). Even in the case of Abraham, the typical instance of justification, it was the same. All the blessing he had was freely offered, and he received it by faith (ver. 6-9). Indeed the law has power only to curse, and this is the very significance of Christ's coming. He came to redeem us from this curse (ver. 10-14). Moreover, the promise had been made to Abraham long before the law was heard of, and could not be annulled by it. Not that the law was useless. It prepared men by consciousness of sin to long for deliverance. It was like a jailer or a tutor—a provisional arrangement till Christ came. Christ alone could receive the fulness of the promise to Abraham. He in His human nature received the full inhabitation of the Spirit, and so proved Himself "the seed" to whom the promise was made. And all who are His, incorporated into

Him, are that "one seed" (ver. 15-29). By the coming of the Son of God and His reception of the Spirit, that Spirit of sonship, by forming full-grown sons, emancipates men from childhood and bondage (4. 1-7). But the Galatians are carrying into manhood their childish customs, their observances, and a ritual as outward as their old pagan rites (ver. 8-11). Therefore Paul remonstrates with them (ver. 12-20), and argues that the law itself shows that only those who accept the promise, and not those who believe in the law, are Abraham's children, and free (4. 21 to 5. 1).

3. In the closing chapters he shows how morality is secured without law. Liberty is not license. Free from the law, Christians serve one another in love (5. 1-15). It is of the nature of the Spirit, received as the inheritance by promise, to war against the flesh (ver. 16-25). It becomes those who are heirs of the Spirit to be charitable and helpful, and to be sincere in sowing to the Spirit, for what is sown will be reaped (5. 26 to 6. 10). The conclusion, written by St. Paul himself, summarily sets his gospel of freedom and spirituality in contrast to the outward character of the religion taught by the Judaizers. What do bodily marks, circumcision or uncircumcision, count for in a religion of the Spirit? Marks such as he bore, a seamed back and a scarred face—these indeed testifying to fidelity in Christ's service—are the only marks that count.

The extraordinary compression, richness in argument, and convincing character of this epistle make it a masterpiece, even among St. Paul's writings. His clear perception of the sufficiency of Christ for all saving purposes is unequalled, as also is his boldness in proclaiming and in carrying to its logical consequences the truth that He alone is sufficient. The freedom and the spirituality of true religion are once for all demonstrated.

## THE EPISTLE TO THE EPHESIANS.

*THE PERSONS ADDRESSED.*—St. Paul had resided in Ephesus for more than two years (Acts 19. 8, 10), and was consequently very well acquainted with many persons in the city and neighborhood. Yet abundant as are his personal references in his other epistles, in this there are no salutations, no references to his experiences in Ephesus, nor any allusions or teaching which might indicate that a church with special and distinguishing characteristics was in view.

In the Epistle to the Galatians, and also in the Epistle to the Colossians, which was written simultaneously with that to the Ephesians, the object of writing and the character of the church addressed are at once apparent from the direct confutation of certain errors; but in this epistle the teaching is positive and general. All this tends to open the question whether the title of the epistle is correct. Marcion, early in the second century, entitled it "To the Laodiceans;" and from the best MSS. the words "at Ephesus" are wanting in the first verse. Beza suggested that the epistle was intended as a circular letter for the churches of the provinces of Asia, and this suggestion has been generally adopted. This letter would then be that which the Colossians were instructed (Col. 4. 16) to receive "from Laodicea," and the address might either be left blank, or be filled up in the case of transcripts with the name of the particular churches to which it was delivered.

*CONTENTS OF THE EPISTLE.*—The general subject of the letter is in obvious agreement with its supposed circular character. It is the unity of the church which is mainly in view. The unity formed by Jew and Gentile, redeemed

by "one body on the cross" (ch. 2. 16), and thus brought into union with God, the unity of all members in the one body of Christ (4. 1-16)—this is the theme of the epistle. "In Christ all things, both which are in heaven and which are in earth, are gathered together in one" (1. 10). This is the purpose which through all ages has been running secretly towards accomplishment, and now in Christ is made manifest (1. 9, 10; 3. 1-13). "In Christ dwelleth all the fulness of the Godhead bodily," and as He is, as it were, the body and fulness of God, so the church is "Christ's body, the fulness of Him that filleth all in all."

"Here, for the first time [explicitly], we hear Christians throughout the world described as together making up a single Ecclesia, —i.e. assembly of God, or church; and here, for the first time, we find the relation of Christ to the *one* church conceived as that of a Head to the body." But "the unity of which it [the epistle] speaks has in itself nothing to do with organization, though, no doubt, a sense of it might be expected to help towards the growth of organization. The units of the one church spoken of in the epistle are not churches, but individual men."

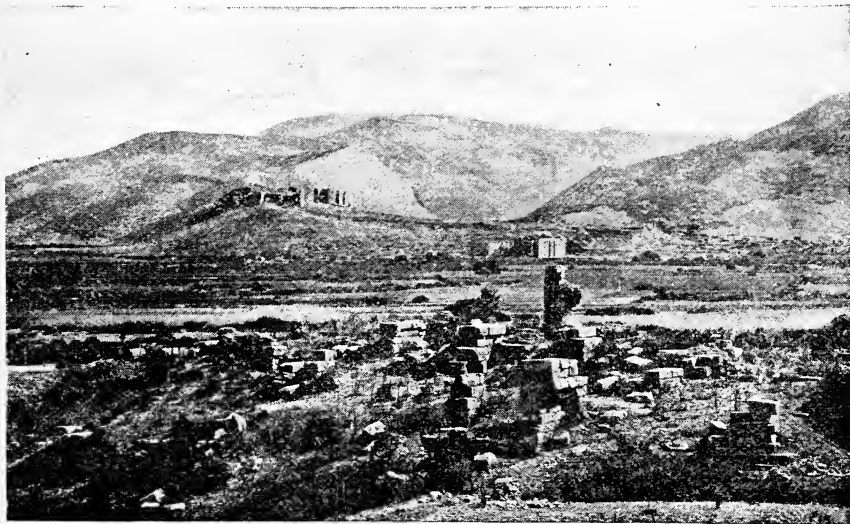
But this unity is not worked out in a dogmatic interest, but to its practical issues. The epistle is ethical, not doctrinal. The real basis of unity is elaborately exhibited, that the force of the appeals to union of spirit in all its practical manifestations may be felt. Ch. 4-6 form the real body of the epistle. In these we find its motive, its object, and its substance. There is one body and one spirit, *therefore* must all that separates man from man be put aside. Lowliness, meekness, forbearance must be cultivated

(4. 1-3); each man must exercise his gifts for the growth of the whole body (ver. 4-16); Gentiles must forget their upbringing in vice, and put on the new man presented in Christ (ver. 17-24); and as one member of the body cannot counterwork another member, so neither can one Christian lie, or cherish anger, or defraud or corrupt another (ver. 25-32). Love is to be the guiding principle of the new life, but not such love as leads to impurity, which ought not even to be named by the heirs of God's kingdom; persons thus dignified must be wise, and find worthy expressions of mirth (5. 1-21).

In opposition to Gnostic asceticism, which

taught that the radical relationships of life must be abjured if men would be holy, it is in these relationships that the highest Christian grace, the very love which Christ bore to man, is to be cultivated (5. 22 to 6. 9). Finally, and perhaps suggested by the presence of the armed soldier guarding him, St. Paul counsels them to put on the whole armor of God, and commends to them Tychicus, the bearer of the letter.

**RELATION TO OTHER NEW TESTAMENT LITERATURE.** — That the Epistle to the Ephesians was written after, but on the same day or within the same week as, that to the Colossians appears from Col. 4. 7, "All my state shall



THE MOSQUE AND CASTLE OF EPHEBUS.

(From a Photograph by FRITH.)

Tychicus declare unto you," compared with Eph. 6. 21, "But that *ye also* may know my state, and how I do, Tychicus shall make known to you," etc. Tychicus was the bearer of both letters. The similarities of thought in the two epistles are also marked and obvious. The reconciliation of all things in Christ in fulfilment of God's eternal purpose is common to the two (Eph. 1. 10; Col. 1. 19, 20); so too is the conception of Christ as the Head of the church (Eph. 4. 15; Col. 2. 19); the practical exhortations, although more compressed in the Epistle to the Colossians, yet follow the same order, and embrace similar topics.

Considering that the epistles were written at the same time, these similarities were to be expected. The differences discernible, as well as

the fact that a separate epistle was addressed to the Colossians, arise from the more definite erroneous teaching which prevailed in the church of Colossae. Hence also the calmer and more meditative style of this Ephesian epistle.

There are also ideas in this epistle which have been more elaborately treated in Romans. The prominent Pauline doctrines of salvation by grace, of the purpose of God as determining history, of the mystical union of the believer with Christ, of the invalidity of circumcision and Jewish birth, are common to the two epistles. With St. John's teaching this epistle is connected by its reference to the church as the Bride of Christ (5. 25; cf. Rev. 21. 9); with St. Peter also in his first epistle analogies have been found in our epistle.



COIN OF SARDIS.

## THE EPISTLE TO THE PHILIPPIANS.

**DATE.**—The Epistles to the Philippians, Ephesians, Colossians, and Philemon, having been written while Paul was under arrest, are designated "Prison Epistles" (Phil. 1. 13, 17; Eph. 3. 1; Col. 4. 10; Philem. 9). From the early summer of 58 A.D. to the spring of 63 A.D. he was detained a prisoner. Of this period the first two years were spent in Cæsarea, the last two in Rome, and some intervening months on ship-board. Some good critics have supposed that one or more of these epistles were written from Cæsarea. But the liberty to preach, which St. Paul was enjoying when he wrote them (Col.

4. 3, 11; Eph. 6. 19), seems to point to Rome; and it is obvious that, while at Cæsarea his expectation was to go to Rome, at the time of writing these epistles he looked forward to being in Asia Minor. The mention of Cæsar's household (Phil. 4. 22) determines the place of origin of this epistle. It cannot be placed very early in the Roman imprisonment, for time must be allowed for the illness and various movements of Epaphroditus (2. 25-30). On the other hand, it would seem to be earlier than the other three from Rome (cf. Philem. 22).

**THE CHURCH AT PHILIPPI.**—Philippi



RUINS AT PHILIPPI.

(From a Photograph by BOXFILS.)

was a place of great importance. Surrounded by a fertile district, and possessing valuable mines, it also commanded the great highway from East to West, and was on this account attractive to St. Paul. The town which originally occupied the site was known as Krenides ("Fountains"); but Philip II. of Macedonia, having improved it, named it after himself. In St. Paul's time it was a Roman "colony" (Acts 16. 12) i.e. a settlement of veterans who had served their time in the army. Hence it is Rome that Paul meets in Philippi (Acts 16. 35; praetors, 36, 38); here that Paul's Roman citizenship can be pleaded; and here that appeal can be made to the sense of dignity associated with membership of a great community (Phil. 1. 27; 3. 20).

That he keenly felt the ignominious treatment to which he, a Roman citizen, was subjected in this Roman city is apparent from the narrative in Acts, and also from his reference to it in Phil. 1. 30 and 1 Thes. 2. 2. But apparently this maltreatment drew out more powerfully the affection of the Philippians, so that "once and again," after he left them, they sent him pecuniary aid (Phil. 4. 16). The Macedonians themselves were a remarkably stanch and steadfast people, very different from their Greek neighbors; but how far the church at Philippi was Macedonian we have no means of knowing. The first converts

seem to have been foreigners. That women play so large a part in the church (Acts 16. 14, 40; Phil. 4. 2, 3) is characteristic.

**OCCASION OF THE EPISTLE.**—Epaphroditus had been the bearer of some pecuniary aid sent to St. Paul by the Philippians, and had thrown himself so vigorously into the work of Christ in the metropolis that he became alarmingly ill (Phil. 2. 30). On recovering, and hearing how anxious his friends in Philippi were, he proposed to return to them; and St. Paul felt that he could not allow him to go without putting in his hands a written acknowledgment of their kindness. Hence this letter was intended to be a simple letter of friendship. Into friendly ears the apostle pours a frank account of his expectations, his present circumstances, his state of mind. But he also sought to use this opportunity of abating a spirit of rivalry and discord which apparently had manifested itself among the Philippians (1. 27 to 2. 11; and especially 4. 2, 3).

**CONTENTS OF THE EPISTLE.**—The epistle opens with the customary salutation, thanksgiving, and congratulation (1. 1-11), and then passes to a description of the writer's circumstances, making light of his own troubles, and finding much food for thankfulness in the fact that the gospel was rather helped than hindered by his imprisonment. And he believes that whatever is await-

ing him, whether death or acquittal, this also will work for good (1. 12-26). One thing only he is anxious about, that the Philippians should live in unity, not seeking every man his own things, but the things of others, as Christ, the great example, did (1. 27 to 2. 11). In his absence they must learn to depend on themselves and on God, and to become lights in the world, not needing to receive from others, but themselves giving spiritual impulse. Then he promises to send Timothy, and does send Epaphroditus (2. 19-30).

At this point in the epistle occurs a break. He seems to be closing with the words, "Finally, my brethren, rejoice in the Lord," to which he returns in 4. 4, "Rejoice in the Lord alway: again I will say rejoice." The interpolation between these two points consists of a warning against Judaizers, backed by a remarkably terse and impressive account of his own apprehension of Christ, and a contrast between those who looked for resurrection in the likeness of Christ and those whose "end is perdition." Resuming at 4. 2, he rebukes the spirit of discord, naming two female members of the church, Euodias and Syntyche; and passes on to ethical exhortations which may be supposed to have been relevant to the character of the church addressed (4. 2-9). The epistle concludes with a most courteous and delicately drawn reference to his condition, and to the kindness of the Philippians.

The especial value of this epistle consists in its illustration of St. Paul's heroism, tenderness, and elasticity of spirit. Far from being depressed or bewildered by his long imprisonment, he is filled with hopefulness and cheery self-forgetfulness. Nothing that the future holds can be other

than welcome to him. To live is Christ; to die, gain. The enthusiasm with which he speaks of the furtherance of the gospel, and directs attention to this result of his hardships, the sympathy he manifests in speaking of Epaphroditus, the delicacy with which he alludes to the gift of the Philippians, the joyous courage that breathes through the whole, reveal a spiritual athlete of the highest type.

The doctrinal passages are also rich and compact. In 2. 5-11 we have the Pauline account of Christ's humiliation, or transition from the Divine to the human condition. This self-sacrificing entrance into human form and the human lot is used as the unrivalled example of self-abnegation in the interests of others. It is an ethical not a dogmatic statement, but all dogmatic accounts of the humiliation of Christ must square with this.

In ch. 3. 1-12 again we have the Pauline attitude towards Christ, and the contrast between the righteousness which man can work out and that which God bestows in Christ. A man who hopes to earn God's favor by his own righteousness can make no use of Christ; but he who understands the righteousness of God as revealed in Christ, sees its perfectness, casts away his own, and gladly accepts God's offer of this perfect righteousness. But while abandoning his own righteousness as a ground of God's favor, he is all the more zealous in seeking to acquire a real fellowship with Christ in holiness, a real acceptance into his own character of the righteousness and spirit of Christ. This is that which he pursues with his whole energy; thus he seeks to live with Christ in the new risen life which anticipates and assures the life above.

## THE EPISTLE TO THE COLOSSIANS.

*COLOSSÆ AND ITS CHURCH.*—Colossæ was situated in South-western Phrygia, but within the proconsular province of Asia. It lay on the south bank of the river Lycus, and on the main road from Ephesus to the great plateau of Asia Minor. In the fifth century B.C. it was known as a great and prosperous city, but the still more advantageous position of its neighbor Laodicea, a few miles down the river, gradually told on Colossæ; and in the time of St. Paul, although a large number of Jews had been introduced into it, and although the city had become rather Greek than Phrygian, it yet had somewhat fallen from its former grandeur and importance. Since the twelfth century, only the ruins of the great church of St. Michael have marked its site. "So completely was Colossæ forgotten, that the idea arose that the Colossians to whom St. Paul wrote his epistle were Rhodians, so called from their famous Colossus."

Colossæ thus lay almost in the track of St. Paul's first and second great missionary journeys; but hitherto he had been prevented from visiting the prosperous cities which lay in the valley of the Lycus, and his route had passed east and north of them, so that in this letter he classes the Colossians with those "who had not seen his face in the flesh" (ch. 2. 1). And yet, in writing to them, he was not breaking his rule never to build on another man's foundation; for the probability is that Epaphras, who had introduced them to the faith (1. 7), although a Colossian (4. 12), owed his own knowledge of the truth to St. Paul, whom he may have met in Ephesus. To this "beloved fellow-servant," at any rate, St. Paul owed his knowledge of the dangers to which the Colossian Christians were now exposed.

Earnest but misled and misleading teachers were proclaiming a method of salvation which

not only promised to satisfy the hunger for righteousness, but also, by combining a philosophical scheme of the universe, flattered intellectual pride. That these teachers were Jews is apparent from their enjoining circumcision and the observance of the Mosaic ordinances (2. 8, 11, 16, 20). But with their Judaism they combined a "philosophy" (2. 8) which taught that angels (or principalities and powers) were mediators in the work of creation and redemption, and therefore deserving of worship (2. 18; 1. 16); and that sanctification could only be accomplished by ascetic neglect of the body, and by severe restrictions (2. 20-23). This was taught as a mystery under the seal of secrecy (2. 3) to the initiated few. These characteristics identify the teaching as the Gnostic Judaism of the first century.

*CONTENTS OF THE EPISTLE.*—It was chiefly with the view of dissipating these errors that St. Paul wrote this epistle. And the method he pursues is to show that all the advantages which those novel representations fallaciously promise are already and really given in Christ. After the usual epistolary greeting, in which he includes Timothy along with himself, and the thanksgiving for their faith and love which so commonly forms the introduction of his letters (1. 1-8), St. Paul prays for their growth in spiritual wisdom and the knowledge of God (1. 9-13). He thus glides almost imperceptibly into the real theme of the epistle.

To the intellectual exclusiveness of the Gnostic he opposes the gospel which he preached to "every creature" (1. 23), a gospel which proclaims that "every man" may become perfect, and not the few initiated only (1. 28). To the Gnostic theory of intermediate beings interposed between God and the world, saving Him from the pollution of contact with matter, he opposes the sole

mediation of Christ in creation and redemption. Christ is the real Mediator, being on the one hand the image of the invisible God, and on the other the firstborn of all creation. In Him were all things created, even all principalities and powers. Neither was God distributed among subordinate beings, each of whom possessed and represented some one of His attributes, but in Christ dwelt the fullness or totality of the Godhead; so that in Him all power, wisdom, and redemption can be found, and to seek help from angels is gratuitous humility (1. 14-23; 2. 9; 2. 18).

In Christ ye are complete, he says, for He is the head of all principality and power; it is from Him they derive whatever powers they have. Hold therefore the Head (2. 19) and you will lack nothing; and be not in bondage to the Mosaic

ordinances, for in Christ you are emancipated from them. In Him you have a spiritual circumcision, and He has cancelled the written bond of ordinances, and has nailed it to the cross as a conqueror nails to a trophy the weapons of his slain foe (2. 13-15). If you died in Christ's death, then these ordinances are for you abolished (2. 23); and if with Christ you are raised again to newness of life, then this is your salvation from carnality and earthliness—this, and not any mere careful restriction of yourself from this or that. You are lifted to a new world, and your life is hid with Christ in God (2. 20; 3. 4). From this exposition of the essential principle of all holiness he passes to a warm exhortation to special virtues and particular duties (3. 12; 4. 6), and concludes with some personal details and salutations.

## THE FIRST EPISTLE TO THE THESSALONIANS.

**THESSALONICA AND ITS CHURCH.**—Thessalonica (now *Saloniki*), originally known as *Emathia* or *Thermæ* ("Wells," "Bath"), lay at the head of the Thermaic Gulf, which deeply indents the Macedonian shore, and it covered the slope which runs up from the water's edge towards the rich country inland. It was named Thessalonica by Cassander, who rebuilt it, and called it after his wife, a half-sister of Alexander the Great. In St. Paul's time it was a free city governed by seven politarchs (Acts 17. 6, 8). Its public assembly or *Demos* is also mentioned in Acts 17. 5. Constantine almost chose it as his new capital; and still it has a population of 70,000, an active trade, and stands next to Constantinople as the second city of Turkey in Europe.

Lying on the great *Via Egnatia*, which connected Rome with the East, and almost 100 miles from Philippi, it was inevitable that St. Paul should find his way to it. As his custom was, he first appealed to the Jews (who have now about twenty synagogues in *Saloniki*); but after three Sabbaths he was no longer admitted to the synagogue, and shortly after he was expelled from the city. But his preaching had not been in vain. A few Jews, a multitude of "devout Greeks," and a considerable number of women, accepted his teaching.

**PURPOSE OF THE LETTER.**—Compelled thus suddenly to leave a church in its infancy, the apostle was naturally anxious to hear of its welfare, and as he himself was prevented from returning, he sent back Timothy (2. 17; 3. 2). And as soon as this messenger returned and brought back tidings of their steadfastness, St. Paul at once sent this letter of congratulation, thankfulness, and counsel (3. 6). This gives us both the purpose and the date of the epistle; for in Acts 18. 5 we are told that it was at Corinth that Timothy overtook the apostle. The letter may therefore be dated late in 52 or early in 53 A.D.

The report brought by Timothy was not wholly favorable. Insinuations against the character and motives of St. Paul were rife. Greek vice was following the Thessalonians into the Christian church. The persecution to which the Christians were exposed, although it did not avail to destroy their faith, made them more ready to listen to highly-colored representations of the coming of Christ. This produced in some minds

the impression that ordinary occupations might be suspended, while others again were disturbed because they feared that their friends who had died before the coming of Christ, might lose the joy and glory accompanying that event. St. Paul's purpose in writing was therefore complex.

**CONTENTS OF THE EPISTLE.**—In the first three chapters St. Paul's object is to encourage the Thessalonians; and in order to this he acknowledges with thankfulness their faith and its fruits, and reminds them that they had become exemplary to all within the two great provinces of Macedonia and Achaia and elsewhere. The faith of the Thessalonians seemed to illustrate both the power which accompanied the preaching of Paul and the unusually striking effects of it (ch. 1. 1-10). In the second chapter he first expatiates on the former and then on the latter of these features. In ch. 2. 1-12 he repels the insinuation of mercenary motives, and appeals to the Thessalonians themselves as witnesses of his blameless and industrious life. In ch. 2. 13-16 he appeals to their steadfastness under persecution as proof that his gospel was the Word of God; and in ch. 2. 17 to 3. 13 he continues his self-defence, but now against the charge of fickleness or cowardice, explaining that it was from no want of will or lack of interest he had not returned to visit them.

To this is added a supplementary portion introduced by "Finally then." And in this supplement he first warns his readers against forgetfulness of the Christian commandments, and especially against unchastity (4. 1-8). He also exhorts them to diligence in their callings (4. 9-12), some having been led to abandon their ordinary employments owing to their expectation of the Lord's coming, and others having been drawn into curious questionings, especially regarding the fate of those who had died before the *Parousia* (Second Coming). St. Paul assures them that those who have died in the Lord are at no disadvantage, and that as the time of His coming is unknown they must live as children of the light to whom the "day" is welcome (4. 13 to 5. 11). The epistle then passes into a series of admonitions, not as a river loses itself in a marsh, for these instructions are not made at random, but are pointedly directed against actual dangers in the Thessalonian church.

## THE SECOND EPISTLE TO THE THESSALONIANS.

**DATE AND OBJECT.**—The second epistle was written in order to remove certain misunderstandings of what had been said in the first regarding the coming of the Lord. The impression had been created that "the day of the Lord was at hand" (ch. 2. 2), and St. Paul feels called upon to explain more accurately his meaning. The letter therefore may be placed a month or two after the first. Silas and Timothy are still with St. Paul, and are included with him in the opening inscription of the epistle.

Some critics have supposed that this letter was really the first; but not only does this second epistle directly refer to the first (ch. 2. 15), but the first is throughout implied. In the first the allusions to St. Paul's recent visit are numerous and vivid; in the second such allusions are rare. The *Parousia*, which in the first was spoken of as imminent, is in the second more guardedly spoken of.

**CONTENTS.**—Encouragement is given to the Thessalonians under persecution by the assurance that their sufferings will not be forgotten, that the coming of Christ will end all injustice and oppression, and that opportunity is given them of glorifying God (1. 1-12). Neither are they to be disturbed by the non-intervention of the Lord's coming and judgment, as if this had been definitely announced as speedily to take place. On the contrary, certain events must first happen; especially must lawlessness be manifested in a person before the personal coming of Christ destroys it (2. 1-12). They themselves were chosen to salvation, and this they will attain by holding fast what they had been taught (2. 13-17). After asking for their prayers, he concludes by giving stringent instructions regarding such members of their church as walked disorderly, being carried away by the expectation of an immediate second coming.



MOUND MARKING THE SITE OF LYSTRA.

(From a Photograph by Prof. RAMSAY.)

## THE PASTORAL EPISTLES.

BY THE LATE REV. TALBOT W. CHAMBERS, D.D.

THESE three epistles are so closely connected in thought, aim, and style that, as all admit, they could not have been composed at widely different intervals of time. Their genuineness and authenticity have been severely assailed, but always on internal grounds, the external evidence being conclusively in their favor. The difficulty of finding a place for them in the record of Paul's travels in the Acts has led most critics to believe that Paul was released from his first imprisonment, and after a few years of toil, during which he wrote two of these epistles, was again imprisoned at Rome, whence he sent the second letter to Timothy. The writings do not discuss doctrines, but give directions for the training and governing of churches, and the proper treatment of individual members, old and young, official and unofficial, backsliders and heretics. They are full of practical wisdom; and countless pastors through many centuries have felt the value of the guidance, warning, and encouragement here given.

### FIRST TIMOTHY.

Timothy was from Lystra (Acts 16. 1). He was the son of a Greek father and a Jewish mother named Eunice, from whom, as also from his grandmother Lois, he had received a devout training in the Old Testament (2 Tim. 1. 5; 3. 14, 15). Paul calls him his "true son in the faith," whence it is inferred that he had received the gospel through Paul's preaching during his first sojourn in Lystra. At all events, on the apostle's second visit to Lystra, he found the mother and son already converted, although the father continued an unbeliever. As Timothy was well reported of by the brethren, Paul circumcised him and took him as one of his chosen companions (Acts 19. 22). The connection continued intimate and unbroken till the close of the apostle's career.

The time and place of writing cannot be certainly fixed. The former must have been between the years 64 and 67 A.D. But the occasion and purport of the epistle are very plain.



Heretical teachers had arisen at Ephesus, where Timothy was stationed, and the apostle gives directions which the young man required, and which have a permanent value for all youthful ministers. No systematic order of thought, such as is found in Romans and Ephesians, meets us here, but a free outpouring of the apostle's heart. The letter has been justly compared to pearls of varied size and color loosely strung on one thread.

**CONTENTS.** — (Ch. 1. After the usual address, the writer guards Timothy against false teachers of the law (ver. 3-11), against whom he recites his own experience of the gospel (ver. 12-17). In ch. 2 he passes to worship, and specifies the mode and subjects of prayer (ver. 1-8), adding the direction that women should be simple in attire, and "learn in quietness" (ver. 9-15). In ch. 3 he states the qualifications of a bishop or overseer (ver. 1-7), and of a deacon (ver. 8-13), adding a lofty encomium of the church. In ch. 4 he predicts the rise of a false asceticism (ver. 1-5), and urges Timothy to fortitude and diligence in his ministry. Ch. 5 prescribes his duties toward men, young or old (ver. 1), women also (ver. 2), widows, the older and the younger (ver. 3-16), elders (ver. 17-22), with some personal counsels (ver. 23-25). Ch. 6 sets forth the duties of slaves (ver. 1, 2), warns against the love of money (ver. 3-10), eloquently summons Timothy to a spotless life (ver. 11-16), says what he is to charge the rich (ver. 17-19), and ends with a renewed summons to vigilance (ver. 20, 21).

## SECOND TIMOTHY.

This epistle was written from Rome during Paul's second imprisonment, probably about 67 A.D., and is the last of his extant writings. After the address and a fervent thanksgiving for Timothy's early training (ch. 1. 1-5), he exhorts him to boldness and fidelity (ver. 8-14), adducing two examples — one of desertion, the other of faithfulness (ver. 15-18); summons him to exercise fortitude (2. 1-13), to reprove "profane babblings" (ver. 14-21), and to guard well his own conduct (ver. 22-26); predicts a serious outbreak of immorality covered with a show of piety (3. 1-9), against which he is to be encouraged by Paul's example (ver. 10-13), and the diligent use of the Holy Scriptures (ver. 14-17); exhorts him to continuous activity (4. 1-5), appealing to his own example (ver. 6-8), gives various personal directions (ver. 9-15), and concludes with an assurance of his confidence in his Lord (ver. 17, 18).

## THE EPISTLE TO TITUS.

Of Titus nothing is known with certainty, save that he was a Gentile, and Paul's "true son after a common faith." He is not mentioned in 1 Cor., but he is mentioned nine times in 2 Cor., and always with strong regard. This has been explained on the supposition that Titus was the bearer of the second letter to Corinth. His name does not occur in the Acts, but there is no reason to doubt that he is the Titus mentioned in Gal. 2. Paul refused to allow Titus to be circumcised, preferring to use him as a Gentile apostle to the Gentiles. When taunted by the Judaizers with inconsistency because he had circumcised Timothy, Paul replied by taking Titus with him to Galatia; and he found him a zealous helper. From Ephesus, Paul sent him to Corinth to get the contributions of the church there forwarded to the poor saints in Jerusalem. He afterwards rejoined Paul in Macedonia, and cheered him with the tidings he brought from Corinth. The epistle tells us that he was left by Paul in Crete to organize the church there. That was probably on Paul's return to Asia from Rome after his first imprisonment. While in Crete he received the Epistle to Titus, written when Paul was at Nicopolis (in Epirus). The last mention of Titus is 2 Tim. 4. 10, from which we learn that he had been in Rome with Paul during the second imprisonment of the latter, and that he had been sent into Dalmatia, doubtless on some important mission. There is no record either of the time or of the place of the death of Titus.

**CONTENTS.** — The apostle tells Titus what sort of a man an elder required to be (1. 5-9), and why such men were needed (ver. 10-16); prescribes the virtues of domestic life — namely, what belongs to aged men (2. 1, 2), to aged women (ver. 3-5), to young men (ver. 6-8), to slaves (ver. 9, 10), and states as the reason that this is the design of the gospel (ver. 11-15); and adds the virtues of social life — namely, submission to civil rulers, readiness to co-operate in the general welfare, and gentle behavior toward all men (3. 1-3), the reason for which is that believers were once like the heathen, but had been changed, not by themselves, but by divine grace (ver. 4-7). Then follows a charge about dealing with errors and errorists (ver. 8-12), after which come some personal directions (ver. 12-15).

## THE EPISTLE TO PHILEMON.

BY PROFESSOR MARCUS DODS, D.D.

It is interesting to find this short note, on a merely domestic matter, preserved among the epistles of St. Paul. It was written to intercede for a runaway slave with his master, and it illustrates the multifarious services the apostle was invited to render. "It is only one sample of numberless letters which must have been written to his many friends and disciples by one of St. Paul's eager temperament and warm affections in the course of a long and chequered life." Philemon was resident in Colossæ (Col. 4. 9). He had been brought to the faith by St. Paul (Philem. 19); and as it seems that as yet St. Paul had not visited Colossæ, it is probable that Philemon had heard him in Ephesus. He was a thorough-going Christian (4-7), loving and helpful, and the disciples in Colossæ, or a section of them, met in his house (2). Apphia was probably his wife, and Archippus his son.

Philemon's slave Onesimus (or "Profitable," a common name for a slave) had run away, not empty-handed (18); and, having found his way

to Rome, and being somehow brought into contact with St. Paul, he was by him persuaded to abandon his old mind and his old ways (10). Paul had devoted and active friends around him in Rome; but this energetic slave, trained to watch a master's wants and to execute promptly what was entrusted to him, became almost indispensable to the apostle (11, 13). "'Profitable,' who was aforesaid unprofitable to thee, now is profitable to thee and to me." Paul would gladly have retained his services, but he acknowledges the claim of his master, and, besides, would not deprive Philemon of the pleasure of voluntarily sending him to minister to him (14).

The note, short as it is, is valuable in two respects:—

1. It gives us a clear view of the uprightness and courteousness of Paul. Nothing could be more winning and persuasive, nothing more sympathetic and considerate, than the terms he uses in restoring the runaway to his master's good graces.

2. But the letter shows us Christianity at work in connection with slavery. No institution was more deeply rooted in the ancient world, and none more alien to the spirit of Christ. Yet St. Paul does not set himself to uproot it. Rather he might seem to give it his countenance by thus restoring a runaway to his master. But Christianity (and Paul as its representative), by admit-

ting slaves to the brotherhood of the church, and by appealing to the brotherly feeling of the masters, introduced principles which would not be stayed in their operation till slavery was seen to be unchristian, and abolished. The Christian spirit does not work the less surely because it works indirectly.



ROME—INTERIOR OF THE COLOSSEUM.

(From a Photograph.)

## THE EPISTLE TO THE HEBREWS.

BY PRINCIPAL T. C. EDWARDS.

**THE READERS.**—The earliest superscription of the epistle is "To the Hebrews." Like all the epistles of the New Testament, it was addressed to Christians (ch. 3. 1). And that these were not a section of a church composed of Jews and Gentiles, but themselves constituted a purely Hebrew church, is evident from ch. 5. 12; 6. 10; 10. 32; 12. 4; 13. 7-24. The epistle contains no reference to Gentile members. But these Christian Hebrews cannot be supposed to have dwelt apart, like the synagogue of the Hebrews in Rome, or like the Jewish community in Alexandria. That would have been inconsistent with their being Christians at all. If we believe the testimony of Eusebius, the church in Jerusalem had no Gentile element within it before the second century, and it was, in the later part of the apostolic age, the only well-known church in which the division into Jews and Gentiles had no place.

The words, "They of Italy salute you" (13. 24),

suggest that the author was in Italy when he wrote. It is true that the words may mean that there were with the author Italian Christians who sent salutation to their Hebrew brethren, but that is less probable. We are at liberty to supply from the previous sentence the word "saints," which will make it the salutation of the whole church in Italy: "The saints of Italy salute you." Assuming the probability of the epistle having been written from Italy, it follows with at least equal probability that it was sent to the church in Jerusalem. It is true that the present generation of Christians in that church "had not resisted unto blood" (12. 4). But that need not allude to the absence of martyrs in the past (10. 32).

It has been argued that the church in Jerusalem was not the one to which the epistle was addressed, because that church was poor, so much so, that Paul had made a collection among the Gentile Christians to help the mother church.

But the words of the historian show that the occasion was a great famine in the time of Claudius Cæsar; and we infer from Rom. 15. 26 that this charity was needed only by a portion of the church. Apart from these special circumstances, the epistle tells us that the wealthy members of the Jerusalem church took the spoiling of their goods with joy.

**THE DATE OF THE EPISTLE.**—Supposing that the letter was addressed to the church in Jerusalem, it must have been written between the martyrdom of James, its bishop, and the destruction of the city in 70 A.D. We infer this from the author's entire silence with regard to both events. Some, who still maintain that Paul is the author, date it during his imprisonment in Cæsarea. But that date is too early, for James was then living (Acts 21. 18).

**THE AUTHOR.**—The epistle is anonymous. Not even Timothy, who was with the writer at the time (13. 23), is named by him as a joint author, in the way he is sometimes named by Paul. The readers knew who the writer was.

The churches of the East, as a whole, never doubted either the canonicity or the Pauline authorship of the epistle, whereas in the West it had to maintain a struggle for its canonicity and its apostolicity.

The internal evidence as to authorship yields the following results:—1. Paul everywhere regards the law as a manifestation of God's wrath against sin, and a goad to conscience (Gal. 3. 22, 23; Rom. 5. 7); but the Epistle to the Hebrews represents the Mosaic dispensation as the elementary form of the gospel, intended to meet the natural desire for worship, but to be superseded when the reality of all shadows should have come in Christ. Christ Himself is the real Priest, in contrast to the typical priests. Paul lays stress on the resurrection of Jesus in connection with His doctrine of justification (Rom. 4. 25); but the author of the Epistle to the Hebrews mentions the resurrection only once (13. 20), and finds in His ascension and exaltation that which enables Him to complete the work of atonement in the true sanctuary of heaven. Paul speaks of faith in the sense of trust; but the Epistle to the Hebrews regards it as the realization of the invisible.

2. These considerations are perhaps enough to exclude not only Paul himself, but also all who may be thought to belong to Paul's "school," such as Timothy, Silas, and even Luke. Delitzsch, however, still advocates Luke's claim, because of an undeniable similarity of style, which makes it probable that Luke was at any rate the author's amanuensis. We may note that Paul and the author of the Epistle to the Hebrews cite the Old Testament from the Septuagint, but with this difference, that Paul corrects that version where it is wrong, whereas the author of the Epistle to the Hebrews never does so. In fact, this author's

Greek is more Hellenic, less Hellenistic, than that of any writer of the New Testament except Luke.

3. Calvin and Erasmus suggested as the author Clement of Rome, whose name had been already mentioned by Origen; but the difference in style and in power of thought forbids the supposition.

4. The choice appears to lie between Barnabas and Apollos; but against the latter is a weighty argument, that the view has no traditional basis in the early church. His name was only a happy guess of Luther's. In favor of Barnabas may be mentioned the positive declaration of Tertullian, that Barnabas had labored in Rome, with which place the author of the Epistle to the Hebrews, to say the least, had evidently very close relations.

**SUMMARY OF CONTENTS.**—The author calls his epistle a "word of exhortation" (13. 22). It was, indeed, the first formal treatise on Christian doctrine; but it had a practical aim, *viz.* to encourage the Hebrew Christians not to be sluggish, but to lift up the hands that hang down and the palsied knees (12. 12). They were in danger of drifting away past the anchorage (2. 1), and of thinking that they were already too late to enter into God's rest. Their despondency arose from their disappointment at the failure of Jesus to return and restore the kingdom to Israel. The author argues with them in the following manner:—

1. He shows that the highest revelation of God has been given in Jesus Christ, who is greater than the prophets or the angels, because He is Son (ch. 1).

2. The Old Testament itself contains a higher conception of God's purposes in the incarnation of His Son than anything attainable through Judaism, by revealing that God exalts man and sets him over the works of His hand, in and through the man Jesus (ch. 2).

3. Judaism has a spiritual side which is not made actual except in Christianity, such as the conception of the Sabbath, which, in its rudimentary form, is older than the Mosaic law, and is consummated in the spiritual blessings of the gospel; and the conception of the priest, which is older than Aaron, and is fully realized in Jesus (ch. 3, 4). To this the author returns in ch. 7, after a digression in which he exhorts the readers to diligence and faith (ch. 6).

4. The prophets of Judaism themselves foretell the vanishing away of the old form of God's covenant, and the bringing in of a better (ch. 8, 9). The new covenant is typified in the old (ch. 10). The believing Jews under the old covenant exemplified the conception of faith, which is the same from Abel to Jesus Himself, as the realization of the unseen (ch. 11, 12).

5. Ch. 13 is miscellaneous, in which the treatise assumes more the form of a letter.

## THE GENERAL EPISTLES.

BY PROFESSOR M. B. RIDDLE, D.D., LL.D.

SEVEN epistles are now designated "general" or "catholic." The term was first applied to three of these (James, 1 Peter, and 1 John), and afterwards to 2 Peter and Jude, the brief letters, 2 and 3 John, being finally classed with the five others for convenience. The designation implies that the letter was originally addressed to a wider circle of readers than the members of a single community of Christians. In Greek MSS. these epistles were usually placed immediately after the Acts of the Apostles. This group of writings presents great variety in style

and diction, in date, and in maturity of doctrinal teaching.

### THE EPISTLE OF ST. JAMES.

**THE WRITER.**—St. James, who wrote the General Epistle, was "the Lord's brother," prominent in the church at Jerusalem, and referred to in the Acts and in the epistles of St. Paul (especially Galatians). He was not one of the Twelve, but a different person from James the son of Alphaeus. St. James was a "pillar" in

the church at Jerusalem (Gal. 2. 9), and had probably been led to believe by a special appearance of our Lord to him (1 Cor. 15. 7). He was recognized as a leader by the stricter Jewish Christians; but in the council at Jerusalem he advocated the more liberal views which prevailed (Acts 15. 13-20). Yet his piety was of an ascetic type, and he was called "James the Just." Remaining at Jerusalem, he was, although a strict observer of the Mosaic law, put to death (about 63 A.D.) by the fanatical Jews.

It is natural that he would address his letter "to the twelve tribes which are of the Dispersion" (1. 1, *R.V.*), since these Jewish Christians scattered abroad would be the objects of his special solicitude. Though not often referred to in the New Testament, there must have been many such.

**CONTENTS OF THE EPISTLE.**—No special occasion appears for the writing of the epistle, other than the errors of practice it rebukes. Its teachings are mainly moral precepts, added to each other without any obvious plan. Hence it is called "The Christian Book of Proverbs."

**SUMMARY.**—Ch. 1. Address and greeting (ver. 1); the disciplinary nature of trials (ver. 2-4); the need of prayer for wisdom (ver. 5-8); the fading away of riches (ver. 9-11); the heart the source of temptation, not God the giver of good (ver. 12-18); pure religion consists in doing good (ver. 19-27).

Ch. 2. Respect of persons forbidden (ver. 1-9), since the whole law must be kept (ver. 10-13); faith apart from works is dead (ver. 14-20), illustrated by the case of Abraham and of Rahab (ver. 21-26).

Ch. 3. Warning to teachers, based upon the use of the tongue (ver. 1-12); the peaceableness of heavenly wisdom (ver. 13-18).

Ch. 4. Warnings against evil passions and the friendship of the world (ver. 1-10), against judging the brethren (ver. 11, 12), against planning without regarding God's will (ver. 13-17).

Ch. 5. Reproof of ill-gotten wealth (ver. 1-6); admonition to patience (ver. 7-11), against oaths (ver. 12); the prayer of faith illustrated by the case of Elijah (ver. 13-18). Conclusion: the blessed effect of turning another from the error of his way (ver. 19, 20).

**DATE OF WRITING.**—Two views are held—(1) that the epistle was written before the council at Jerusalem 50 (A.D.); (2) that it should be dated shortly before the death of St. James (63 A.D.). The former view makes it the earliest written book of the New Testament, and is based upon the following reasons: exclusively Jewish Christian communities did not exist outside of Judaea after that time; the lack of fully-developed Christian doctrine points to an early date; and the trials referred to were probably incidental to the persecution in the days of Herod Agrippa. But these are not conclusive.

The errors combated point to the later date, since they indicate a perversion of the doctrine of free grace and a lax morality resulting from this, amounting to dead orthodoxy. Such a tendency, though most readily developed among Jewish Christians, would require time to reach the form of error opposed in the epistle. While this date (between 60-63 A.D.) places the letter after the earlier group of Pauline epistles, it does not necessarily involve any reference to them by St. James. It is generally admitted that Jerusalem was the place of writing.

## THE FIRST EPISTLE OF ST. PETER.

**THE APOSTLE PETER** is not mentioned in the Acts after the council at Jerusalem (50 A.D.), but Gal. 2. 11 refers to a subsequent visit by him to Antioch. His history after that incident has been overlaid with legends. It is impossible that

he spent twenty-five years in Rome, though it is probable that his last years were passed there, and that he there suffered martyrdom. It is less probable that he and St. Paul were put to death at the same time. If "Babylon" (in 1 Pet. 5. 13) is to be taken literally, that city was the scene of his labor during some part of the interval between the visit to Antioch and his arrival in Rome. Many hold that the term is a mystical name for the latter city, which is possible, but scarcely probable. St. Paul makes no reference to Peter's presence there.

**PLACE OF WRITING, AND OTHER CIRCUMSTANCES.**—As indicated above, either Babylon or Rome was the place of writing, more probably the former. Mark was with the apostle when he wrote (5. 13); but this fact does not decide in favor of Rome, since Mark was absent from that city at some time between 62 and 66 A.D. (*cf.* Col. 4. 10 and 2 Tim. 4. 11), having gone eastward. He might have been with St. Peter during this journey, or at an earlier period, before either visited Rome.

The date of the epistle is uncertain. Some place it in 61 A.D., before St. Paul's Roman imprisonment; others, in 63 or 64 A.D., after the release of that apostle. The probabilities are slightly in favor of the latter date. It was addressed to Christians in certain regions of Asia Minor (1. 1). Strictly interpreted, the language points to Jewish Christians, but it is now generally held that all Christians are included in the address.

The occasion of the epistle was impending trial, probably not State persecution, but social and personal opposition and reproach. Hence the tone of consolation and encouragement, even in the exhortations. As often remarked, the keynote is "hope."

**CONTENTS.**—The epistle accords with the character of the apostle. The style and language present resemblances to his speeches, as recorded in the Acts. Here also, as in the Epistle of St. James, the thoughts are linked together, without any obvious unity.

**SUMMARY.**—Ch. 1. Address and greeting (ver. 1, 2); thanks to God for the living hope from the resurrection of Christ, to strengthen them in trial through the salvation foretold by prophets and now preached to them (ver. 3-12); exhortations to holy living, in view of the cost of redemption and the fact of regeneration (ver. 13-25).

Ch. 2. Patient submission to trials and wrongs, enforced by the example of Christ.

Ch. 3. Wives and husbands to live in obedience and holiness (ver. 1-7); loving and forbearing fellowship among all, from their relation to Christ, who suffered for us (ver. 8-22).

Ch. 4. For the same reason past sins should be forsaken, and lives of holiness be lived to the glory of God through Christ (ver. 1-11); fiery trials are for their profit, and may become an occasion of rejoicing (ver. 12-19).

Ch. 5. Exhortation to the elders (ver. 1-4); admonition to the younger to submit to the elder (ver. 5); all are warned to be humble, to be sober and watchful (ver. 6-10). Concluding doxology (ver. 11), followed by a reference to Silvanus, the bearer of the letter (ver. 12), salutations, and a brief benediction (ver. 13, 14).

## THE SECOND EPISTLE OF ST. PETER.

**THE GENUINENESS OF THE EPISTLE.**—The early evidence from Christian writers in support of this epistle is not so strong as in the case of most of the New Testament books. But, as it claims to be written by the "apostle" Peter, it must be regarded as genuine, or as a wilful forgery. Internal evidence disproves the latter view. It differs but slightly from the first epistle in style and language, and these slight differences can be accounted for from its purpose.



PATMOS.

(From a Photograph by BONFILS.)

The superiority to all Christian writings of the post-apostolic age is evident. A recent discovery of parts of two apocryphal books attributed to St. Peter shows what inferior literature the earliest forgers produced.

Two objections have been raised—that the second chapter closely resembles the Epistle of St. Jude; and that the epistles of St. Paul are referred to (3, 15, 16). But even if this epistle is dependent on that of St. Jude, this does not disprove that St. Peter wrote it. Nor does the reference to Paul's epistles involve a date later than the apostolic age. It is probable that this epistle was written just before the death of the apostle (1, 13-15), about the same time as 2 Timothy (66 and 68 A.D.).

**PURPOSE.**—Apparently addressed to the same readers as the first epistle, this one has a different purpose—*viz.* to warn against teachers of error, and to enjoin an advance in knowledge as well as in holiness. The false teachers cannot be identified with those of the second century, which is another proof that St. Peter wrote the epistle.

**CONTENTS.**—Ch. 1. A direct exhortation to advance in life and godliness (ver. 1-11); a reminder by the apostle, in view of his approaching death, that he has borne witness to the truth, with special reference to the transfiguration, which he had seen, and to prophecies thus fulfilled (ver. 12-21).

Ch. 2. Severe warnings against false teachers, their character described, their certain destruction illustrated by Old Testament examples.

Ch. 3. A reference to the previous prediction of such errors (ver. 1-7); a reminder that God's delay in judgment is not to be measured by our standard of years (ver. 8, 9); a description of the final destruction which will usher in "new heavens and a new earth" (ver. 10-13); admonition to prepare for this, since God is long-suffering in His delay, even as Paul had written, though his language had been wilfully misunderstood (ver. 14-16). Final warning and exhortation, summing up the epistle, with a brief doxology (ver. 17, 18).

## THE FIRST EPISTLE OF ST. JOHN.

**CIRCUMSTANCES OF WRITING.**—This epistle was attributed to the apostle John by Christian writers of the succeeding generation. In thought, diction, and style it closely resembles the fourth Gospel. Whether it was written before or after the Gospel cannot be determined.

The *date* is not earlier than 90 A.D., though it may have been written some years later, the contents pointing to the close of the first century.

The *place* of writing was Ephesus, as is generally admitted.

The *occasion* was evidently the growth of error among the Christians in and about Ephesus, to whom the epistle was originally sent.

This error was twofold: first, in practice, a failure to attain unto moral fellowship with God through Jesus Christ; secondly, the source of the error in practice, *viz.* a wrong view of the person of Christ. This was a denial of the reality of the incarnation (early Docetism). Jesus and the Christ were regarded as two persons, temporarily joined together from the baptism of Jesus until the crucifixion. By presenting Jesus as the Christ, the apostle shows that we come into fellowship with God through Him, and seeks to promote living faith in the real Redeemer as a means of overcoming the practical error, which was content with "knowledge" apart from holiness, an error still more fully developed in the second century.

**CONTENTS.**—The epistle is a pastoral letter, not a treatise, though the epistolary form is not strongly marked. It was not designed to be either a companion to the Gospel or a comment upon it. The purpose is set forth in ch. 5, 13: "These things have I written unto you, that ye may know ye have eternal life, *even* unto you that believe on the name of, the Son of God" (R.V.); *cf.* 1, 4. The simplest division of the epistle is as follows:—

After the introductory statement (1, 1-4) —

1. God is light (1. 5 to 2. 28).
2. God is righteous, or, God is love (2. 29 to 5. 5).
3. Conclusion (5. 6-21): Jesus is the Son of God; fellowship with God is through Him.

The second division is sometimes separated into two parts: God is righteous (2. 29 to 4. 6); God is love (4. 7 to 5. 5). But these are two sides of the same truth, since the apostle presents God as holy love. The whole epistle is based upon the fact that God is love, and the special aspects are indicated by the two main divisions. The two truths are illustrated by their opposites: the contrast between believers and the world is sharply stated, for "the apostle of love" sets forth God's wrath against sin.

In the *R. V.* the passage about the "heavenly witnesses" (5. 7) is omitted, and no marginal notice inserted. It certainly has no place in the epistle, except on the authority of the Latin Vulgate, and it is not found in the earliest MSS. of that version. It does not appear in any Greek MSS., save two which were written not long before the invention of printing. External and internal evidence are equally strong against it. The omission cannot affect the doctrine of the Trinity, for the Fathers who discussed and formulated the statements of that doctrine never refer to this passage.

### THE SECOND EPISTLE OF ST. JOHN.

This and the third epistle were not so generally known and received in the early church as the other writings of the apostle, largely because of their brief, personal character. But no motive could exist for forging letters of this kind, and the internal evidence points conclusively to the apostle as the writer. As he calls himself "the elder," at one time an opinion was current that "John the Presbyter" was the writer. But it is, to say the least, doubtful whether any person of that name and title ever existed other than the apostle John.

**DESTINATION.**—The second epistle is addressed "to the elect lady and her children" (ver. 1). While this might refer to a church, it is more naturally applied to an individual Christian woman. There are other views—"the lady Electa," and "the elect Kyria;" but both of these are attended with grammatical difficulties. The name of the person addressed is therefore unknown. Some of her children had met with the apostle, who rejoiced in their conduct (ver. 4). But as the error opposed in the first epistle was prevalent, he writes to warn against it, not being yet able to carry out his purpose of visiting her (ver. 12). The occasion and design thus indicated are the same, if the epistle was addressed to a church.

**CONTENTS.**—Address and greeting (ver. 1-3); joy in the conduct of her sons (ver. 4); exhortation to abound in love (ver. 5, 6); warning against deceivers (ver. 7, 8), who should not be received or greeted (ver. 9-11); closing words: the hope of visiting her, the greeting from her sister's children (ver. 12, 13).

### THE THIRD EPISTLE OF ST. JOHN.

Gaius (= Caius), to whom this letter was sent, cannot be identified with any person thus named in the rest of the New Testament (Acts 19. 29; 20. 4; Rom. 16. 23; 1 Cor. 1. 14). He lived not far from Ephesus, as is indicated by the epistle, which was occasioned by his hospitality to some Christian teachers, apparently sent by the apostle (ver. 2-4). As these teachers were about to travel again, the apostle asks Gaius to continue his hospitality to them (ver. 5-8). It would appear that Diotrophes, prominent among the Christians of the place where Gaius lived, had interfered on a previous occasion, intercepting a

letter from the apostle, refusing to receive the brethren, and threatening those willing to receive them (ver. 9-11). Demetrius, probably the bearer of this letter, is commended (ver. 12). The conclusion is similar to that of the second epistle.

This letter and the second also are of great historical value, revealing as they do the inner life of the Christian communities of Asia Minor at the close of the first century. There are evidences of speculative error, personal ambition, occasional insubordination to apostolic authority, and of an opposition on the part of local leaders to travelling evangelists. The recently-recovered "Teaching of the Twelve Apostles" shows a similar state of things.

### THE EPISTLE OF ST. JUDE.

**THE WRITER.**—He calls himself "brother of James," probably referring to "the Lord's brother," James the Just, the writer of the General Epistle. He does not claim apostleship. Nothing further is known of him; nor is there positive evidence as to when, where, and why the epistle was written. It is referred to by early Christian authors, but there are also early doubts respecting its place in the canon. These doubts can be accounted for, partly from the brevity of the epistle and the comparative obscurity of the writer, and partly from the contents of the letter. The resemblance to 2 Peter, and the reference to two apocryphal books ("Assumption of Moses," ver. 9; "Book of Enoch," ver. 14, 15), would naturally raise difficulties. But as the evidence in favor of the epistle is preponderant, these apparent difficulties account for the doubts, without furnishing grounds for rejecting the book. While it is general in its address, its contents indicate that it was designed for a single church, made up mainly of Jewish Christians.

**PECULIARITIES.**—As there are several references in the New Testament to uninspired, and even heathen, writers, the citation from the "Book of Enoch" and the reference to another apocryphal writing do not furnish a valid objection to the acceptance of the epistle. The evident relation to 2 Peter only calls for a discussion as to which epistle was first penned, without affecting the authority of either. A literary dependence of one upon the other is now generally admitted, the theory that both were based upon an earlier document being very improbable. In the absence of positive external evidence, the question of priority turns upon internal peculiarities, which are not altogether decisive. The Epistle of Jude is more forcible and lucid in style, and its references to the false teachers do not indicate so long a period of activity as do those of the other epistle. The priority of Jude would probably be conceded, were it not so difficult to believe that St. Peter would use the work of a teacher so little known. But this objection ignores the fact that the dependence of 2 Peter upon Jude does not impugn the genuineness of the former epistle; while the dependence of Jude upon 2 Peter implies that nearly all of the briefer epistle is borrowed from the longer one.

The date is in doubt. If written before 2 Peter, a very early date is still improbable in view of the contents. If written after, it must have preceded the destruction of Jerusalem. The earliest probable date is 64 A.D., the latest, 67 or 68 A.D.

**CONTENTS.**—Address and greeting (ver. 1, 2); occasion of writing (ver. 3, 4); condemnation of false teachers, illustrated by Biblical examples (ver. 5-7); a description of their wickedness, and a woe pronounced upon them (ver. 8-16); exhortations—to remember the teaching of the apostles foretelling such mockers (ver. 17-19), to keep themselves in the love of God (ver. 20, 21), how to deal with those who had been perverted; and closing doxology (ver. 22, 23).

## THE REVELATION.

BY PROFESSOR B. B. WARFIELD, D.D., LL.D., PRINCETON, N. J.

**AUTHOR.**—The Book of Revelation represents itself to be written by a John so described as to be distinctly identified with the apostle John, whose long residence in Asia and banishment to Patmos by the Emperor Domitian are historically attested from the time of Justin Martyr (about 150 A.D.) onwards. After the third century, however, doubts as to the apostolic origin of the book were widely spread in the East. These doubts have been revived in modern times upon substantially the same grounds, which turn chiefly upon the unlikeness of the Revelation to John's other writings. A closer study of John's

books, however, reveals a deeper resemblance between them, and leaves no reason, on such internal grounds, for setting aside the historical testimony.

**DATE.**—Exceptionally strong and consistent historical testimony, beginning with Irenæus (about 175 A.D.), who had special opportunities for knowing the truth, assigns the book to the later years of the reign of Domitian, about 95 or 96 A.D. Nevertheless, there has existed in recent times a strong tendency to date it as early as 68 A.D. This opinion is supported chiefly by an appeal to certain passages in the book, which are



LAODICEA—ENTRANCE TO THE STADIUM.  
(From a Photograph by FRITH.)

supposed to imply that Jerusalem and the Temple were still undestroyed (*e.g.* 11. 19), or to identify the emperor who was on the throne (13. 13; 17. 7-12), when the book was written; as well as to the dissimilarity of this book to John's other writings, which is supposed to be best explained by assuming a long interval between their compositions. The proposed interpretation of the passages appealed to does not seem, however, to be justified; and the differences between Revelation and the other writings of John are not such as lapse of time will account for. On the other hand, the fitness of the later date to the historical situation in the book, and to the stage of development of the churches described in its opening chapters, is becoming ever plainer as historical research proceeds.

**LITERARY FORM.**—In entitling itself "The Revelation of Jesus Christ which God gave him, to show unto his servants," the book announces itself as a divine disclosure, or, in other words, as a prophetic book. It is important to observe, however, that it is a prophetic book of a particular class. This class is designated by the Greek term *Apokalypse* ("Revelation"), and is characterized by its use of symbolical visions as the vehicle of prophecy. The model for this mode of prophecy was set by the book of Daniel. In the Apocalypse of John, the Divine Spirit makes use of that literary form which had been wrought out as the natural expression of persecuted believers, in order to enhearten the suffering church.

**CONTENTS.**—The woes of the churches depicted in the Revelation furnish only the start-

ing-point for its real message. Its text may be said to be those glorious words of the departing Lord, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world" (John 16. 33). As the victory of Christ over the world is evinced in the triumph of that kingdom of God which He came to establish, the theme of the book comes to be the gradual triumph of the kingdom of God; and as this triumph culminates in the second coming of Christ, it is the return of the Lord in glory to which all the movement of the book advances. It may thus be conceived as the bridge cast over the chasm which divides the first and second Advents.

In Old Testament prophecy the Advent in glory was not sharply distinguished from the Advent in humiliation; and when Christ came announcing the kingdom of heaven, men looked for an immediate triumph. The contrast between these high expectations and the reality of a persecuted church, required a revelation of the real course of things to preserve the church from despair.

The Apocalypse does for the church what the spiritual vision of the love of God in Christ so often does for the individual mourner—it enables it to endure, as seeing the invisible. It is then, in the highest sense, "The Revelation;" it displays before the eyes of men, blinded in the turmoil of the strife, the inner reality and the true course of events in this period between the Advents. It is the divine philosophy of history. It is the exhibition in action of Paul's two great declarations, that Christ has been made head over all things for His church, and that all things



work together for good to them that are called according to God's purpose.

**INTERPRETATION.**—This general drift of the book has been perceived by most of its expositors. They have seriously differed, however, in its detailed interpretation.

Some have thought that it presents a picture, not of the whole period between the Advents, but only of its opening years; as if it were intended for the comfort of those only who met that first great crisis, and gave assurance only of the external destruction of evil as embodied in the apostate Jewish and persecuting Roman states, and of the external triumph of the church over the Jewish and Roman worlds.

Others have thought that only the closing scenes that accompany the coming of Christ in glory, and His completed victory over the world, are depicted; as if it were intended to comfort and strengthen only by revealing to those in the midst of the battle the sure and glorious end.

Others have perceived that, in the visions of this book, an inner view is given of the real nature of the whole space between the two Advents; but have mistakenly thought that it must therefore supply a continuous and detailed history of the course of events which fill this period, and have sought to frame from it an inspired chronicle of the history of the church or of the world.



SMYRNA, FROM THE TOMB OF POLYCARP.

(From a Photograph by FRITH.)

Others still have seen that the fortunes of the church are dealt with in these visions only in broad outlines and for their ethical and spiritual ends, and not with chronological purpose or effect. They have therefore read the book, not as intended to write history beforehand, but as designed to keep steadily before the mind of the church of God the great facts that the hand of God is in all history, and that its issue is, therefore, according to His appointment and direction; and thus to strengthen it to bear all trials, and to quicken its faith and trust in God, who does all things well.

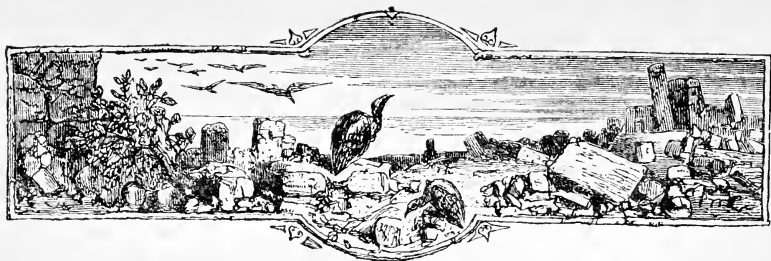
**STRUCTURE.**—The structure of the book is admirably adapted to serve this end. Its plan does not form a single, closed ring; nor does it advance in a continuous straight line, but, returning repeatedly on itself, it makes its progress in a sort of spiral movement towards its climax. A mode of composition like this is peculiarly accordant with Semitic literary genius and art; and in the New Testament it is specially characteristic of John, who is accustomed to present truth to his readers by turning it round and round before them in successive and yet regularly advancing aspects.

The Apocalypse, in harmony with this literary method, is found to consist of a series of parallel and yet ever-progressing sections, which bring before the reader, over and over again, but in

climactic form, the struggle of the church, and its victory over the world in its Lord. There are probably seven of these spirals, though only five of them are clearly marked; and it is probable that each of them consists of seven subordinate divisions, though these are distinct in only four of them. The plan of the whole is, then, something like the following:—Prologue, 1. 1-8; seven parallel sections, divided at 3. 22; 8. 1; 11. 19; 14. 21; 16. 21; and 19. 20; Epilogue, 22. 6-21.

**SYMBOLICAL LANGUAGE.**—An Apocalypse is, before all else, a book written in symbols. The whole action of John's Apocalypse, and every detail of its representation alike, is, accordingly, wrought out not directly, but through the medium of symbolism.

The sources of this symbolism are to be sought in the prophetic books of the Old Testament and in our Lord's discourses; and the meaning of the book will become clear in proportion as the significance of these symbols is correctly ascertained. It would be idle to deny that the Revelation is a difficult book; every age of the church has found its interpretation a problem. But its difficulty will be found to arise largely from our unfamiliarity with apocalyptic writings, and it may be expected to give way in proportion as we seek consistently to interpret it as an Apocalypse, written in purely symbolical language.



## SECTION IV. — HISTORY AND CHRONOLOGY OF THE BIBLE.

CONTAINING

THE HISTORY OF THE PATRIARCHS, BY PROF. A. H. SAYCE, LL.D.;  
 THE EXODUS, AND THE CROSSING OF THE RED SEA, BY DR. EDOUARD NAVILLE;  
 CHRONOLOGY OF THE BIBLE, BY REV. S. G. GREEN, D.D.;  
 HISTORY AND CHRONOLOGY OF THE NATIONS OF THE BIBLE,  
 BY PROF. A. H. SAYCE, LL.D.;  
 JEWISH HISTORY FROM EZRA TO CHRIST, BY J. V. BARTLETT, M.A.;  
 THE LIFE OF JESUS, BY REV. W. EWING;  
 THE HERODIAN FAMILY, BY FREDERIC W. MADDEN, M.R.A.S.;  
 THE PARABLES AND MIRACLES OF JESUS, BY REV. C. ANDERSON SCOTT;  
 THE TRAVELS OF ST. PAUL, BY SIR CHARLES WILSON, K.C.B.

### THE HISTORY OF THE PATRIARCHS.

BY PROFESSOR A. H. SAYCE, LL.D.

RECENT discoveries, more especially in Babylonia, have thrown much light on the history of the Hebrew patriarchs, and illustrated or confirmed the Biblical narrative in many points. The ancestor of the Hebrew people, Abram, was, we are told, born at "Ur of the Chaldees." "Chaldees" is a mistranslation of the Hebrew "Kasdim," Kasdim being the Old Testament name of the Babylonians, while the Chaldees were a tribe who lived on the shores of the Persian Gulf, and did not become a part of the Babylonian population till the age of Hezekiah. Ur was one of the oldest and most famous of the Babylonian cities. Its site is now called Mugheir, or Mugayyar, on the western bank of the Euphrates, in Southern Babylonia; and about a century before the birth of Abram, it was ruled by a powerful dynasty of kings. Their conquests extended to Elam on the one side, and to the Lebanon on the other. They were followed by a dynasty of princes whose capital was Babylon, and who seem to have been of South Arabian origin. The founder of the dynasty was Sumu-abi ("Shem is my father"). But soon afterwards Babylonia fell under Elamite dominion. The kings of Babylon were compelled to acknowledge the supremacy of Elam, and a rival kingdom to that of Babylon, and governed by Elamites, sprang up at Larsa, not far from Ur, but on the opposite bank of the river. In the time of Abram the king of Larsa was Eri-Aku, the son of an Elamite prince, and Eri-Aku, as has long been recognized, is the Biblical "Arioch king of El-lasar" (Gen. 14. 1). The contemporaneous king of Babylon in the north, in the country termed Shinar in Scripture, was Khammu-rabi.

Eri-Aku entitles his father "the father of the land of the Amorites." This was the name applied by the Babylonians, not only to Syria, but also to Canaan; and it shows that the Amorites must have been the dominant population of the country in those early days. The Babylonian "Amorite" is thus the equivalent of "Canaanite," just as it is in many parts of the Pentateuch. This "land of the Amorites" had been conquered several centuries before Eri-Aku by a Babylonian king; and though the Babylonian rule in Canaan had not been continuous, the Canaanites had adopted all the elements of Babylonian culture. The cuneiform writing of Babylonia, as well as the Babylonian language, was taught in the Canaanitish schools, and the clay tablets of Babylonian literature were stored in the Canaanitish libraries. Even the Babylonian divinities were borrowed by the Canaanites. Moreover, the Babylonian kings exacted tribute from Canaan whenever they were strong enough to do so. One of the kings of the dynasty of Ur conquered the Lebanon, and the daughter of another king of the same dynasty was "high priestess" of the same district. Khammu-rabi of Babylon calls himself "king of the land of the Amorites" in one of his inscriptions, as does also his great-grandson.

In Babylonia, too, there were colonies of Canaanites — "Amorites" as the Babylonians called them — consisting for the most part of merchants, who enjoyed most of the privileges of the natives, being able to bequeath land, to act as witnesses, and even to hold official posts. These Canaanites spoke "the language of Canaan" (Isa. 19. 18) — that is to say, Hebrew. They had their own



ABRAHAM'S OAK.

(From a recent Photograph by the Photocrom Co., Ltd.)

In the Valley of Eshcol, about three miles north of Hebron, stands the traditional tree under which Abraham pitched his tent (Gen. 19).

judges, but where one of the litigants was a Babylonian, the case was also brought before the native court. This was held at one of the gates of the city, where the litigants had to appear, not only before the royal judges, but also before the "elders" and assembled people, who formed a sort of jury (*cf.* Gen. 23).

There is therefore nothing remarkable in finding a family of Hebrews like that of Terah settled at Ur, more especially as Ur was not in the Babylonian plain, but on the west side of the Euphrates, close to the Aramaean tribes of Northern Arabia. Indeed a contract exists, dated in the reign of Khannu-rabi's grandfather, one of the witnesses to which is called "the Amorite, the son of Abiramu," or Abram. Abram was therefore a name in use at the time among the Canaanites in Babylonia.

In migrating to the west, Terah only did what multitudes of Babylonians and "Amorites" were constantly doing. Midway to Canaan he stopped at Haran in Mesopotamia. This was a city which

had been built by Babylonian kings, and had a Babylonian name. It stood, moreover, in a peculiarly close connection with Ur. The patron deity of Ur was the moon-god, whose great temple rose in its midst, and the patron deity of Haran was also the same moon-god, whose temple there had been founded and embellished by Babylonian rulers. A native of Ur would thus have found himself thoroughly at home in Haran.

Even in Canaan, Abram was under Babylonian influence and Babylonian government. The culture and law of Canaan were Babylonian, and its educated classes used the Babylonian language and literature. He was still within the limits of the Babylonian world.

Abram first pitched his tent under the "terebinth" of Moreh, before Shechem (now *Nablûs*); then he moved to Bethel (now *Beitân*), afterwards to Egypt. Here he was still among friends. Egypt was ruled at the time by "Hyksos" conquerors from Asia, at whose court an Asiatic

was likely to be welcomed. The Hyksos capital was at Zoan (now *Saou*), in the north-eastern part of the Delta, so that a traveller from Asia would soon find himself in the presence of the Pharaoh. We are told that Abram was rich, among other things, in camels, an animal which was peculiarly Asiatic, and was not employed in Egypt till the Christian era. The fact is a sign of his Asiatic origin: it was only the Asiatic immigrant from Arabia or Palestine who was accompanied by the camel.

When the patriarch returned to Canaan, he was deserted by his nephew Lot, who settled himself in the Canaanitish town of Sodom, and so became a Canaanitish citizen, for which punishment afterwards overtook him. It came first in the form of captivity. The Canaanitish princes of the vale of Siddim, the southern part of which is the Dead Sea, rebelled against their Babylonian masters, and an army was accordingly led against

them by Chedorlaomer of Elam, who was now suzerain lord of Babylonia. Under him marched his vassals Amraphel of Shinar, or Northern Babylonia, Arioch of Ellasar, and Tidal, king of "nations." The names of all these kings have been found on the cuneiform tablets of Babylonia.

At the time of the invasion, Abram was living at Mamre or Hebron, the confederate of the three Amorite chieftains of the place. When he heard that his nephew was among the captives of the invading army, he pursued it in company with his Amorite allies, and falling suddenly upon its rearguard by night, near Damascus, recovered the captives and the spoil.

In Southern Palestine the conqueror was greeted by Melchizedek, the priest-king of Jerusalem, with bread and wine. At a later date we hear of another priest-king of Jerusalem, or Ur-Salim, "the city of Salem," as he writes the name. This was Ebed-Tob, whose letters to the



WELL AT BEERSHEBA.

Egyptian Pharaoh in the century before the Exodus, written upon clay tablets in the Babylonian language and characters, have been discovered at Tel-el-Amarna in Upper Egypt. Ebed-Tob tells us that he did not derive his royal dignity from his father or mother, which explains why Melchizedek also was "without descent" (Heb. 7. 3). The tithes offered by Abram were an old Babylonian institution, and the *esrâ* or "tithe" paid to the priests is often mentioned in the inscriptions.

Abram had a son, Ishmael, by the Egyptian "bondwoman" Hagar. The name of Ishmael is found in Babylonian documents of the age of Khammu-rabi. When Ishmael was thirteen years old, Abram and all his family were circumcised. In Egypt, circumcision had been practised from time immemorial; now God ordained that it was to be the seal and token of the covenant made between Himself and Abram's seed. At the same time, Abram's name was changed to Abraham. The name was regarded as representative of a person or a thing, and the change of name accordingly denoted that Abraham was no longer a Babylonian. Soon after the change of name, the guilty cities of "the plain," or vale of Siddim, were destroyed by a rain of "brimstone and fire." Abraham had interceded for the sinners in vain; Lot and his daughters alone escaped, and became the ancestors of Ammon and Moab.

We next find Abraham at Gerar (now *Um el-Jerâr*), south of Gaza, which in later days was in the territory of the Philistines, whose name is used proleptically in Gen. 26. 1. The rule of Abimelech, king of Gerar, extended as far east as Beersheba, "the Well of the Oath," where he confirmed to Abraham, by an oath, the well which the servants of the patriarch had dug. It was while he sojourned in the land of Gerar that Isaac was born to Abraham; and it was here also that "God did tempt" him to sacrifice his only son, in accordance with the Canaanitish ritual, which, in times of danger or distress, commanded the parent to offer up the first-born son by fire. From Beersheba, Abraham took Isaac a three days' journey to a mountain "in the land of Moriah." But the sacrifice was stayed at the last moment, and a ram was substituted for the human victim. Abraham was taught that God did not require so terrible an offering as Canaanitish and Babylonian religion commanded.

From Beersheba Abraham went to Hebron, where his wife Sarah died. She was buried in "a double-chambered" tomb, cut out of the rock in "the field of Machpelah," which the patriarch bought for four hundred silver shekels (about £47) from the Hittites who were settled there. The Egyptian monuments distinguish them from their kinsfolk of the north by calling the latter the inhabitants of the "Greater" Hittite land.

The description of the sale of the field and the acquisition of its title agrees very strikingly with the Babylonian legal procedure in such transactions in the time of Khammu-rabi.

Abraham now sent his servant to Mesopotamia to seek a wife for his son Isaac from among his kindred at Haran. Rebekah, the sister of Laban, accordingly became Isaac's wife. Isaac was no longer with his father, who soon afterwards married again. By this second wife, Keturah, he was the ancestor of a good many tribes of Central Arabia, who lived there by the side of the tribes descended from Ishmael. After this Abraham died, and was buried at Machpelah.

Abraham, once the citizen of Ur, preferred the neighborhood of cities; Isaac led more the life of a Bedawin nomad, and his tent was pitched at the well of Lahai-roi, in the desert to the south

of Judea. Here the twins Esau and Jacob were born to him.

We hear little further about Isaac. His herdsmen dug wells in the desert south of Beersheba, and wrangled over them with the servants of the king of Gerar. History repeats itself, and Beersheba again receives its name from the oath sworn to the patriarch by Abimelech.

Meanwhile rivalry sprang up between the twin brothers—between the domestic Jacob and the huntsman Esau. Esau was no match for his brother's craft. Worn out one day with hunting, he sold his birthright for a mess of pottage; and eventually Jacob stole from him his father's blessing by an act of deceit. The deception had been suggested by Rebekah, who was punished by the loss of her favorite son. Esau threatened to slay his brother as soon as Isaac was



RACHEL'S TOMB.

(From a Photograph by MASON GOOD.)

dead, and Jacob was accordingly sent to his mother's kinsmen at Haran. On his way he slept upon the hill-top above Bethel, where the limestone rocks are piled one on the other like a great staircase, and there in a dream he saw a staircase (not a "ladder," as in the *A.V.*) which mounted up to heaven, and on the steps of which the angels of God were descending and ascending. When he awoke he recognized that he had been in the presence of God, and he therefore took the column of stone which had served him as a pillow, and setting it up, poured oil upon it, thereby consecrating it to God. Such consecrated stones were common in the Semitic world—in Phœnicia, in Arabia, and in Babylonia—where they were called Beth-els or "Houses of God," the common belief being that the divinity was actually immanent in them. The "Black Stone" at Mecca, still revered by Mohammedan pilgrims, was originally one of these.

At Haran, Jacob was himself deceived by the craft of his uncle Laban. For seven years he herded the flocks of Laban, "consumed" by the drought in the day and by the frost at night,

with no wage except the promise that at the end of that period he should marry his cousin Rachel. But when the bride's veil was withdrawn he found that her elder sister Leah had been given him in her place. For another seven years, therefore, he "served for Rachel." Then children were born to him—Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah by Leah, Gad and Asher by her maid Zilpah, Joseph and Benjamin by Rachel, and Dan and Naphtali by her maid Billah. But Benjamin was not born until after Jacob's return to Palestine; and there, near Bethlehem, on the way from Bethel, Rachel died in giving him birth.

After the marriage with Rachel, Jacob grew rich in sheep and goats. This excited the jealousy of Laban and his sons, and Jacob in consequence fled secretly back to Canaan, carrying with him his wives and children and the pastoral wealth he had acquired in Mesopotamia.

Here Jacob justified himself for his flight, and Laban searched in vain for the teraphim which Rachel had hidden in the camel's saddle upon which she sat. So a covenant was made between

Laban and his nephew, and commemorated by a cairn of stones called Galeed ("the Cairn of Witnesses") in Canaanite or Hebrew, and Jegar-sahadutha in Aramaic.

Then Jacob passed on to the "double camp" of Mahanaim, from whence he sent messengers to his brother Esau in Mount Seir. Next came the mysterious struggle in the darkness of night, and when day dawned it was found that the sinew of his thigh had shrunk. Jacob's name

But he did not remain long at Shechem. The insult offered to Dinah by the Shechemite prince was avenged by Simeon and Levi, who fell treacherously upon the city and slew all the males. Jacob was forced to flee southward to Bethel, where he had promised that if he prospered in Mesopotamia "the Lord" should be his God, and that he would pay Him tithes of all that he had. At Bethel, therefore, he now erected an altar, and God once more declared that his name should no longer be Jacob, but Israel. It was after this that Rachel died, and Jacob made his way to Hebron, where he found his father still alive. Not long afterwards Isaac died, 180 years of age, and was buried in the cave of Machpelah by his two sons.

As Jacob's favorite son Joseph grew up, he began to be hated by his elder brothers. They were jealous of the preference shown to him by their father, and irritated by the dreams naively related by Joseph, which seemed to foretell that the rest of his family should one day bow down before him. Sent by Jacob from Hebron to Shechem, where his brothers were feeding their flocks, Joseph was seized by them, and would have been murdered had it not been for the intervention of Reuben. But he was lowered into an empty cistern, and afterwards sold, at Judah's suggestion, to some Ishmaelite and Midianite merchants who were on their way to Egypt with the spices of Gilead. The brothers then dipped Joseph's many-colored tunic in the blood of a kid, and made Jacob believe that he had been slain by a wild beast.

Joseph was taken to Egypt, and there sold as a slave to Potiphar, "a captain of the guard." The Hyksos kings were still ruling Egypt, but they had adopted Egyptian culture and the manners and customs of the native Pharaohs. They were served by native officials, and the language of the court had become Egyptian. Joseph soon gained the confidence of his master, and was made "overseer over his house." Then came the episode of Potiphar's wife, and the false accusation she brought against Joseph to conceal her own sin. An old Egyptian novel, written for the amusement of a son of Ramses II., the Pharaoh of the oppression, and preserved in a papyrus now in the British Museum, begins with a story which very closely resembles that of Joseph and the wife of Potiphar.

Joseph was thrown into prison; but here, too, he found favor with the keeper, and was appointed to watch over the other prisoners. Among them one day were the chief cupbearer and chief baker of the king. They were officials whose titles are found in a list of the various holders of office at the Egyptian court, who are enumerated in a papyrus now at Paris. While in prison they each dreamed a dream on the same night, of which they desired an explanation. Dreams played an important part in ancient Egyptian belief; there were professional interpreters of them, as well as books in which their interpretation was reduced to a science. But in prison neither the interpreters nor the books were accessible. Joseph, however, came to the help of the prisoners, and told them the meaning of their dreams. Within three days the cupbearer was to be restored to his place, and the chief baker to be put to death. The result proved that the interpretation was right. But the cupbearer forgot Joseph, and made no intercession for him with the Pharaoh as he had promised to do.

Two years passed, and then the Pharaoh himself had a strange dream. None could be found to explain it, until the cupbearer remembered Joseph. So the Hebrew slave was brought hastily from the prison, and, after being shaved and reclothed in accordance with Egyptian custom, was led into the presence of the king. The king had seen seven lean and seven fat kine feeding on



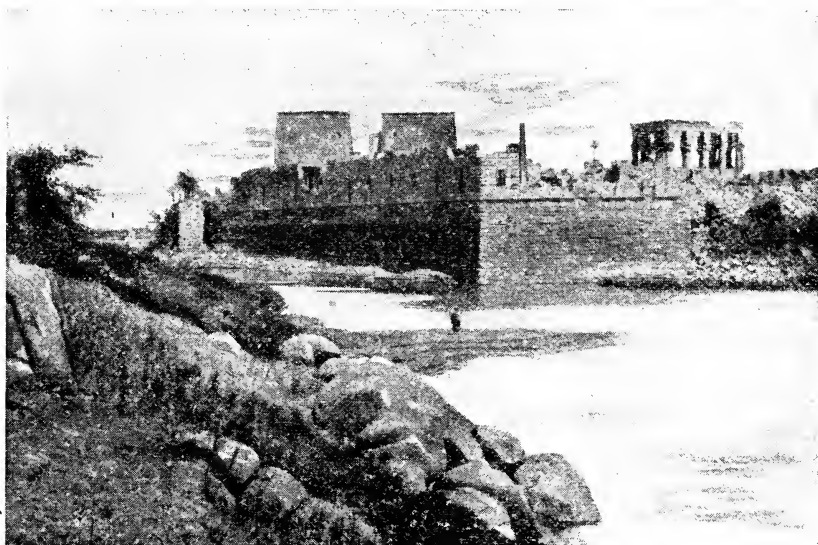
THOTHMES I.

(From a painting found at the temple, Deir el-Bahari, Egypt.)

Bunsen considered that Jacob went into Egypt in the time of this Pharaoh.

was changed to Israel, and the place where the vision had appeared to him was called Peniel, "the face of God."

The same day word was brought that Esau was approaching with a band of 400 men. Jacob sought by presents and entreaties to deprecate the anger of his brother. But Esau was now an Edomite chieftain, and retained no grudge against one who had prospered less in the world than himself. On the contrary, he endeavored to persuade Jacob to accompany him to Mount Seir, and the patriarch had some difficulty in declining the dangerous honor. Esau thereupon returned to his new home; and Jacob journeyed onwards to Shechem, where he bought a field for 100 shekels of silver.



THE RIVER NILE AND THE SOUTH END OF THE ISLAND OF PHILÆ.

(From a Photograph.)

the bank of the Nile, and the lean kine devouring the fat. He had seen also seven diseased ears of corn devouring seven other ears that were "rank and good." In Egyptian mythology the Nile was symbolized by a cow, and the cow-headed goddess Hathor was worshipped under seven forms. Joseph explained that there would be seven years of plenty caused by a succession of high Niles, followed by seven years of famine caused by a succession of low Niles; and he advised that corn should be stored in the royal granaries — called *larits* by the Egyptians — in preparation for the years of scarcity.

He was thereupon appointed to carry out the measures he had advised, and so became vizier, second in rank only to the Pharaoh. As he rode

in his chariot, with his seal of office on his finger, and on his neck the chain of gold which, as the inscriptions tell us, was bestowed by the Pharaoh upon those he honored, the people shouted "Abrek!" Joseph received an Egyptian name, like other foreigners of whom we read in the inscriptions, and married the daughter of the high-priest of Heliopolis, or On.

The years of plenty came as had been predicted, and were followed by the years of famine. The people were forced to buy corn from the royal granaries, and Joseph demanded in return their persons and their lands. Egypt thus became a land of serfs, who tilled the soil for their master the king. The priests alone, besides the king, were allowed to retain their lands.



BLACK TABLET OF MERENPTAH.

Found at Thebes by PROFESSOR FLINDERS PETRIE in 1896.

(From the *Century Magazine*, by permission.)



This corresponds with a change which passed over Egypt during the age of the Hyksos. Before that period a large part of the land was held by the people, and the power of the king was limited, and sometimes set at naught by great feudal princes whose estates descended from father to son. After that period the king and



BUST OF MERENPTAH (*Menephtah*) WITH HIS NAMES INSCRIBED ON HIS SHOULDERS.

Found at Thebes in 1896 by PROFESSOR FLINDERS PETRIE.

(From the *Century Magazine*, by permission.)

the priests alone were landowners (till, in later times, the military were also added). Apart from the priests, all the land in Egypt belonged to the Pharaoh, and the people were his servants, who cultivated it for him.

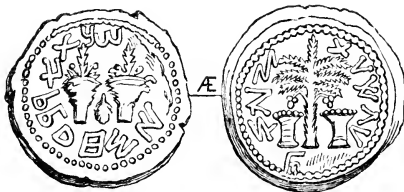
The famine fell upon Canaan also. We learn from the inscriptions that Egypt was in the habit of supplying corn to the Canaanites when they needed it; and Jacob accordingly sent his sons to Egypt to buy food. Here they were recognized by Joseph, and, after he had tested them to discover if they had repented of their conduct towards him, or were repeating it towards Ben-

jamin, he disclosed to them who he was. Jacob was summoned from Palestine, and settled in the land of Goshen, which the excavations of Dr. Naville have shown to be the Wady Tumilat, between Ismailia and Zagazig. In Goshen (the Egyptian *Qosem*) they had pasture for their flocks, were near the Asiatic frontier of Egypt, and were out of the way of the Egyptian people. An inscription speaks of it as a district from early times given up to the wandering shepherds of Asia.

In Goshen, Israel prospered and multiplied. Jacob died, and was buried at Machpelah, a stately procession accompanying his mummy all the way from Egypt. Joseph, too, died, and was embalmed. His death could not have been long before the expulsion of the Hyksos from the banks of the Nile. The Egyptians recovered their independence, drove away their foreign rulers, and under the Eighteenth Dynasty, which had its capital at Thebes, conquered Western Asia, and made Canaan an Egyptian province.

The new king had arisen who knew not Joseph, and the freeborn Hebrews were compelled to mould bricks and build the cities of Ramses and Pithom, the ruins of the latter of which have been found by Dr. Naville at Tel el-Maskhuteh. But God intervened on their behalf, and Moses led them forth from the house of bondage. And now inscriptions have been discovered which reveal the Israelites in conflict with Menephtah.

**THE ISRAELITES ON THE EGYPTIAN MONUMENTS.**—In the spring of 1896, Professor Flinders Petrie discovered, among the ruins of the temple of Menephtah at Thebes, a large granite stela, on which is engraved a hymn of victory commemorating the defeat of Libyan invaders who had overrun the Delta. At the end other victories of Menephtah are glanced at, and it is said that "the Israelites (*I-s-g-r-a-e-l-i-n*) are minished (?) so that they have no seed." Menephtah was son and successor of Ramses II., the builder of Pithom, and Egyptian scholars have long seen in him the Pharaoh of the Exodus. The Exodus is also placed in his reign by the Egyptian legend of the event preserved by the historian Manetho. In the inscription the name of the Israelites has no determinative of "country" or "district" attached to it, as is the case with all the other names (Canaan, Ashkelon, Gezer, Khar or Southern Palestine, etc.) mentioned along with it, and it would therefore appear that at the time the hymn was composed, the Israelites had already been lost to the sight of the Egyptians in the desert. At all events they must have had as yet no fixed home or district of their own. We may therefore see in the reference to them the Pharaoh's version of the Exodus, the disasters which befell the Egyptians being naturally passed over in silence, and only the destruction of the "men children" of the Israelites being recorded. The statement of the Egyptian poet is a remarkable parallel to Ex. I. 10-22.



COPPER COIN.

## THE EXODUS, AND THE CROSSING OF THE RED SEA.

BY DR. EDOUARD NAVILLE.

THE majority of Egyptologists agree that the Pharaoh under whose rule the Israelites suffered the persecution described in the first chapter of Exodus, was Ramses II., the Sesostris of the Greeks. This king, whose mummy has recently been found, covered the land of Egypt with numerous buildings, some of them gigantic. To-

wards the close of a very long reign, his son, Menepthah, was associated with him on the throne, and afterwards became his successor and ruler of a kingdom considerably weakened by his father's lavishness and mismanagement. Menepthah is the Pharaoh of the Exodus, whose chariots perished in the Red Sea.



MENEPTAH II.

The Pharaoh of the Exodus, Nineteenth Dynasty. From Karnak. British Museum, No. 26.

The Exodus is the starting-point of the history of the Israelites as a nation. Recent researches in the country where this great event took place have lessened some of the geographical difficulties in the account given in Scripture, and have made the narrative more intelligible.

An important fact on which geologists agree, that we now know to be not merely prehistoric, but to belong to historic times much later than the Exodus, is that the Red Sea, north of Suez, comprised not only the Bitter Lakes of the present day, but also Lake Timsah, reaching as far as



SKETCH MAP OF THE EXODUS, ILLUSTRATING THE CROSSING OF THE RED SEA.  
(1....1, Dr. Naville. 2....2, Sir Wm. Dawson. 3....3, Dr. Eber and Dr. Trumbull.)

Ismaïlia. Pithom, called by the Greeks Heropolis, and the surrounding district of Succoth, were therefore only at a short distance from the sea, which formed there the gulf known to Greek and Roman writers as the Heropolitan. In some parts the sea, especially in the space between the two lakes, must have been very shallow, and it would not be a very rare occurrence to see the phenomenon which, even in our days, occasionally takes place in the lakes of the Delta—the falling back of the sea under the influence of a strong wind.

The Israelites were settled in Goshen. The district known by that name became, under the Ptolemies, the nome or province of Arabia. Originally the name of Goshen was applied to a tract of land situated in the angle formed by the eastern or Pelusian branch of the Nile and the canal running east towards the Red Sea—the district between the modern places Belbeis, Zagazig, and Tel el-Kebir. Pharaoh gave it to Jacob and his family, because, as we gather from the inscriptions, it was not cultivated like the rest of the country, but was pasture-land, and most suitable for a tribe of shepherds bringing much

cattle with them. It was for them "the best of the land." By degrees, as the people increased in number, they extended south towards Heliopolis and east towards the Red Sea. All the country which they inhabited, however, went by the name of the Land of Goshien; though also called the Land of Ramses, as King Ramses was on the throne.

As the Hebrews became very numerous, and occupied that part of the land which was most exposed to invasions from the east, and which was the starting-point for military expeditions against Syria and Palestine, Ramses desired that his kingdom should derive some benefit from the presence of those strangers. He treated them as he would have done prisoners of war, and compelled them to become bricklayers and masons instead of shepherds, and to build for him the store-cities or fortresses — Ramses and Pitom.

We do not know with certainty the exact site of Ramses. It probably was in the central part of Goshen, near the present station of Abu Hamad. Pithom, we know, was at the place now called Tel el-Maskhuteh, about twelve miles west of Ismailia, and was a sanctuary dedicated to the

god Tum of Heliopolis, the district around it being called in Egyptian *Thukut* (Heb. Succoth). In the neighborhood were pasture-land, and ponds of fresh water produced by the canal from the Nile.

When the obstinacy of the king had been broken by the ten plagues, and the Israelites were allowed to depart, they first journeyed from Ramses to Succoth, a long march of about sixteen miles, which they would accomplish on the first day, so as to be out of the reach of Pharaoh as soon as possible. From this they marched to the wilderness of Etham, and encamped at the then northern end of the Red Sea. The road through the desert, which, several hundred years before, Jacob had followed when coming to Egypt, lay before them. They had no sea to cross; at the same time they thus avoided the "way of the land of the Philistines," along the Mediterranean, a shorter road, that would have led the Israelites close to great fortresses like Tanis (Zoan), which protected Egypt on that side.

But the Israelites were not to go out of Egypt like a migrating tribe of nomads, whom the king might boast afterwards of having expelled. Their departure was to be marked by a signal manifestation of God's power, and of His protection over His people. At the edge of the wilderness the Hebrews received the order to change their course, to retrace their steps, and to march at a right angle towards the south, so as to put the sea between them and the desert. They were instructed to pitch their camp in a place clearly indicated by its landmarks. Pharaoh would naturally interpret this extraordinary march as resulting from the Israelites dreading to encounter the difficulties and hardships of a long journey through the desert; thus, "the wilderness shut them in," and they were "entangled in the country," which they could not leave (Ex. 14. 1-3). It was more easy and tempting to pursue them, seeing that now they had no possible way of escape.

The place where the Israelites pitched their camp is indicated with a precision of geographical details which contrasts strongly with the very vague data of their subsequent journey from Sinai to the land of Canaan. They were told to encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon. The spot which seems best to agree with the narrative, both from the site and from the nature of the soil, is the space extending between Lake Timsah and the so-called Bitter Lakes. There the sea would be narrow and of small depth; there also the effect of the wind on shallow water would be most strongly felt.

Migdol must have been a watch-tower on a hill, like that which the engineers of the Suez Canal have called the Serapeum. Pi-hahiroth (the *Pi-kerehet* of the Egyptians), a sanctuary of Osiris, was probably close to Lake Timsah. Baal-zephon, "Baal of the North" (*Baal Zapuna* of the Egyptians), a place of worship which was not necessarily a settlement, seems to have been on the other side of the sea. There, at God's command, the strong wind, driving away the water, caused the sea to open, and kept its bed dry as long as the people went through. In the morning, when the Israelites were safe on the other side, the phenomenon ceased at God's command; the wind which had blown strongly during the night fell suddenly, and the water, returning to its level, swept off everything which was in its way.

Leaving the place which had witnessed such a glorious display of God's power, the Israelites

marched, on the eastern side of the Red Sea, into the desert called the wilderness of Shur.

#### SIR WILLIAM DAWSON'S THEORY OF THE CROSSING-PLACE OF THE EXODUS.

Sir William Dawson believes "that only one place can be found to satisfy the conditions of the Mosaic narrative—namely, the south part of the Bitter Lake, between station Fayid on the railway and station Genefteh. Near this place are inconsiderable ancient ruins, and flats covered with *arundo* and *scirpus*, which may represent Pi-hahiroth. On the west is the very conspicuous peak known as Jebel Shebremet, more than 500 feet high (Migdol), commanding a very wide prospect, and forming a most conspicuous object to the traveller approaching from the north. Opposite, in the Arabian desert, rises the prominent northern point of the Jebel er-Rabah, marked on the maps as Jebel Maksheih, which may have been the Baal-Zephon of Moses. Here there is also a basin-like plain, suitable for an encampment, and at its north side the foot of Jebel Shebremet juts out so as to form a narrow pass, easy of defence. Here also the Bitter Lake narrows, and its shallower part begins; and a north-east wind, combined with a low tide, would produce the greatest effect in lowering the water."—*Modern Science in Bible Lands*, p. 389.

#### DR. EBER'S AND DR. TRUMBULL'S THEORY OF THE CROSSING.

Shur was the Great Wall of Egypt, which stretched from Pelusium on the Mediterranean to the Gulf of Suez. The region on the western side of Shur was the land of Mazon, or "the land walled in;" on the eastern side was the wilderness of Shur, or "the wilderness walled out." Such a wall would be strengthened by fortresses (*Khetams*) and by towers (*Migdols*) of observation. Etham was another name for a *Khetam* on the Great Wall, and the desert which was just beyond this part of the Great Wall was known to the Hebrews both as the wilderness of Shur and as the wilderness of Etham. The way of Shur was the central road to Canaan, and led straight out of Egypt from Pithom through the Wall (*Shur*) gate, past fortifications (*Etham* or *Khetam*) manned by Egyptian soldiers. The people of Israel were directed to avoid these, and they turned aside, just as afterwards they turned away when they were refused passage through Edom (Num. 20. 21). As instructed, they turned to go by the way of the Red Sea, a road nearly similar in direction to the present Great Hajj route (or pilgrimage route to Mecca) which passes from Egypt by the head of the Gulf of Akabah. This way of the Red Sea led through the wilderness of Yam Sooph or Zuf, which was the general name for the entire wilderness between the two arms of the Red Sea. The northernmost part of the western arm of the Red Sea was then practically as at present, at the head of the Gulf of Suez, and the last camping-place of the Israelites must have been on the north-western shore of the Gulf of Suez, near the exit through the Great Wall of the Red Sea road. The crossing of the Red Sea must have been from that starting-point.—Compiled from Dr. H. Clay Trumbull's *Kadesh-Barnea*.

## CHRONOLOGY OF THE BIBLE.

BY REV. S. G. GREEN, D.D.

[For full Chronological Tables of Assyria, Babylonia, and Egypt, see "Nations of the Bible," by Professor A. H. Sayce, p. 180.]

THE margin of our English reference Bibles usually contains a series of chronological notes, precisely and systematically arranged. These notes, often called the "Received" or "Bible Chronology," are regarded by many readers almost as an integral part of Scripture. It is important, therefore, to be clear as to their origin and value. In their present shape, they were formulated somewhat more than 200 years ago by the laborious and careful calculations of Archbishop Ussher, as set forth in his *Annales Veteris et Novi Testamenti* (1650), and were first included, with some slight modifications, in the English Authorized Version, by Dr. W. Lloyd, Bishop of Worcester, in the sumptuous edition of the Bible prepared by him at the instance of Archbishop Tenison, and published 1701. Such authority as long and general acceptance can give, these notes undoubtedly possess; and it is therefore advisable to recognize them, if only for purposes of comparison; but modern critical investigations and recent discoveries, however partial, of Egyptian, Babylonian, and Assyrian records have led to some important modifications in several parts of the scheme. The chronology of Ussher had indeed been subjected to detailed criticism by Dr. W. Hales, *New System of Chronology*, etc., second edition, 1830, which has been followed by some English writers. The article, *Zeitrechnung*, in Riehm's *Handwörterbuch Biblischen Alterthums*, is of higher critical value, and should be studied.

**THE GREAT ERA.**—The birth of Jesus Christ was the central event in the world's history. All chronological eras, therefore, from time to time adopted by historians, have to be considered with reference to its date. This was first fixed by Dionysius Exiguus ("Dionysius the Little"), a Roman monk in the days of the Emperors Justin and Justinian (died about 545 A.D.), and its beginning corresponds with January 1 in the year 753 after the building of Rome (A.U.C., *Anno urbis condita*). This year, according to the Roman computation, ended April 21, so that Anno Domini 1, strictly speaking, covers parts of the years 753-754 A.U.C. Now that this was not the exact year of our Lord's birth has been abundantly proved, as shown in the section on New Testament chronology [see p. 177]; but the use of the date all over Christendom is too firmly established to be changed, and the formula B.C. (sometimes A.C., *Ante Christum*) and A.D. are employed in all reckoning of time, quite irrespective of the question whether the era actually coincided with the event or not.

**OTHER LEADING ERAS AND COMPUTATIONS.**—It will occasionally be found necessary to express the years of one era in terms of another; and, without enumerating every starting-point of computation which has from time to time been adopted, it will be useful to note the following.

The *Julian Period*, proposed by Joseph Scaliger in 1582, was a bold attempt to include in one unbroken succession all the events of human history. The "grand cycle" of this system consists of 7,980 years, reckoned according to the Julian Calendar, and found by multiplying together the numbers of the solar cycle, 28 years; of the lunar cycle, 19 years; and of the Roman Indiction—an administrative period of the empire (formed for purposes of assessment), 15 years. The birth of our Lord is placed in 4714 of the Julian Period.

The *Royal Canon of Ptolemy* (Claudius Ptole-

mæus, Egyptian mathematician and astronomer of the second century A.D.) contains a list, with the length of reign, of eighteen kings of Babylon, from Nabonassar, 747 B.C.; of Persian kings, from Cyrus to the last Darius; of Alexander and his two successors; of the Egyptian kings (Ptolemies) to Cleopatra; and of the Roman emperors to Antoninus Pius (140 A.D.). This Canon is invaluable for the comparison of the sacred and profane chronologies.

The *Assyrian Eponym Canon* contains a four-fold chronological record of that empire, under the names of officers annually appointed, from 893 to 659 B.C. The dates in this list are fixed by the solar eclipse of June 15, 763 B.C. [See George Smith's *Assyrian Eponym Canon*: Bagster, 1863.]

The *Olympiads*, or periods of four years reckoned by the Greeks from the recurrence of the Olympic games, began 776 B.C., and formed an accurate measure of time in all countries under Greek influence. The first year of the first Olympiad corresponds with the 338th year of the Julian Period. To reduce Olympiad dates to those of the current chronology:—For years B.C., multiply the number of Olympiad less 1 by 4, add the year of Olympiad less 1, and subtract from 776. For years A.D., multiply the number of Olympiad less 1 by 4, add the year of Olympiad, and subtract 776 from the sum.

The *Year of the Building of Rome* (*Anno urbis condita*) was reckoned from the third year of the sixth Olympiad, or 754-753 B.C. [See above.] This was the basis of the Roman calculation; the years also being designated by the names of the consuls from 245 A.U.C. (509 B.C.) to 1229 A.U.C. (476 A.D.).

The *Seleucid Era* dates from the occupation of Babylon by Seleucus Nicator, after the death of Alexander's young son 312 B.C., 442 A.U.C. In the Books of Maccabees it is called the "Era of Kings," and it was for a long time employed by the Jews.

The era of *Jeeconiah's captivity* is employed in the Book of Ezekiel (1, 2; 20, 1, etc.). The "thirtieth" year, however (mentioned 1, 1), belongs to a different computation, and may refer either to the prophet's own age, or to the establishment of Nabopolassar in Babylon (625 B.C.), fixing the date as 595 B.C.

It should be noted that the year began at a different time in almost every system. Thus: The years of the Julian era begin on January 1, those of the Roman era (A.U.C.) on April 21, Olympiad years on or about July 1 (the first full moon after the summer solstice), the years of Nabonassar (and Ptolemy) on February 26. The Seleucid era takes September 1 as a commencement, the Jewish years begin on the first of Nisan (March-April). The years therefore, in different systems, overlap each other; and for complete accuracy it is needful to know not only the year but the month of any given event.

**PERIODS.**—The history of the Old Testament may be divided into six grand periods:—

- I. From Adam to the Deluge.
- II. From the Deluge to Abraham's entrance into Canaan.
- III. From Abraham's migration to the Exodus.
- IV. From the Exodus to the Hebrew Monarchy.
- V. The Hebrew Monarchy (*a*) undivided, (*b*) divided, (*c*) the Jewish Kingdom alone.
- VI. From the Fall of the Monarchy to the Advent of Christ; including (*a*) the Babylonian

# CHRONOLOGY OF THE BIBLE.

supremacy, (b) the Persian period, (c) the "Greek" or Macedonian, in its two divisions, Syrian and Egyptian, (d) the period of the Asmonæans, (e) the Roman sway.

**DATA.**—For the first and second of these periods there are no chronological data outside Scripture; for, although in the second there are occasional records from other sources (as the Egyptian and Babylonian traditions of enormous lapses of time), these possess no real authority. The Bible testimony has come down to us in a threefold shape: (1) the Hebrew original, as edited by the Massorites; (2) the Greek translation made by "the Seventy" of Alexandria in and after the third century B.C.; and (3) the Samaritan Pentateuch, on which see p. 28. These three have to be compared, while the testimony of the Jewish historian Josephus must also be taken into account. The end of the third period and the beginning of the fourth connect themselves with the history of Egypt: the fifth is marked by various synchronisms with the annals of Egypt, Assyria, and Chaldaea; while the sixth stands in the clear light of history.

**THE RECEIVED CHRONOLOGY.**—The dates B.C. of these periods, according to the "received" chronology, are shown in the following table, some of the dates being approximate only. Reasons will be assigned under each head for a revised computation.

PERIOD.	DATES, B.C.	DURATION, YEARS.
I. Adam to Deluge . .	4004-2348	1656
II. Deluge to Abraham . .	2348-1921	427
III. Abraham to Exodus . .	1921-1491	430
IV. Exodus to Saul . . .	1491-1095	396
V. Duration of Kingdom . .	1095-587	508
VI. Fall of Jerusalem to Christian Era . . .	587-end	587
Total years A.M.		4004

But, from the uncertainties connected with every period except the last, it is impossible to assign the date, even approximately, of the appearance of man upon the earth. No fewer than 140 different dates for "the Creation" have been assigned by chronologers, from the Jewish computation (the shortest) of 3483 years before the Christian era, to the estimate made by direction of Alfonso of Castile, 6084 years. [See the list in *L'Art de Vérifier les Dates, avant J. C.*, vol. i.] It is plain from such comparison that the problem is insoluble. The general acquiescence in the view that our Lord came exactly 4000 years after Adam was no doubt partly due to the theory mentioned in the Epistle of Barnabas, that the world is to have its Sabbatic period—2000 years before the Promises, 2000 more until the era of Redemption, 2000 for the Christian period—and then the millennium of rest. But it is plain that no real argument can be based on fancies like this.

**FIRST PERIOD.**—The earliest chronological statement is a genealogy—"the book of the generations of Adam"—and is found in the fifth chapter of Genesis. Various interesting questions have been raised by physiologists and others in regard to these annals of longevity, but their settlement in no way bears upon the order of succession, and we must be content with this as almost the only glimpse afforded us of the antediluvian world.

The following table gives a comparative view of the successive generations, as set forth in the Hebrew, the LXX., and the Samaritan texts respectively, with the statement of Josephus appended. The estimate, it will be seen, is formed by adding together the duration of the several

lives up to the birth of the eldest sons. The computations give the year after "the Creation;" the date of the Deluge B.C. has been very variously given by chronologers.

AGE AT BIRTH OF ELDEST SON.

	HEBREW.	LXX.	SAMARITAN.	JOSEPHUS.
Adam . . . . .	130	230	130	230
Seth . . . . .	105	205	105	205
Enos . . . . .	90	190	90	190
Cainan . . . . .	70	170	70	170
Mahalaheel . . . . .	65	165	65	165
Jared . . . . .	162	162	62	162
Enoch . . . . .	65	165	65	165
Methuselah . . . . .	187	187	67	187
Lamech . . . . .	182	188	53	182
Noah, to Deluge . . . . .	600	600	600	600
Deluge, Anno Mundi . . . .	1656	2262	1307	2256

In regard to the comparative value of these estimates, it may be remarked: (1.) There is undoubtedly a presumption in favor of the Hebrew, provided no strong reason exists on the other side. (2.) The symmetrical variations between the Hebrew and the Septuagint (100 added by the latter in almost every case) betoken a common origin of the two, the question being whether it is likelier that the original statement was altered by the Hebrew editors or by the Greek translators. (3.) Some weight should be given to the proportion between a man's whole life and his age at the eldest son's birth. According to the shorter computation, Adam begat Seth when about one-seventh of his whole life had passed (130:930); according to the longer, when one-fourth (230:930). The latter supposition seems more in accord with analogy, but the conclusion is confessedly precarious. (4.) There is little light to be gained from other sources. Josephus, it will be seen, accords very nearly with the LXX.; but his testimony is somewhat invalidated by his also reckoning the antediluvian period as 2556 years [*Ant. I. iii. § 3*], and by his estimate, in two other passages, of the same period as 1662 and 1556 years [*Ant. VIII. iii. § 1*; *X. viii. § 5*]. Clement of Alexandria [*Stromata*, I., xxi., p. 44, Clark's ed.] says that "from Adam to the Deluge are comprised 2148 years 4 days," a computation much nearer to the Septuagint than to the Hebrew. The Apocryphal Book of Enoch, probably between 150 and 100 B.C., speaks of Enoch's 165th year as the 1286th of the world, which the table shows to agree with the LXX. External testimony, so far as we have it, seems therefore to favor the longer calculation. (5.) It should be added that if in the succeeding period there should be strong reasons for preferring the computation of the Septuagint, there would be *prima facie* ground for a similar judgment in the present case. On the whole, the balance of probability seems to be in favor of the longer computation.

**SECOND PERIOD.**—The following table exhibits, according to the different authorities, the second genealogy in Genesis: the "book of the generations of Shem" (ch. 11), to the time of the entrance of Abraham into Canaan. The chronological annals of this period, could they be satisfactorily obtained, would be among the most interesting and important of the series, comprising as they do the re-peopling of the world, the dispersion of the nations, and the founding and progress of the great ancient empires, "Asshur," "Babel," and "Mizraim." The data are in Genesis 10, 11. For the early Chaldaean

history the fragments of Berosus are valuable, notwithstanding enormous exaggeration in the length of the periods.

AGE.	HEB.	LXX.	SAM.	JOSEPHUS.
	Years.	Years.	Years.	Years.
Shem, <i>after Deluge</i> . . . . .	2	2	2	12
Arphaxad . . . . .	35	135	135	135
[Cainan] . . . . .		130		
Salah . . . . .	30	130	130	130
Heber . . . . .	34	134	134	134
Peleg . . . . .	30	130	130	130
Reu . . . . .	32	132	132	130
Serug . . . . .	30	130	130	132
Nahor . . . . .	29	179	79	120
Terah . . . . .	130	130	130	130
Abraham . . . . .	75	75	75	75
	427	1307	1077	1128

Here the discrepancy is great: and while, in comparison of the different accounts, the remarks under the former head will in some measure apply, another consideration comes in with great force. This second period includes not only, as already noted, the dispersion of nations, and the growth of great empires, but also the spread and prevalence of idolatry. This last fact is difficult, almost impossible, to account for on the Hebrew data. For, according to these, Shem, Arphaxad, Salah, and Heber were all living in the days of Abraham; and it appears incredible that these patriarchs should have survived to this time of universal apostasy. On the whole, considering what the world had become, both in populousness and in wickedness, we can far more easily suppose a lapse of thirteen centuries than of barely four.

The Chaldean records, it may be added, make even the longer chronology appear too short for the events comprised within the period. [See *Story of the Nations: Chaldaea*, pp. 191-192, 212.]

The Samaritan, it will be observed, agrees here throughout with the LXX.; excepting that the latter introduces a Cainan between Arphaxad and Salah (10, 24; see also 11, 12). This name is omitted by all the other authorities, as well as in the genealogy, 1 Chr. 1, 18, 24 (Heb. and LXX.). On the other hand, this Cainan occurs in the genealogy as given by St. Luke (3, 36). It is thought by some critics (as the late Lord A. C. Hervey) that the name was first introduced, by some transcriber's error, into Luke, being afterwards inserted in copies of the LXX. to make the two agree. In *Codex Bezae* [D; see p. 119] of the Gospel the name is omitted; but this of itself is of insufficient authority as against the testimony of other MSS.; and the greater probability seems to be that Luke *follows* the LXX., which here, as elsewhere, deviates from the current Hebrew from some unknown cause.

The periods in the life of Abraham, as given in the above table, are thus estimated:—From Gen. 11, 26 it would appear that "Terah lived seventy years, and begat Abram, Nahor, and Haran." But Abraham was evidently not the eldest of the three; for (Acts 7, 4) he departed from Haran when his father died at the age of 205, being himself 75 years old at the time (Gen. 11, 32; 12, 4). Abraham was born, therefore, when Terah was 130. The time of removal from "Ur of the Chaldees" (11, 31) is not specified; the duration of the abode in Haran (or "Charran"), the intermediate place of residence, is likewise unknown; the migration from Haran to the Land of Promise was the significant event, and has well been called "the beginning of ecclesiastical history."

**THIRD PERIOD.**—Here the data are few and simple; although at first sight there is a serious discrepancy between different accounts of the

last part of the period. According to the Hebrew, Septuagint, and Samaritan texts, the whole is divided thus:—

	HEB.	LXX. & SAM.
	Years.	Years.
Abraham in Canaan, until Isaac's birth . . . . .	25	25
Isaac's age at birth of Jacob . . . . .	60	60
Jacob's age on entering Egypt . . . . .	130	130
Israel in Egypt . . . . .	430	215
Total . . . . .	645	430

For the first three dates, see Gen. 21, 5; 25, 26; 47, 9. The fourth is more difficult. The Hebrew of Ex. 12, 40 reads:—"The sojourning of the children of Israel, which they dwelt in Egypt, was four hundred and thirty years;" the Septuagint and Samaritan add to "Egypt," and in the *land of Canaan*, thus covering the whole time from Abraham's entering the land, and diminishing the period of servitude by exactly one-half. This reading is confirmed by the apostle Paul (Gal. 3, 17), where the giving of the Law is referred to as having been "430 years after" Abraham. The genealogies bear out the same view. See Gen. 15, 16: the enslaved people should return to Canaan "in the fourth generation." Accordingly, some of these generations are given in the history; e.g. those of Levi, Kohath, Amram, Moses (Ex. 6, 16-20). The arguments in support of the longer abode in Egypt cannot be held to invalidate this plain testimony. Thus (1.) it is maintained that the four generations, or 215 years, would not have sufficed for the vast increase of the Israelites from the 70 who went down to Egypt (Gen. 46, 27). But we know too little of the conditions of the growth of the nation to lay much stress upon this argument, and cannot allow it to outweigh the plain contrary testimony. (2.) It is alleged that the genealogy of Joshua, in 1 Chr. 7, 20-27, specifies seven or eight generations, instead of four, from his ancestor Ephraim. But the passage as it stands is by no means clear; and, supposing even this exceptional case, the clear declarations of other passages are by no means invalidated. (3.) Gen. 15, 13 appears to intimate that the period of servitude would last, in round numbers, for 400 years. The note of time, however, may well apply to the whole period of strangerhood as well as of oppression—*i.e.* to the time between Abraham's entrance into Canaan and the return of his descendants from Egypt. The combined force of the above considerations has led most chronologers, with Uscher, to assign the 430 years to the whole of this third period, and not simply to the abode of Israel in Egypt.

It should be added that the Egyptian records themselves, up to this period, are too vague to allow of any definite synchronisms. Most modern Egyptologists, however, are agreed in connecting the oppression of the Israelites and the Exodus with the Nineteenth Dynasty. [See *EGYPTIAN CHRONOLOGY*, by Professor Sayce, p. 185.] The date is less certain. If that which is now very generally adopted for the Exodus (about the beginning of the thirteenth century, B.C.) should be substantiated, it would materially modify the chronology of the next period. But the date is more than doubtful, as will be shown below.

**FOURTH PERIOD.**—This period comprises, first, the desert-wandering of forty years; then the administration in Canaan of Joshua and the elders; followed by the long period of the Judges, and the government by Samuel, until the designation of Saul to the kingdom. Its length has been very variously stated, according



## CHRONOLOGY OF THE BIBLE.

to the interpretation of the notes of time given in Judges.

After the settlement in Canaan, the days of Joshua are set down by Josephus as 25 years [*Ant.* V. i. § 29]. There is nothing in Scripture to confirm or to contradict this calculation, and it may well be accepted. The days of "the elders that overlived Joshua" (*Josh.* 24. 31) are quite undetermined. Then followed a long period of struggle with surrounding tribes—oppressions and deliverances, which, according to the first view of Judges, seem to have continued through 410 years, according to the following table:—

OPPRESSORS.	YEARS.	DELIVERERS AND JUDGES.	YEARS.
Chusan (Mesopotamia)	8	Othniel . . .	40
Eglon (Moab) . . .	13	Ehud . . .	80
Jabin (Canaan) . . .	20	Barak . . .	40
Midianites . . .	7	Gideon . . .	40
		Abimelech . . .	3
		Tola . . .	22
		Jair . . .	22
Ammonites . . .	18	Jephthah . . .	6
		Ibzan . . .	7
		Elon . . .	10
		Abdon . . .	8
Philistines . . .	40	Samson . . .	20
	111		249

This total does not reckon Eli (who was, however, evidently contemporary with the Philistine oppression), or Samuel and "the elders." But, before accepting this table, two points must be considered: (1.) The occurrence of the number 20 and its multiples, especially 40, within the short compass of this list, seems to show that time is reckoned in *round numbers* rather than with exactitude. "Forty years" may well stand, in general terms, for a *generation*. (2.) The periods of servitude, occurring in different parts of the country, may have been partly *simultaneous*. Thus, while the Moabites harassed the dwellers south-east of Jordan, the Canaanites may have oppressed the tribes in the north. The total number would thus bear considerable diminution. Jephthah, following the current tradition, speaks of the period from the conflict with Sihon to his own day as 300 years (*11. 26*)—a rough computation, but one which would fairly enough consist with this view. That the apostle Paul seems to specify the period of the Judges as 450 years (*Acts* 13. 20) presents no difficulty in the light of criticism, the true reading of the passage (see *R.V.*) being, "He gave them their land for an inheritance, for about four hundred and fifty years: and after these things he gave them judges until Samuel the prophet:" the time being reckoned from the birth of Isaac to the beginning of the period of the Judges, and not, therefore, affecting the present questions.

A statement in 1 Kings 6. 1, if accepted, seems to fix with precision the length of this fourth period. The Temple, we read, was begun in the fourth year of Solomon, in the 480th year after the Exodus. The LXX. reads "the 440th," probably omitting the forty years' wandering, so virtually coinciding with the Hebrew. Now, deducting the three years already passed of Solomon's reign, the forty years of David (*2 Sam.* 5. 4; 1 Kings 2. 11; 1 Chr. 29. 27), and the 40 years of Saul (*Acts* 13. 21), we have 357 years as the total length of the period. Take away, again, 25 years for Joshua, and the result gives 332 years as the time of the Judges, including that of "the elders," also the administration of Eli (probably in part contemporaneous with the Philistine oppression), and that of Samuel up to the anointing of Saul. This, perhaps, is as accurate an approximation as can be obtained.

But all depends upon the genuineness of the reading in 1 Kings 6. 1. This reading has been much questioned, but without any direct critical evidence. Josephus variously states the period as 532 years [*Ant.* VIII. iii. § 1, and X. viii. § 5] and 612 [*Ant.* XX. x. § 1]. These discrepancies suggest that the Jewish historian, largely as he treats of dates, is not to be trusted for correctness. On the other hand, it is certain that, if the Exodus occurred under Meneptah II., and if the date of his reign is that generally assigned, the "480 years" must be greatly abridged. Hence some critics have proposed to cut the knot by reading "the 340th year." But, until some better reason than has yet appeared be given for any altered reading, we accept it as it stands, even though it seems to contradict the present conclusions of Egyptologists. The received chronology gives the interval as from 1491 B.C. for the Exodus to 1012 for the fourth year of Solomon. Reason will hereafter be assigned for a somewhat later date. Serious doubt has been thrown upon the identification of Meneptah II. with the Pharaoh of the Exodus by the discovery, by Mr. Flinders Petrie, of an inscription which states that this monarch "invaded Syria, and fought against Is-ra-il." This seems to intimate that Israel was already in Palestine sometime earlier than his reign; but the bearing of the discovery is not clear.

**FIFTH PERIOD.**—The Hebrew monarchy began with the accession of Saul, and ended with the fall of Jerusalem. The date of the latter event is definitely fixed by many concurrent testimonies as not earlier than 588 nor later than 586 B.C., "the nineteenth year of Nebuchadnezzar;" that of the former is more uncertain. The difficulty arises, not from the lack of Scripture testimony, but rather from its abundance; the length of every reign being carefully specified, with cross-references, after the division of the kingdoms, between the annals of Israel and those of Judah. This very particularity has shown some serious discrepancies, irreconcilable except by more or less probable conjecture; while the case is alternately helped and complicated by the parallel records of Assyria and Babylon.

In attempting to form a self-consistent chronology of this period, it must be premised that the Hebrew often reckons a part of a year as a whole. Thus, if the new year falls only a few days after the beginning of a reign, those few days are counted as a year complete.\* The cross-references are therefore occasionally the only guide to the actual length of a reign, as will be shown in several parts of the following table. Discrepancies which cannot be brought under this rule have been accounted for variously—either by lengthening the shorter period by interregna, or by abbreviating the longer one by joint occupancy of the throne; or else, in some cases, by the hypothesis of error in transcription, of which the table affords at least two clear instances. [See under JEHORAM of Judah, p. 174, and HEZEKIAH, p. 175.]

### *The Undivided Monarchy.*

SAUL (*Acts* 13. 21) reigned 40 years; Josephus says only 20 [*Ant.* VI. xiv. § 9]. See note in table below (*o*).

DAVID (1 Kings 2. 11, etc.), 40 years.

SOLOMON (1 Kings 11. 42; 2 Chr. 9. 30), 40 years.

It is possible that these periods also may be round numbers, each forty years standing for "a generation." But if we take the Scripture texts literally, the undivided monarchy is seen to have continued for 120 years.

\* Compare the "three days and three nights" of our Lord's entombment: really from Friday afternoon till Sunday morning.

*The Divided Monarchy, to the Fall of Samaria.*

Here we may first take the period to the simultaneous deaths of Ahaziah (Judah) and Joram (Israel), 2 Kings 9. 22-27.

*Judah —*

	Rehoboam.						
17	3	41	25	2	1	= 95 years.	
	Abijah.	Asa.	Jehoshaphat.	Jehoram.	Ahaziah.		

*Israel —*

12	Jeroboam.						
2	Nadab.						
24	Baasha.						
2	Elah.						
	Zimri, 7 days						
12	Omri.						
22	Ahab.						
2	Ahaziah.						
12	Joram.						
= 98 years.							

The slight difference in the two lists is accounted for by the broken years reckoned as wholes; the following table showing the result.

Next we take the period from the accession of Athaliah (Judah) and Jehu (Israel) to the fall of

Samaria. Here the comparative statements are more difficult.

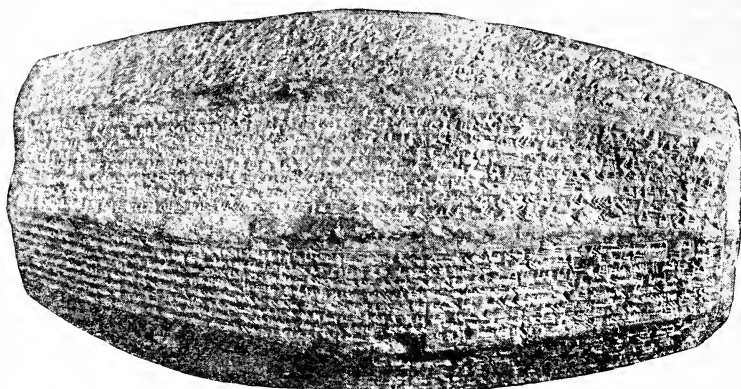
*Judah —*

	Athaliah.						
6	40	29	52	16	16	5	= 164 years.
	Joash.	Amaziah.	Uzziah.	Jotham.	Ahaz.	Hezekiah, 6th year.	

*Israel —*

22	Jehu.						
17	Jehoahaz.						
16	Joash.						
41	Jeroboam II.						
7 m.	Zechariah and Shallum.						
10	Menahem.						
2	Pekahiah.						
20	Pekah.						
9	Hoshea.						
= 143 years 7 m.							

This difference of twenty years is filled up by many of the older chronologers, including Ussher, by supposing an interregnum after Jeroboam II., and again after Pekah. For these breaks in the succession there is no authority in Scripture; and, indeed, they seem intrinsically improbable, as the king's son in the former case, and the



CYLINDER

Inscribed with the annals of Sargon, king of Assyria, 722-705 B.C. Now in the British Museum.

(From a Photograph.)

king's murderer in the latter, would naturally succeed at once, if at all. The true solution of the difficulty, it is believed, will be shown, not in lengthening the period of the Israelitish monarchy to make it correspond with that of Judah, but in shortening the latter mainly by periods of associated sovereignty, as intimated in the Bible history, and drawn out in the table.

*The Kingdom of Judah alone.*

	Hezekiah (remainder).						
24	55	12	31	3 m.	11	3 m.	11 = 134½ years.
	Manasseh.						
	Amon.						
	Josiah.						
	Jehoahaz.						
	Jehoiakim.						
	Jeremia.						
	Zedekiah.						

A basis for calculation B.C. will for the first time be found in this period, by synchronism with other histories. The fall of Samaria is known to have taken place in the first year of Sargon of Assyria, 722-721 B.C., and that of Jerusalem in the nineteenth year of Nebuchadrezzar

of Babylon, 587-586 B.C.: the interval, 134 years, precisely coincides with the Bible history. A backward reckoning will enable us to assign dates to the Hebrew monarchies up to the disruption. Important confirmation is also obtained from the record of the invasion by Shishak (Shashanq I., first king of the Twenty-second Dynasty) in the days of Rehoboam. The Egyptian monarch made an expedition against Judah, and captured Jerusalem in the fifth year of Rehoboam's reign. An inscription on the walls of the temple at Karnak records this campaign, with the names of many conquered towns and districts of Judah. The inscription is dated the twenty-first year of Shashanq, so that the invasion may be assigned to the twentieth, or perhaps a little earlier. The date of Shashanq's accession is uncertain: Brugsch gives it as 966 B.C., which would make the invasion to be about 947 B.C.; and this being also the fifth year of Rehoboam, the beginning of his reign would thus be about 952. But Professor Sayce gives *cir.* 925 as the date of invasion, making Rehoboam's accession *cir.* 930; or perhaps 940-930—a change involving alteration in the whole scheme.

## CHRONOLOGY OF THE BIBLE.

The following tables contain in the first column the "received chronology," and in the second the suggested revision of dates. The last, or right-hand, column, headed K., contains the leading dates assigned by Dr. Adolf Kamphausen (*Die Chronologie der Hebräischen Könige*: Bonn, 1883), a very able attempt to bring the Hebrew chronology into accord with itself and

with the monuments. It has been found impossible, however, to acquiesce in all his conclusions. The table prefixed to the first volume of Dr. George Adam Smith's *Book of the Twelve Prophets* may also be consulted with advantage. It must be understood that the dates in the earlier portions of the table are approximate only: *cir.* = *circa*, "about."

(ii) THE UNDIVIDED KINGDOM.

B.C. Rat.	B.C. Rev.		K.	B.C. Rec.	B.C. Rev.		K.
1095	1060 or 1040	SAUL (40 years, Acts 13. 21, or 20 according to Josephus). Prophet; <i>Samuel</i> . <i>It has been argued with much force that the "40 years" of this reign can hardly be accepted. Nahash, King of Ammon, was on the throne before Saul, and lived for 10 years into David's reign (1 Sam. 11; 1 Chr. 19. 1). Again, Jonathan was a man of mature life and commanded an army two years after his father's accession (1 Sam. 13. 3). The battle of Gilboa, where they both fell, could hardly have been 35 years afterwards. Once more, David was 30 at Saul's death (2 Sam. 5. 4), and therefore, if Saul reigned for 40 years, would have been born in the 10th year of this reign; and his friendship with Jonathan would become almost unaccountable. Modern critics, therefore, very generally adopt the shorter period.</i>	1037			Wars with neighboring tribes. Final overthrow by the Philistines. DAVID (40 years). King in Hebron. Successful struggle with Ishbaal, or Ishbosheth, son of Saul. King in Jerusalem. <i>Nathan and Gad</i> , prophets. David brings the Ark to Zion. Victories over neighboring nations. The kingdom extended to the Euphrates. <i>cir.</i> Rebellion of Absalom. 990 Revolt of Sheba, son of Bichri. Many of the <i>Psalms</i> were written at different periods in David's career.	1017
				1055	1020		
					1013		1010
				1023	990		
				1015	980	SOLOMON (40 years).	977
				1012	977	4th year. Temple begun.	
				1004	969	Temple dedicated. Alliances with Tyre, Egypt, and other nations. The commerce of Israel greatly extended. Internal troubles. Flight of Jeroboam to Egypt; harbored by <b>Shishak</b> (Shashank).	

#### (b) THE DIVIDED KINGDOM.

B.C. Rec.	B.C. Rev.	JUDAH.	ISRAEL.	K.
975	<i>cir.</i> 940.	REHOBOAM (17 years).	JEROBOAM (22 years).	937
971	936	5th year. <b>Shishak's</b> invasion.		
957	923	ABDAH (3 years).	18th year of Jeroboam.	920
955	920	ASA (41 years).	20th " "	917
<i>The parallel shows that Abijah's three years must be reckoned as two years complete. Similar examples are so numerous throughout the table that they need not be separately noted.</i>				
954	918	2nd year of Asa.	NADAB (2 years).	915
953	916	3rd " "	BAASHA (24 years). <i>End of Jeroboam's dynasty.</i>	914
946	910	10th year (or 13th) of Asa. Invasion of <b>Zerah</b> the Ethiopian.		
	or	Victory of Judah, and dedication of the spoils to Jehovah.		
	907			
<i>"In the sixth and thirtieth year of the reign of Asa," war was threatened against Judah by Baasha (2 Chr. 16, 1-3). But in the thirty-sixth year of Asa, Baasha had been dead ten years. Read therefore "the sixteenth year," or date the six-and-thirtieth year from the beginning of the divided kingdoms.</i>				
930	893	26th year.	ELAH (2 years).	891
929			ZIMRI (7 days).	
929	892	27th year.	OMRI (12 years).	890
<i>The twelve years of Omri include four years of contest with Tibni. Omri was established in the kingdom of Israel in Asa's thirty-first year (1 Kings 16, 23).</i>				

# HISTORY AND CHRONOLOGY.

B.C. Rec.	B.C. Rev.	JUDAH.	ISRAEL.	K.
918	876	38th year of Asa.  <i>An Assyrian inscription of Shalmaneser II. records a victory at Qarqar in the sixth year of his reign (civ. 854 B.C.) over twelve allied kings, one of whom appears to be "Ahab of Israel," another "Ben-hadad (II.) of Syria."</i>	6th year. Samaria made the capital. AHAB (22 years). <i>Elijah</i> , prophet.	878
914	874	JEHOSHAPHAT (25 years).  <i>Alliance of the kings against Ben-hadad II. of Syria. Ahab slain at Ramoth-gilead.</i>	4th year.	876
898	854 860	17th year.	AHAZIAH (2 years). Revolt of <b>Mesha</b> , king of Moab, after the death of Ahab. "The Moabite Stone."	856
896	853	18th year.  Jehoram, regent.	JORAM (12 years). Translation of <i>Elijah</i> (who was present at Ahaziah's death-bed, and yet was translated before the Moabite war), 2 Kings 1. 3-17; 3. 11. <i>Elisha</i> , prophet. (About 2nd year) the Moabite war. Jehoshaphat in alliance with Joram. Siege of Samaria by <b>Ben-hadad II.</b> , king of Syria.	854
892	850	JEHORAM, sole (8 years in all).  <i>Jehoram probably became regent two or three years before his father's death. The statement in the present text of 2 Kings 1. 17, that Joram began to reign in Jehoram's second year, is probably a transcriber's error.</i>	5th year.	851
885	844	AHAZIAH (1 year), called Jehoahaz. (2 Chr. 21. 17).  <i>The two kings, Ahaziah and Joram, were slain at the same time. End of Omri's dynasty.</i>	12th year.	843
884	843	ATHALIAH (7 years).	JEHI (28 years). Tributary to Assyria: called "Son of Omri" on Black Obelisk in British Museum.	842
878	838	JOASH (40 years). Joash had been hidden for 6 years (2 Kings 11. 3): the 7 years of Athaliah were therefore really 6.	7th year.	836
856 839	816 799	23rd year. 37th year.	Victories of Syria under <b>Hazael</b> . JEHOAHAZ (17 years). JEHOASH (16 years).	814 797
839	798	AMAZIAH (29 years).  Victory over Edom.  <i>Israel and Judah at war; Jerusalem despoiled by Jehoash.</i>	2nd year. <i>Elisha</i> dies after about 60 years' ministry. War between Israel and Syria ( <b>Ben-hadad III.</b> ).	796
825	784	15th year. Prophet: <i>Joel</i> (or later).	JEEROAM II. (41 years). Prophet: <i>Hosea</i> .	781
810	770	Amaziah slain: AZARIAH, or UZZIAH succeeds (52 years).  <i>Amaziah survived Jehoash fifteen years (2 Kings 14. 17). But Amaziah died in the twenty-seventh year of Jeroboam's reign. It follows, therefore, that Jeroboam had reigned conjointly with Jehoash for some twelve years. [See Josephus, Ant. IX. x. § 3: "the fourteenth year of Jeroboam."]</i>	27th year.	777

# CHRONOLOGY OF THE BIBLE.

B.C. Rec.	B.C. Rev.	JUDAH.	ISRAEL.	K.
		Uzziah reigns altogether 52 years, including regencies at the beginning and end of his reign.	Prophets: <i>Jonah</i> and <i>Amos</i> .	
	752	Jotham, regent.		750
773	741	38th year (of Uzziah).	ZACHARIAH (6 months).	741
772	741	39th year.	SHALLUM (1 month). <i>End of Jehu's dynasty.</i>	741
	740		MENAHEN (10 years: ? 3 years). Invasion by <b>Pul</b> , king of Assyria ( <b>Tiglath-pileser III.</b> ). Israel made tributary.	740
		<i>The monuments of Tiglath-pileser contain the names of Azariah and Jehoahaz (Uzziah and Ahaz) of Judah, also of Menahem, Pekah, and Hoshea of Israel. [See "Records of the Past," vol. v. p. 43.] Both Uzziah and Menahem appear on the monuments as tributary to Tiglath-pileser.</i>		
761	737	50th year.	PEKAHIAH (2 years).	737
759	736	52nd year.	PEKAH (20 years).	736
758	736	JOTHAM, sole (reigns 16 years in all).	2nd year.	735
742	734	AHAZ (16 years: ? 7 or 8).	17th year.	734
		<i>Syria (under Rezin) and Pekah form a confederacy against Judah. Ahaz sends to Tiglath-pileser for assistance. Damascus taken by the Assyrian king (732 B.C.), to whom Ahaz pays tribute.</i>		
730	729	12th year (? 5th).	[HOSHEA (9 years).	730
		<i>Pekah was slain by Hoshea, who "reigned in his stead" (2 Kings 15. 30). This is said to have been "in the twentieth year of Jotham," usually interpreted as the fourth year of Ahaz, as Jotham reigned but sixteen years. How to make this date correspond with the twelfth of Ahaz is a great difficulty, usually solved by supposing an interval of anarchy between the murder of Pekah and the accession of the murderer, against the plain meaning of the text. The key seems to lie in some other interpretation of "the twentieth year of Jotham," or in regarding the phrase as a transcriber's corruption.</i>		
726	727	Prophets: <i>Isaiah</i> and <i>Micah</i> . HEZEKIAH (29 years). Hezekiah was 25 years old at his accession; but Ahaz, his father, seems to have died at 36 (2 Kings 16. 2). Probably the reading of the Vatican LXX. (2 Chr. 28. 1) is correct, which makes Ahaz 41 at his death.	3rd year. Invasion by <b>Shalmaneser IV.</b> of Assyria. Hoshea tributary. Attempted alliance with Egypt (king <b>So</b> or <b>Sabaco</b> ). Tribute to Assyria unpaid. Renewed invasion: three years' siege of Samaria. Conquest of the Israelite kingdom by <b>Sargon</b> , successor to Shalmaneser.	714
721	722	6th year.		

## (c) MONARCHY OF JUDAH.

B.C. Rev.	JUDAH.	K.	B.C. Rev.	JUDAH.	K.
712	HEZEKIAH: <i>continued</i> . Invasion of Palestine and Egypt by <b>Sargon</b> . Illness and recovery of Hezekiah. Embassy of <b>Mero-dach-baladan</b> from Babylon.			18. 13; Isa. 36. 1) to have been in the fourteenth year of Hezekiah. But Sennacherib did not come to the throne until 705 B.C.; and his expedition to Palestine was four years later. Hence we must either read "twenty-fourth" for "fourteenth," or else the reference is to Sargon's previous invasion (711), confounded by some transcriber with that of Sennacherib. The account of Hezekiah's illness should precede that of Senna-	
704	Accession of <b>Sennacherib</b> , son of Sargon, to the throne of Assyria.				
701	Sennacherib invades Judah. Towns and cities taken; Jerusalem threatened; destruction of the Assyrian army.				
	<i>This invasion is said (2 Kings</i>				

# HISTORY AND CHRONOLOGY.

B.C. Rev.	JUDAH.	K.	B.C. Rev.	JUDAH.	K.
	<i>cherib's invasion.</i> (See <i>Iso.</i> 38, 6.)		606	<b>Nebuchadrezzar</b> (Nebuchadnezzar, Nebuchadonosor) captures Nineveh for his father Nabopolassar, and subjects it to Babylon. He attacks Judah, and renders it tributary.	
697	MANASSEH (55 years).	685		<i>Beginning of the Seventy Years' Captivity (Golah), or subjection to the Chaldean power.</i>	
681	Murder of Sennacherib: accession of <b>Esar-haddon</b> .			Prophet: <i>Habakkuk</i> .	
676	Manasseh tributary to Esar-haddon; carried captive to Babylon. His repentance and restoration. Tributary to <b>Assur-bani-pal</b> (Sardanapalus). Esar-haddon sends new colonists into the land of Israel.		605	Nebuchadrezzar king in Babylon. Great battle at Carchemish, in which the power of Egypt in Western Asia is overthrown.	
668	Destruction of No-amon, the Egyptian Thebes, by the Assyrians.		597	JECONIAH, Coniah, or Jehoiachin (3 months). Jerusalem taken by the Chaldeans.	597
642	AMON (2 years).	640		Jeconiah exiled to Babylon.	596
640	JOSIAH (31 years).	638		ZEDEKIAH, or MATTANIAH; vassal to Babylon (11 years).	
626	<b>Nabopolassar</b> , viceroy in Babylon.		597	<i>Jeremiah</i> continues to prophesy (duration of his ministry, 626-586).	
622	Discovery of the Book of the Law (Deuteronomy) in the Temple. National revival of religion.			<i>Ezekiel</i> prophesies in Babylonia (his ministry, about 595-574).	
609	<b>Pharaoh-necho</b> attempts to invade Assyria. Josiah, disputing his passage through Palestine, is slain at Megiddo.		590	Siege of Jerusalem by the Chaldeans.	586
	Prophets: <i>Jeremiah</i> , and <i>Zephaniah</i> , and <i>Nahum</i> .		587	Jerusalem taken and destroyed. Zedekiah a prisoner in Babylon. Prophet: <i>Obadiah</i> .	
608	JEHOIAH (3 months). Captured by Pharaoh, and sent to Egypt.	608		<i>End of the Jewish monarchy.</i>	
608	JEDOLAKIM (11 years).	607			

## SIXTH PERIOD.

The chronology of the Hebrew people now becomes associated with that of the empires to which the Jews were in turn subjected. BABYLON held the mastery until the conquest of the city by CYRUS, 538-537 B.C. The PERSIAN supremacy followed, until the victories of Alexander. After Alexander's death, and that of his widow Roxana and their young son, in the division of kingdoms amongst his generals, Syria fell to the Seleucids, and Egypt to the Ptolemies; Judea, as lying between, becoming a prize disputed by both—first the EGYPTIAN power and afterwards the SYRIAN being in the ascendant. The successful resistance of the Maccabees to Antiochus Epiphanes established the quasi-independence of Judea under the ASMONÆAN priestly line; and this in turn was followed by the ROMAN domination, under which the later Asmonæans and Herod successively reigned in Jerusalem.

### (a) THE BABYLONIAN SUPREMACY.

B.C. 595-574.	Visions of <i>Ezekiel</i> ; dated from the "thirtieth year" [see p. 166]; afterwards designated by the year of Jeconiah's captivity, up to the 25th (ch. 40, 1).
587.	GEDALIAH appointed Viceroy of Judæa by Nebuchadrezzar; slain by Ishmael; flight of the remnant of Jews to Egypt under JOHANAN, taking with them the prophet <i>Jeremiah</i> .
562.	Death of Nebuchadrezzar; accession of EVIL-MERODACH.
561.	Release of Jeconiah from prison.
560.	NERGALSHAREZER (Neriglissar), king of Babylon; son-in-law of Nebuchadrezzar.
556.	Nergalsarezer slain in battle against the Persians under CYRUS. LABOROSARCHOD succeeds, but is murdered within the year.
556.	NABONIDUS, or Labynetus, king of Babylon; marries a daughter of Nebuchadrezzar ("probably Neriglissar's widow; "

B.C. 553.	<i>Rawlinson</i> ), and associates BELSHAZZAR, their son, with himself in sovereignty.
553.	<i>Daniel's</i> vision of the ram and he-goat (ch. 8.).
540.	Siege of Babylon begun by CYRUS.
538.	Babylon taken; "Darius the Mede" placed there by Cyrus the viceroy.
	<i>Some think this Darius to have been Cyrus II., uncle of Cyrus, mentioned by Xenophon in the "Cyropædia." Others, with less likelihood, identify him with Astyages, grandfather of Cyrus. Another theory is that he was Gobryas, Cyrus's general, to whom the conqueror is known to have delegated considerable authority. Another, that Darius was the name of a noble Median, otherwise unknown. One or other of these views may yet be confirmed by new discoveries in the monuments, but at present there is no convincing evidence for any of them.</i>

### (b) THE PERSIAN SUPREMACY.

536.	Cyrus issues his proclamation for the return of the Jews. <i>End of the Seventy Years' Captivity.</i>
	ZERUBBABEL, governor of Judæa: Joshua, or Jeshua, high-priest.
535.	Foundation of the second Temple laid (Ezra 3, 8).
529.	Death of Cyrus; accession of CAMBYSES, called Ahasuerus, Ezra 4, 6.
522.	Accession of (pseudo) SMERDIS, "the Magian," called Artaxerxes (Ezra 4, 7, II, 23). At the instance of the Jews' enemies, the Samaritans, the building of the Temple is stopped.
521.	The usurper slain; accession of DARIUS, son of Hystaspes.
520.	Stirring appeals of <i>Haggai</i> and <i>Zechariah</i> . Building of the Temple recommenced by authority of Darius.

# CHRONOLOGY OF THE BIBLE.

B.C. 515.	The Temple completed, and dedicated in the month Adar (Feb.-Mar.).
490.	Darius invades Greece: defeated at Marathon.
485.	Accession of XERXES, called Ahasuerus in the Book of Esther; "exceeding friendly to the Jews" (Jos., <i>Ant.</i> XI. v. § 1).
480.	Invasion of Greece by Xerxes: battle of Thermopylae; defeat at Salamis.
478.	ESTHER made queen by Xerxes.
473.	Promotion of Mordecai; plot and death of Haman; deliverance of the Jews; Feast of Purim instituted.
465.	Accession of ARTAXERXES LONGIMANUS, the Artaxerxes of Ezra 7, and of the Book of Nehemiah.
458.	Decree of Artaxerxes in favor of Ezra, and for the restoration of the Jewish state.
445.	Commission of Nehemiah to Jerusalem.
444.	Rebuilding of the wall of Jerusalem; completed on the 25th of the month Elul (Aug.-Sept.). Solemn assembly on the 1st of Tisri (Sept.-Oct.).
434.	Nehemiah returns to Persia.
432.	Second visit of Nehemiah to Jerusalem.
<i>End of Old Testament history.</i>	
424.	Death of Artaxerxes.

B.C. 409.	<i>Manasseh</i> the priest builds a rival temple on Mount Gerizim.
400.	The prophet <i>Malachi</i> .

NOTE.—*Persian Kings after Artaxerxes.*

	B.C.
Xerxes II. and Sogdianus.....	424
Darius Nothus.....	423
Artaxerxes Mnemon.....	404
Ochus.....	358
Arsus, or Arogus.....	338
Darius Codomannus.....	336

*This last king is called "Darius the Persian" in Neh. 12, 22; the reference being by some later editor.*

337.	PHILIP OF MACEDON appointed general of the Greeks.
335.	ALEXANDER "the Great," son of Philip, succeeds, and enters on his victorious campaign against Persia.
333.	Visit of Alexander to Jerusalem, according to Josephus [ <i>Ant.</i> XI. viii. §§ 4, 5]; interview with the high-priest Jaddua (account very doubtful).
332.	City of Alexandria founded.
330.	Final defeat of Darius at Arbela. Darius assassinated.
323.	Death of Alexander at Babylon, at the age of thirty-three.

## (c) GRECIAN OR MACEDONIAN SUPREMACY.

Alexander left no legitimate successor, his only son being born after his death. After more than ten years of rivalry and conflict between the Macedonian generals, Syria and Egypt were made independent kingdoms—Judea being subject alternately to each, until the time of the Maccabees. The Seleucids reigned from Antioch, the Ptolemies from Alexandria. In Dan. 9, the two royalties are described as the kingdoms of "the north" and "the south."

### SYRIA UNDER THE SELEUCIDS, "Kings of the North."

B.C. 312.	SELEUCUS NICATOR.
280.	ANTIOCHUS SOTER ("Saviour").
260.	ANTIOCHUS THEUS ("god").
246.	SELEUCUS CALLINICUS ("victorious"). Unsuccessfully contests with Ptolemy the supremacy in Palestine.
225.	SELEUCUS CERAUNUS ("Thunderbolt").
223.	ANTIOCHUS "the Great."
203.	Antiochus wrests Judea from Egypt. A contest follows with Ptolemy's general, Scopas; Syria finally prevails. (See Dan. 11, 15, 16.)
198.	SELEUCUS PHILOPATOR.
187.	<i>Judaea now subject to Syria.</i>
175.	ANTIOCHUS EPIPHANES (the "Illustrious"). Sells the high priesthood, first to Jason, then to Menelaus; endeavors to Hellenize the Jews; defiles and spoils the Temple, setting up in its court an altar to Jupiter Olympius. The priest Mattathias raises the standard of revolt. His son, Judas Maccabeus—the "Hammer" ( <i>cf.</i> Charles <i>Marbot</i> )—after a battle at Beth-horon, regains Jerusalem, and re-dedicates the Temple on 25th of the month Chisleu (Nov.-Dec.). Hence the annual Feast of Dedication (John 10, 22). [1 Mace. 4, 36; <i>Ant.</i> XII. vii. § 7].
170.	
167.	
166.	
164.	

### EGYPT UNDER THE PTOLEMIES, "Kings of the South." *Judaea at first subject to them.*

B.C. 323.	PTOLEMY I., LAGI (Soter, "Saviour").
285.	PTOLEMY II., PHILADELPHUS. <i>The Greek Version of the Old Testament (Septuagint) begun.</i>
247.	PTOLEMY III., EUERGETES ("Benefactor").
222.	PTOLEMY IV., PHILOPATOR. He attempts to violate the sanctity of the Temple, to the great alarm and indignation of the Jews, who seek the protection of Antiochus.
205.	PTOLEMY V., EPIPHANES.
181.	PTOLEMY PHILOMETOR.



NOTE.—High-Priests of the Macedonian Period.

*Cir.*      *During the Egyptian supremacy.*

B.C.	
330.	Onias I., son of Jaddua.
310.	Simon "the Just," son of Onias.
290.	Eleazar, brother of Simon the Just.
276.	Manasseh, brother of Simon the Just.
250.	Onias II., son of Simon the Just.
219.	Simon II., son of Onias II.

*During the Syrian supremacy.*

B.C.	
198.	Onias III., Son of Simon II.
175.	Jason, brother of Onias III., bought the office from Antiochus; adopts Greek customs; sends an offering to Heracles at Tyre. Menelaus outbids and supplants Jason; is put to death by Antiochus Eupator 163 B.C.
172.	

## (d) THE MACCABEAN TO THE ROMAN RULE.

Syria, under the Seleucids, was greatly weakened by internal dissensions, until made a Roman province by Pompey, 65 B.C. Egypt remained under the Ptolemies until the death of Cleopatra, 30 B.C.

### SYRIAN KINGS.

B.C.	
164.	Antiochus V. (Eupator).
162.	Demetrius I. (Soter).
151.	Alexander Balas.
146.	Demetrius II. (Nicator).
	Antiochus VI. (a child); Trypho.
137.	Antiochus VII. (Sidetes).
129.	Demetrius II. (again). Civil strife.
125.	Antiochus VIII. (Grypus).
96.	Seleucus Epiphanes, and others.
83.	Tigranes, the Armenian.
66.	<i>Syria a Roman province.</i>

### EGYPTIAN KINGS.

[See Mahaffy's *Empire of the Ptolemies*.]

B.C.	
182.	Ptolemy VI. (Eupator).
181.	Ptolemy VII. (Philometor).
146.	Ptolemy VIII. (Philopator Neos).
145.	Ptolemy IX. (Physcon).
117.	Ptolemy X. (Lathyrus).
81.	Ptolemy XI. and XII., claimants.
80.	Ptolemy XIII. (Auletes).
51.	Cleopatra.
30.	<i>Egypt made a Roman province.</i>

*Judea, after much conflict with Syria, regains comparative independence under the priestly rule of the Maccabees.*

165.	JUDAS MACCABEUS, "Prince of the Jews."
163.	Unsuccessful attempts of Eupator on Jerusalem.
161.	Judas defeated and slain at the battle of Eleasa; Jerusalem taken by Demetrius.
161.	JONATHAN, brother of Judas. War with Syrians continued; but, owing to civil strife between Demetrius and Alexander, Jonathan maintains his ground.
144.	Simon, brother of his two predecessors, makes alliance with Demetrius II. Jewish coins are struck. The Syrians evacuate the citadel of Jerusalem.
135.	JOHN HYRCANUS, son of Simon; made tributary for a time by Antiochus Sidetes, but finally throws off the yoke.
129.	The temple on Mount Gerizim destroyed by Hyrcanus.
109.	Idumæa and Samaria annexed by Hyrcanus to Judæa.
	<i>First mention of Pharisees and Sadducees.</i>
106.	ARISTOBULUS, eldest son of Hyrcanus; assumes the title, "King of the Jews."
105.	ALEXANDER JANNÆUS, brother of Aristobulus.
95.	Civil wars, led by the Pharisee and Sadducee factions, for some years. Jannæus, himself a Sadducee, takes cruel vengeance on the defeated Pharisees.
78.	ALEXANDRA, widow of Jannæus, joins the party of the Pharisees, and reconciles the factions; Hyrcanus, high-priest.
69.	HYRCANUS II., and ARISTOBULUS II., sons of Alexandra, dispute the succession. Civil war ensues.
63.	Pompey takes Jerusalem, and carries Aristobulus to Rome. Hyrcanus quietly established. Pompey desecrates the Temple. <i>The Roman power is now supreme in Judæa.</i>
57.	Aristobulus escapes from Rome, and renews his contest with his brother. The

	Roman general Gabinius interferes, and deposes Hyrcanus.
54.	Crassus plunders the Temple.
47.	Hyrcanus restored to the priesthood by Julius Caesar, whom he had aided in the Egyptian campaign of 48 B.C.
	ANTIPATER, the Idumæan, appointed procurator of Judæa. Father of Herod.
	<i>First mention of the Sanhedrin.</i>
40.	Hyrcanus deposed by his nephew ANTIGONUS, son of Aristobulus, by the aid of a Parthian force. <i>Antigonus the last of the Asmonean priest-princes.</i>
37.	HEROD "the Great," having obtained the support of Antony, captures Jerusalem, and puts Antigonus to death, himself assuming the title of King of the Jews. Herod allies himself with the Asmonean house by his marriage with Mariamne, grand-daughter of Hyrcanus.
34.	<i>Hillel and Shammai</i> , teachers in Jerusalem.
31.	Execution of Hyrcanus by Herod's orders.
31.	AUGUSTUS (Octavianus), Roman emperor. He greatly increases Herod's power, and extends his dominion.
29.	Mariamne executed by Herod's orders.
25.	Samaria (Sebaste) rebuilt by Herod.
18.	Herod begins to restore and beautify the Temple. He also rebuilds the Samaritan temple [ <i>ibid.</i> XV. viii. § 5], and erects a heathen temple at Cæsarea [XV. ix. § 6].
6.	Alexander and Aristobulus, sons of Herod, put to death.
4.	Antipater, Herod's eldest son, executed only five days before the death of Herod himself.
4.	BIRTH OF JESUS CHRIST.
4.	Death of Herod; division of his kingdom among his sons—Judæa to ARCHÆLAUS; Galilee and Perea to HEROD ANTIPAS; N.E. Palestine to PHILIP.

# NEW TESTAMENT CHRONOLOGY.

## THE BIRTH OF JESUS CHRIST, 4 B.C.

IT is certain from St. Matthew that our Lord was born before the death of Herod the Great, an event shown by concurrent testimony to have occurred 750 A.U.C. Josephus says that Herod died thirty-seven years after he had been declared king by the Romans [*Ant.* XVII. viii. § 1], 714 A.U.C. (40 B.C.). From this point thirty-seven years would cover any part of the year from 1st Nisan 750 to 1st Nisan 751. But Herod's death was a little before the Passover, Nisan 15 [*Jos.*, *Ant.* XVII. ix. § 3, and viii. § 4]—that is, in the spring of 750. The Nativity, therefore, must be placed before this; and, considering the time required for the presentation in the Temple, the visit of the Magi, and the flight into Egypt, the event can scarcely be placed later than the autumn of 749 A.U.C. (5-4 B.C.). The present date, Dec. 25, fixed as early as Chrysostom (about 386 A.D.) in both the Eastern and Western Churches, may probably be connected with the idea that then the sun begins to ascend from the winter solstice, bringing the renewed promise of spring. Or, as some think, when Christian observances began to supersede those of heathendom, the Christmas Festival may have been substituted for the Roman *Brumalia*, the celebration "Invicti Solis." For the day there is no direct evidence whatever; but, on the contrary, it has been forcibly suggested that as Dec. 25 occurs in the Palestinian rainy season, it is improbable that the shepherds should have been then out of doors with their flocks by night.

Many of the dates in the following table are approximate only, the inspired writers giving but few notes of time.

## SYNCHRONISMS WITH ROMAN HISTORY.

1. Cyrenius (Quirinus), legate of Syria (Luke 2. 2). He was appointed, when Archelaus was deposed (6 A.D.), to carry out the census. But it has been shown by Dr. A. W. Zumpt that Quirinus was in all probability twice governor of Syria, the first time 753 A.U.C.

2. The fifteenth year of Tiberius (Luke 3. 1). This must be reckoned from the time when he was associated with Augustus in the government (765 A.U.C.), and gives 780 A.U.C., or 27 A.D., for John's ministry.

3. The forty-sixth year from the beginning of the Temple restoration by Herod, 18 B.C. (John 2. 20), would be 27 or 28 A.D. (It was not com-

pleted until the time of Herod Agrippa II., 64 A.D.) [*See Jos.*, *Ant.* XV. xi. § 1.]

4. The death of Herod Agrippa I. took place 41 A.D.

5. Claudius expelled the Jews (with sorcerers and astrologers) from Rome 52 A.D. [*See Tacitus*, *Ann.* xii. 52; Suetonius, *Claudius*.]

6. Festus was appointed procurator 60 A.D.

7. The persecution under Nero began 64 A.D.

## FROM THE BIRTH OF CHRIST TO THE FALL OF JERUSALEM.

B.C.  
4 to  
A.D.  
30.

See LIFE OF JESUS, p. 193.

C. Sentius Saturninus, Legate of Syria, succeeded (3 B.C.) by P. Quintilius Varus, with whom, it is highly probable, was associated P. Sulpicius Quirinus.

6. Deposition of Archelaus. Judæa made a Roman province under procurators. Herod Antipas continues vassal king in Galilee and Perea. Cyrenius (Publius Sulpicius Quirinus), legate of Syria, carries out the census or "taxing."

Coponius, procurator of Judæa.

9. Marcus Ambivivus, procurator.

12. Tiberius, colleague of Augustus in Rome.

13. Annius Rufus, procurator.

14. Valerius Grattus, procurator.

14. TIBERIUS, sole emperor.

17. M. Calpurnius Piso, legate of Syria.

25. Caiaphas, high-priest.

26. Pontius Pilate, procurator.

30. PASSOVER. Crucifixion and Ascension of CHRIST.

PENTECOST (May 26). Descent of the HOLY SPIRIT.

From this point see CHRONOLOGY OF THE ACTS, after Professor Ramsay, p. 135.

37. CALIGULA, emperor.

41. CLAUDIUS, emperor.

54. NERO, emperor.

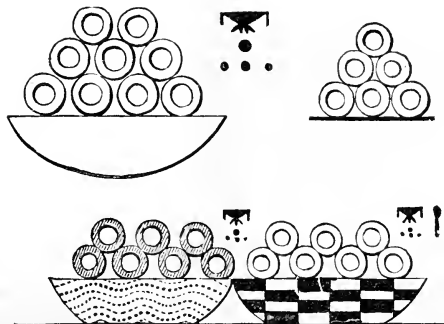
64. Great Persecution.

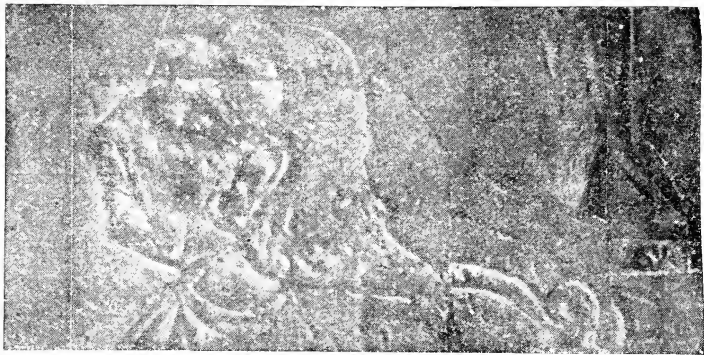
68. GALBA, emperor.

69. VESPASIAN, emperor.

War in Judæa. Titus, son and general (afterwards successor) of Vespasian.

70. DESTRUCTION OF JERUSALEM.





KING OF THE HITTITES.\*

## HISTORY AND CHRONOLOGY OF THE NATIONS OF THE BIBLE.

BY PROFESSOR A. H. SAYCE, LL.D.

**AMALEKITES.**—The Amalekites in the Old Testament were the wild Bedawin tribes of the desert. In Gen. 14. 7, we hear of them as already infesting the desert south of Palestine. When, therefore, it is said, in Gen. 36. 12, that Amalek was born to Eliphaz the son of Esau, this must relate to Edomites who intermarried with the Bedawin. The Bedawin tribe which is now settled at Petra is supposed to be of simi-

from Lot, and closely related to the Hebrews in blood and language. They were known as the Beni-Ammi (see Gen. 19. 38), Ammi or Ammon being worshipped as their chief god. They inhabited the country east of the Jordan and north of Moab and the Dead Sea, from which they had expelled the Zamzummin or Zuzim (Deut. 2. 20; Gen. 14. 5).

**AMORITES.**—Called Amurra or Amurri in the Assyrian and Egyptian inscriptions. On the early Babylonian monuments all Syria, including Palestine, is known as "the land of the Amorites;" showing that in the age of Abraham the more important, if not the more numerous, part of the population was Amorite. In the fifteenth century B.C., the country immediately to the north of Palestine was that specifically known to the Babylonians and Egyptians as "the land of the Amorites." They are represented on the Egyptian monuments with fair skins, light hair, blue eyes, aquiline noses, and pointed beards. In the age of Abraham we find them as far south as the Dead Sea (Gen. 14. 7), and in Deut. 1. 20, the mountain-block still further south within which Kadesh-barnea stood is called "the mountain of the Amorites."

When the Israelites invaded Palestine, Amorite kingdoms had been established on the



CHIEF OF JUDAH-MELECH.\*

larly mixed blood. The Amalekites, like their modern descendants, penetrated into central Palestine (Judg. 5. 14; 12. 15; see also Num. 14. 25); and Saul began the work of organizing the kingdom of Israel by destroying the Amalekites on its southern border (1 Sam. 15). They are described as spreading from Havilah, the northern desert of Arabia, to Shur, on the frontier of Egypt (ver. 7). In the Babylonian and Assyrian inscriptions they are called Sute, in those of Egypt Sittiu, and the cuneiform tablets of Tel el-Amarna (1400 B.C.) include them under the general name of Khabbati or "Plunderers."

**AMMONITES.**—A Semitic people descended



SON OF ANAK.\*

\* From photographs of sculptures of nationalities by Professor FLINDERS PETRIE.

eastern side of the Jordan (Deut. 3, 8), and even at Shechem Jacob found the Amorite (Gen. 48, 22). The Gibeonites, who are termed Hivites



AMORITE.\*

or "Villagers" in Josh. 9, 7, are said in 2 Sam. 21, 2 to be "of the remnant of the Amorites." Amorites were settled in, or close to, Hebron at an early period (Gen. 14, 13); they belonged, it would seem, to the tribe of Anak (Josh. 15, 14; Judg. 1, 20). According to Num. 13, 29, the Amorites dwelt in the "mountains" like the Hittites and the Jebusites, and we learn from Ezek. 16, 3 that the founders of Jerusalem were Hittites and Amorites.

**ANAKIM.** See AMORITES.

**ARAMEANS.**—The inhabitants of Aram or Syria, different parts of which are known under special names in the Old Testament (Aram-naharaim, between "the two rivers" Euphrates and Tigris; Aram-zoba, 2 Sam. 10, 6-8; Aram of Damascus, 1 Sam. 8, 5, 6; Aram-beth-rehob, and Aram-maachab, 2 Sam. 10, 6, 8). Aramaean tribes were also settled in Babylonia, and as the Nabathians, who spread across Arabia Petraea to Petra, spoke an Aramaic dialect, they were probably of Aramaean descent. Aramaic was a Semitic language, and the Aramaeans belonged to the Semitic race. [See SEMITES, p. 189.] Portions of Aramaean territory were, however, occupied at times by other races: thus the Hittites overran Northern Syria, and in Aram-naharaim, or Mesopotamia,



SYRIAN.\*

arose the kingdom of Mitanni, the natives of which spoke a non-Semitic language, and had

probably come from the mountains of the north. More than once Aram-naharaim is called Padan-aram, "the field of Aram," in Genesis (25, 20; 28, 2); it is termed Padan or Padin in early Babylonian inscriptions, and described as "in front of the mountains of the Aramaeans."

**ARARAT.**—The Ararat of the Old Testament and the Assyrian inscriptions was that part of Armenia which centred round Lake Van. It was inhabited by a people who spoke a language which was unlike any other at present known, though it may have been related to the modern Georgian. In race they resembled the Georgians. In the ninth century B.C. they borrowed the cuneiform characters of Nineveh; and from this time forward we have the inscriptions of a line of kings who extended their power from Lake Urmuyeh to Cappadocia, and at times contended with Assyria. It was while Erimenas was at war with Sennacherib that the Assyrian king was murdered by his two sons, who accordingly fled for protection and help to the court of Ararat. At the close of the seventh century B.C. the kingdom of Ararat came to an end, and the country was occupied by Armenians from Asia Minor, who spoke an Indo-European language (allied to Greek), and are the ancestors of the Armenians of to-day.

**ARKITES.**—The people of Arka (now Tel Arka) in the mountains of Phœnicia (Gen. 10, 17); frequently mentioned in the Tel el-Amarna tablets (1400 B.C.) under the name of Irkat.

**ASSYRIANS.**—The Assyrians were a Semitic people who took their name from the ancient capital of the country, Assur (now Kalesherghat) on the western bank of the Tigris, a little to the north of its junction with the Lesser Zab. At a later date the capital was shifted to Nimra, or Nineveh (now Koyunjik, opposite Mosul), on the eastern bank of the river, and north of its junction with the Greater Zab; while about 1300 B.C. another city, Calah (now Nimrud), was founded by Shalmaneser I. a little to the south of Nineveh. Between Calah and Nineveh was Reseni or Resen, "the head of the spring," which supplied Nineveh with water.

The Assyrians were originally governed by high-priests, like the Midianites, and it was not till the seventeenth century B.C. that the kingdom of Assyria arose. It rapidly increased in power; its monarchs extended their conquests as far as the Mediterranean, and, about 1270 B.C., for seven years even held possession of Babylon.

In 876 B.C., Assur-nazir-pal laid Phœnicia under tribute, and his son and successor Shalmaneser II., in 853 B.C., defeated Hadadezer (or Ben-hadad) of Damascus along with his allies, one of whom was Ahab of Israel. This was followed by a series of campaigns against Hadadezer and his successor Hazael which weakened the Syrians and allowed the Israelites to gain advantages over him (1 Kings 20).

In 841 B.C., Shalmaneser received tribute from Jehu, "the son of Omri," and the Israelitish tribute-bearers are depicted on an obelisk of black marble now in the British Museum. In April 745 B.C., the older dynasty of Assyria came to an end, and the throne was usurped by Pul or Pal, who took the name of Tiglath-pileser III. In 742 B.C., the Assyrian king conquered Hamath, then allied with Azariah (Uzziah) of Judah, and four years later tribute was paid to him by Menahem of Samaria and Rezin of Damascus.

In 734 B.C., Tiglath-pileser besieged Damascus, carried away the tribes beyond the Jordan, and received the homage of the Jewish king Abaz, whom the Assyrian annals call Jehoahaz. The Philistines were invaded at the same time.

\* From photographs of sculptures of nationalities by Professor FLINDERS PETRIE.

Damasens was taken and its king put to death in 732 B.C., and the neighboring princes, including Ahaz, came there to pay homage to the conqueror. Meanwhile, Pekah of Israel had been murdered, and Hoshea put on the throne at the instigation of Tiglath-pileser. In 729 B.C. Tiglath-pileser captured Babylon, and for



MONOLITH OF SHAMSHI-RAMMANU (SAMAS-RIMMON II.), SON OF SHALMANESER II.

(From a Photograph by CLARKE AND DAVIES.)

S.E. Palace, Nimrud, 825-812 B.C. With inscription on the back and sides in archaic characters. Now in the British Museum, No. 110.

two years reigned over both Assyria and Babylonia. He died December 727 B.C., and the crown was seized by another usurper, Ulula, who assumed the name of Shalmaneser IV. He died in 722 B.C., while besieging Samaria, and the throne was usurped by a general who called himself Sargon, and took the Israelitish capital, carrying 27,280 of its inhabitants into captivity. Sargon reduced all Western Asia under the do-

minion of Assyria, with the exception of Elam and Ararat, or Armenia. Merodach-baladan of Babylonia vainly endeavored to check his progress by forming a league with Elam on the one side, and the western princes (including Hezekiah of Judah) on the other. But in 711 B.C., Ashdod, the centre of the revolt in the west, was taken by the *tartan* or commander-in-chief (see Isa. 20. 1), and the conquest of Babylonia soon followed. Sargon was murdered 705 B.C., and his son Sennacherib succeeded him on the twelfth of Ab (July). Four years later he led an army to Palestine, in order to punish his rebellious vassal Hezekiah.

The Ethiopian king of Egypt, Tirhakah, who had marched to the help of his Jewish ally, was defeated at Eltekeh. Padi of Ekron, who had been dethroned by his subjects and handed over to Hezekiah because he was faithful to Assyria, was restored to his kingdom, the towns and villages of Judah were destroyed, 200,150 of their inhabitants being sent captives to Assyria, and numerous presents were given by Hezekiah to the Assyrian king while encamped before Lachish, in the vain hope of buying off his hostility.

Sennacherib now proceeded to invest Jerusalem; but his army was destroyed in a single night, and the Assyrian monarch returned ingloriously to Nineveh. After this he was occupied for several years in crushing disaffection in Babylonia, and finally, in 689 B.C., he took Babylon and razed it to the ground. Eight years afterwards (December 681 B.C.), he was murdered by two of his sons, who, after holding Nineveh for forty-two days, were compelled to fly to Erimenas of Ararat, or Armenia. Their brother Esar-haddon, who had been engaged in a campaign against Armenia, led his army against them: they were utterly overthrown in a battle fought April 680 B.C., near Malatiyeh, and in the following month Esar-haddon was crowned at Nineveh. He restored Babylon, conquered Egypt, and received tribute from Manasseh of Judah. He died in October 668 B.C., while on the march to suppress an Egyptian revolt, and was succeeded by his son Assur-bani-pal, whose younger brother was made viceroy of Babylonia.

Assur-bani-pal was a munificent patron of literature, and the conqueror of Elam, but towards the middle of his reign his empire was shaken by a great rebellion headed by his brother in Babylonia. The rebellion was finally put down, but Egypt was lost, and the military power of Assyria was so exhausted that it could with difficulty resist the hordes of Kimmerians [see GOMER] who now poured over Western Asia. Some years later, in 606 B.C., Nineveh was captured and destroyed, and the Assyrian empire came to an end. The last king seems to have been Sin-sar-iskun.

Assur was the supreme god of Assyria, but there were many other gods and goddesses, who were all of Babylonian origin. The Assyrians were distinguished as traders, soldiers, and political administrators, and owed their empire to the perfection of their military organization.

#### ASSYRIAN CHRONOLOGY.

The kingdom of Assyria founded by Bel-kap- kapu, with capital at Assur (Kaleh Sher- ghat).....	B.C. 1700
Shalmaneser I. builds Calah .....	cir. 1320
His son, Tiglath-nin-ip I., captures Baby- lon, and holds it for seven years. ....	cir. 1300
Tiglath-pileser I. (Tukulti-Pal-esarra) car- ries his arms to the Mediterranean, and receives presents from the Egyptian king. ....	1100
Assur-irbi marches to the Mediterranean. ....	1000
Assur-nazir-pal II. revives the power of Assyria .....	885

B.C.

His son Shalmaneser II. (Sulman-asarid)....	858
He defeats Hadad-ezer of Damascus, Abah of Israel, and their allies at Qarqar (Karkar).....	853
Campaigns against Hadad-ezer (Ben-hadad).....	850-845
Campaign against Hazael of Damascus; tribute paid by Jehu, "the son of Omri".	841
Assur-dain-pal (Sardanapalus), son of Shalmaneser, rebels.....	825
Rebellion suppressed; Samas-Rimmon II. king.....	823
Rimmon-nirari III., his son.....	810
Capture of Damascus; tribute paid by Samaria.....	804
Pulu (Pul) overthrows the old dynasty, and usurps the throne under the name of Tiglath-pileser III.....	745
Tribute paid by Menahem of Samaria and Rezin of Damascus.....	738
Damascus besieged; the tribes beyond the Jordan carried away; Jehoahaz (Abaz) of Judah becomes tributary.....	734
Pekah put to death; Hoshea succeeds.....	729 (?229)
Damascus captured; Rezin slain; Abaz at Damascus.....	732
Ulula usurps the throne under the name of Shalmaneser IV.....	727
Sargon, usurper.....	722
Capture of Samaria.....	722
Capture of Ashdod by the Tartan (commander-in-chief).....	711
Sennacherib (Sin-akhi-erba) succeeds Sargon.....	705
Campaign against Judah.....	701
Murder of Sennacherib (December); his son, Esar-haddon (Assur-akh-iddin), succeeds.....	May 681
Manasseh of Judah tributary.....	676
Assur-bani-pal, son of Esar-haddon, October.....	668
Destruction of Nineveh and end of the Assyrian Empire.....	606

which lay originally on the shore of the Persian Gulf, but is now, owing to the silting up of the sand, about 100 miles distant from it. Another city was Kulumu, or Calneh (Gen. 10. 10).

The salt-marshes at the mouths of the Euphrates and Tigris were called Marratu—"the bitter" or "salt"—the Merathaim of Jer. 50. 21. They were the original home of the Kaldæ, or Chaldeans.

The most famous of the early kings of Babylonia were Sargon of Akkad (3800 B.C.) and his son, Naram-Sin, who conquered a large part of Western Asia, establishing their power in Palestine, and even carrying their arms to the Sinaitic peninsula. A great Babylonian library was founded in the reign of Sargon. Babylonia was subsequently again broken up into more than one state, and at one time fell under the domination of Elam. This was put an end to by Khammu-rabi (Amraphel), who drove the Elamites out of the country, and overcame Arioch, the son of an Elamite prince. From this time forward Babylonia was a united monarchy. About 1750 B.C. it was conquered by the Kassî, or Kossæans, from the mountains of Elam, and a Kassite dynasty ruled over it for 576 years and 9 months.



ISTAR, FROM ASSYRIAN MONUMENTS.

The moon goddess of the Phœnicians, the Istar of the Akkadians, the Astarte of the Greeks, and the Ashstoreh of the Sidonians. (Jer. 44. 17; 1 Kings 11. 5; 2 Kings 23. 15.)

In the time of Khammu-rabi, Syria and Palestine had been subject to Babylonia and its Elamite suzerain; and after the overthrow of the Elamite supremacy, the Babylonian kings continued to exercise their influence and power in what was called "the land of the Amorites." In the epoch of the Kassite dynasty, however, Canaan passed into the hands of Egypt.

In 729 B.C. Babylonia was conquered by the Assyrian king Tiglath-pileser III.; but on the death of Shalmaneser IV., it was seized by the Kaldæ, or "Chaldean" prince Merodach-baldan (2 Kings 20. 12-19), who held it till 709 B.C., when he was driven out by Sargon.

Under Sennacherib, Babylonia revolted from Assyria several times, with the help of the Elamites, and after one of these revolts Babylon was destroyed by Sennacherib, 689 B.C. It was rebuilt by Esar-haddon, who made it his residence during part of the year, and accordingly it was to Babylon that Manasseh was

**ATLUM.**—The older inhabitants of the southwestern corner of Palestine who were expelled by the Philistines (Deut. 2. 23).

**BABYLONIA.**—So called from Babylon, which was made the capital of the country by Khammu-rabi, the Amraphel of Gen. 14. 1, after he had conquered the rival king Eri-Aku, or Arioch, and founded a united monarchy.

Babylon is the Greek form of the native name Bab-ili, "Gate of God" (Hebrew Babel), which was a Semitic translation of the original Sumerian or Akkadian name of the city Kadimarra.

Sumerian or Akkadian is the title given to the primitive non-Semitic language of Babylonia, which was spoken by its earlier inhabitants, the inventors of the cuneiform system of writing, the builders of its great cities, and the founders of its culture and civilization. They were subsequently dispossessed by Semites, who, however, adopted and improved the civilization they found in the country, and intermarried with its population. The later Babylonians were consequently a mixed race, and this mixture betrays itself also in their language and theology.

Babylonia was divided into the two districts of Akkad in the north, and Sumér (probably the Shinar of the Old Testament) in the south. Among its chief cities may be mentioned Ur (now *Mugheir*, or *Mugayyar*), on the western bank of the Euphrates; URUK, or Erech (Gen. 10. 10), now *Warka*, between Ur and Babylon; Larsa (now *Senkerah*), the Ellasar of Gen. 14. 1, a little to the east of Erech; Nipur (now *Niffer*), south-east of Babylon; Sepharvaim (2 Kings 17. 24), "the two Sipparas" (now *Abu-Habba*), considerably to the north of Babylon; and Eridu, "the good city" (now *Abu-Shahrain*),

brought a prisoner (2 Chr. 33. 11). After the death of Esar-haddon, Saul-sum-yukin, the viceroy of Babylonia, revolted against his brother the Assyrian king, and the revolt was suppressed only with difficulty.

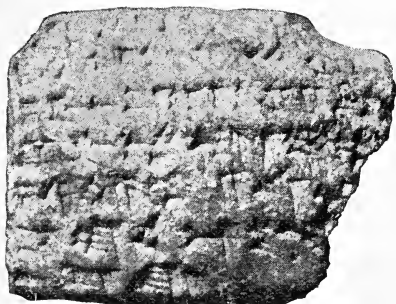
When Nineveh was destroyed, 606 B.C., Nabopolassar, the viceroy of Babylonia, who seems to have been of Chaldean descent, made himself independent. His son Nebuchadrezzar (Nabu-kudur-uzur), after defeating the Egypt-

Dagon also was imported from Babylonia, where he was the associate of Anu, the god of the sky (whose name appears in Hebrew as Anah); so too was Moloch, the Babylonian Malik.

The word translated "Chaldeans" in the A.V. is *Kasdim* in Hebrew, the origin of which is not certain. There was a city called Kasdu on the Babylonian frontier; and in the Babylonian language *kasdu* signified "earth," and *kasidi* "conquerors." In Gen. 22. 22, Chesed seems to be an Aramaean.

## BABYLONIAN CHRONOLOGY.

Sargon of Akkad founds the first Semitic empire, and conquers "the land of the B.C.	
Amorites" (Syria).....	3800
Naram-Sin, his son, conquers the Sinaitic peninsula.....	3750
The kings of Ur supreme in Babylonia.....	cir. 2700



CLAY TABLET.  
(From a Photograph.)

In which Belshazzar pays tithes for his sister, dated 11th year of Nabonidus. (Now in the British Museum.)

tians at Carchemish, succeeded him as king, 604 B.C., and founded the Babylonian Empire. He strongly fortified Babylon, and adorned it with palaces and other buildings. His son, Evil-Merodach, who succeeded him in 561 B.C., was murdered after a reign of two years. The last monarch of the Babylonian empire was Nabonidus (Nabu-nahid), 555-538 B.C., whose eldest son, Belshazzar (Bilu-sar-uzur), is mentioned in several inscriptions. Babylon was captured by Cyrus 538 B.C., and, though it revolted more than once in later years, never succeeded in maintaining its independence.

The patron god of Babylon was Bel-Merodach, often called simply Bel, or "lord," who, after Babylon was made the capital of Babylonia, became the supreme god of the country. His minister and interpreter was Nebo "the



FISH-GOD.  
(From Nimrud.)



FISH-GOD.  
(From Khorsabad.)

prophet," to whom the origin of writing was ascribed.

The chief Babylonian goddess was Istar, originally the goddess of the evening and morning stars, whose worship passed to Canaan, where she became known as Ashtoreth.

Other Babylonian deities were the sun-god Tammuz, whose supposed death was annually mourned by the women (Ezek. 8. 14); and Rammann, or Rimmon, also called Hadad, the god of the atmosphere, whose name enters into those of several places in Palestine (e.g. Gath-Rimmon).

Khammu-rabi, the sixth king of the dynasty of Babylon, shakes off the Elamite supremacy, overthrows Eri-Aku (Arioch) the rival king of Larsa, and unites all Babylonia, with Babylon as its capital. His contemporaries are Kudur-Lagamar (Chedor-laomer) and Tudkhula (Tidal).....	2306
The kings of the dynasty of Babylon claim rule over "the land of the Amorites."	
Babylonia conquered by Kassites from Elam, who found a dynasty which lasts 576 years 9 months.....	1786
Nabo-nazir (Nabonassar).....	747
Pulu (Pul), called Tiglath-pileser III. in Assyria, conquers Babylonia.....	727
Ululâ, called Shalmaneser IV. in Assyria....	725
Merodach-baladan II., a Kaldû ("Chaldean")	



from the sea-coast, seizes Babylon, and reigns for 12 years .....	B.C. 721
His embassy to Hezekiah .....	712
Babylonia conquered by Sargon of Assyria..	709
Sennacherib .....	704
Babylonia distracted by civil war and Elamite and Assyrian invasions .....	702-689
Babylon razed to the ground by Sennacherib.	689
Rebuilt by Esar-haddon .....	681
Esar-haddon divides his empire, giving Babylonia to his second son, Samas-sum-yukin .....	668
Revolt of Babylonia crushed by the Assyrians .....	648
Nabopolassar viceroy .....	626
Revolt from Assyria; Nineveh destroyed....	606
Nebuchadrezzar (Nabu-kudur-uzur), his son, founds the Babylonian empire.....	605
Evil-Merodach (Amil-Marduk), his son.....	562
Nergalsarezer (Nergal-sar-uzur), usurper.	560
Laborsharechod (Labasi-Marduk), his son, for three months.....	556
Nabonidus (Nabu-nahid), usurper. His eldest son was Belshazzar (Bil-sar-uzur).....	556
Cyrus conquers Babylon.....	538

**CANAANITES.**—Canaan signified "the lowlands," and denoted the sea-coast of Palestine, as well as the valley of the Jordan (Num. 13. 29); but the name came to be extended to the whole of Palestine. In the Tel el-Amarna tablets it is found under the forms of Kinakhna and Kinakhkhi, the latter of which corresponds with the Khna of the Greeks.

The Canaanites spoke a Semitic language—"the language of Canaan" (Isa. 19. 18)—which, with a few slight differences, was identical with Hebrew. It has been preserved in the Phœnician inscriptions and in certain passages in the Tel el-Amarna tablets. The Canaanites were called Phœnicians by the Greeks, Pœni by the Romans, and they believed themselves to have originally emigrated from the Persian Gulf.

In the tenth chapter of Genesis, which contains a geographical chart of the known world, Canaan is the brother of Mizraim, or Egypt, and is included in the southern zone, which belonged to the family of Ham. But this is because, in the age of Moses, Canaan was geographically and politically an Egyptian province. It had been conquered by the kings of the eighteenth Egyptian dynasty, and remained under Egyptian control up to the period of the Exodus.

By race the Canaanites were Semitic. They were famous as merchants and seamen, as well as for their artistic skill. The chief object of their worship was the Sun-god, who was addressed by the general title of Baal, "lord." Each locality had its special Baal, and the various local Baals were summed up under the name of Baalim, "lords." Each Baal had a wife, who was a colorless reflection of himself.

The Babylonian goddess Istar was also worshipped under the name of Ashtoreth (Astarte in Greek writers). As there were many local Baals, so there were many local Ashtoreths, who were spoken of as Ashtoreth (Judg. 10. 6). Another divinity who was extensively worshipped was Asherah, the goddess of fertility (mistranslated "grove" in the A.V.). She was symbolized by a column of stone, or the stem of a tree planted in the ground. [See PHœNICIA.]

**CAPHTOR.**—It was from Caphtor that the Philistines came (Amos 9. 7; Jer. 47. 4; Deut. 2. 23; the clause in Gen. 10. 14 is misplaced). The name is found written in hieroglyphics in the temple of Kom Ombos in Upper Egypt, which was built in the time of Ptolemy Lathyrus. But the exact situation of Caphtor is unknown, though it is supposed to be Crete, since the Philistines seem to be meant by the "Chereth-

ites" in 1 Sam. 30. 14 (see also 2 Sam. 8. 18); and in Ezek. 25. 16 and Zeph. 2. 5 the Septuagint renders Cherethite by "Kretan." [See PHILISTINES.]

**CASLUHIM.**—Mentioned among the inhabitants of Egypt in Gen. 10. 14. The name is written Kasluhet in hieroglyphics in the temple of Kom Ombos in Upper Egypt. But the inscription is not older than the reign of Ptolemy Lathyrus, and there is no clue to the geographical position of the people.

**CHALDEANS.**—See BABYLONIA.

**CHITTIM.**—Chittim (also Kittim, Gen. 10. 4) is the Greek Kition, the Phœnician port of Cyprus, on the site of which is the modern Larnaka. Hence Chittim, which must be carefully distinguished from "Hittite," is used in the Old Testament to denote the whole of Cyprus (e.g. Num. 24. 24). Cyprus was called Asi by the Egyptians. It paid tribute to the Egyptian Pharaoh Thothmes III. in the fifteenth century B.C. The south-eastern coast of the island was colonized by the Phœnicians, other parts of it by the Greeks.

**CUSH.**—Cush in the Old Testament has two senses. On the one hand it represents the Kassi of the Babylonian inscriptions, as in Gen. 2. 13; on the other hand, the Kas of the Egyptian monuments, the Ethiopia of the Greeks. The Kassi lived in the mountains of Elam, and spoke an agglutinative language. Ethiopia corresponded roughly to the modern Soudan, with its Nubian and negro population. At an early period emigrants from Southern Arabia colonized the opposite coasts of Ethiopia, and



NATIVE OF DAMASCUS.\*

at a later date the Habesh from the same part of Asia colonized Abyssinia. The names of the Arabian tribes who thus spread across the Red Sea are given in Gen. 10. 7. They were all of the Semitic race.

**DAMASCUS.**—Damascus (Gen. 15. 2) is mentioned among the conquests of the Egyptian king Thothmes III. (1500 B.C.), and in the Tel el-Amarna tablets (1400 B.C.). It formed part of David's empire, but revolted under Rezin in the reign of Solomon, and became the capital of an Aramaic or Syrian kingdom. The last king, Rezin II., was put to death by Tiglath-pileser, 732 B.C., and Damascus was annexed to Assyria.

**DÊDÂN.**—An Arabian tribe, originally belonging to Sheba or Saba, in the south of Arabia,

\* From photographs of sculptures of nationalities by Professor FLINDER PETRIE.

who were engaged in the caravan trade between Southern Arabia and Palestine.

**DOULIM.**—Included among the sons of Javan (Gen. 10. 4) As there is another reading of the name, Rodanim, the Rhodians may be meant.

**EDOMITES.**—The Edomites were Semites, closely related in blood and language to the Israelites. They dispossessed the Horites of Mount Seir, though it is clear from Gen. 36 that they afterwards intermarried with the conquered population. Edomite tribes settled



MENTI SATI, OR SHEPHERD.\*

also in the south of Judah, like the Kenizzites (Gen. 36. 11), to whom Caleb and Othniel belonged (Josh. 15. 17). The southern part of Edom was known as Teman.

**EGYPTIANS.**—The Egyptians belonged to the white race, and their original home is still a matter of dispute. Many scholars believe that it was in Southern Arabia; and recent excavations have shown that the valley of the Nile was originally inhabited by a low-class population, perhaps belonging to the Nigritian stock, before the Egyptians of history entered it. The ancient Egyptian language, of which the latest form is Coptic, is distinctly connected with the Semitic family of speech. Egypt consists geographically of two halves—the northern being the Delta, and the southern Upper Egypt, between Cairo and the first cataract. In the Old Testament, Northern or Lower Egypt is called Mazon, "the fortified land" (Isa. 19. 6; 37. 25, where the *A.V.* mistranslates "defence" and "besieged places"); while Southern or Upper Egypt is Pathros, the Egyptian Pa-to-Res, or "the land of the south" (Isa. 11. 11). But the whole country is generally mentioned under the dual name of Mizraim, "the two Mazors."

The civilization of Egypt goes back to a very remote antiquity. The two kingdoms of the north and south were united by Menes, the founder of the first historical dynasty of kings. The first six dynasties constitute what is known as the Old Empire, which had its capital at Memphis, south of Cairo, called in the Old Testament Moph (Hos. 9. 6.) and Noph. The native name was Mennofer, "the good place."

The pyramids were tombs of the monarchs of the Old Empire—those of Gizeh being erected in the time of the Fourth Dynasty. After the fall of the Old Empire came a period of decline and obscurity. This was followed by the Middle Empire, the most powerful dynasty of which was the Twelfth. The Fayyûm was rescued for agriculture by the kings of the Twelfth Dynasty, and two obelisks were erected in front of the temple of the Sun-god

at On or Heliopolis (near Cairo), one of which is still standing. The capital of the Middle Empire was Thebes, in Upper Egypt.

The Middle Empire was overthrown by the invasion of the Hyksos or Shepherd princes from Asia, who ruled over Egypt, more especially in the north, for several centuries, and of whom there were three dynasties of kings. They had their capital at Zoan or Tanis (now Sûn), in the north-eastern part of the Delta. It was in the time of the Hyksos that Abraham, Jacob, and Joseph entered Egypt. The Hyksos were finally expelled about 1600 B.C., by the hereditary princes of Thebes, who founded the Eighteenth Dynasty, and carried the war into Asia. Canaan and Syria were subdued, as well as Cyprus, and the boundaries of the Egyptian Empire were fixed at the Euphrates. The Soudan, which had been conquered by the kings of the Twelfth Dynasty, was again annexed to Egypt, and the eldest son of the Pharaoh took the title of "Prince of Cush."

One of the later kings of the dynasty, Amenophis IV., or Khu-n-Aten, endeavored to supplant the ancient state religion of Egypt by a new faith derived from Asia, which was a sort of pantheistic monotheism, the one supreme god being adored under the image of the solar disk. The attempt led to religious and civil war, and the Pharaoh retreated from Thebes to Central Egypt, where he built a new capital, on the site of the present Tel el-Amarna. The cuneiform tablets that have been found here represent his foreign correspondence (about 1400 B.C.). He surrounded himself with officials and courtiers of Asiatic, and more especially, Canaanitish, extraction; but the native party succeeded eventually in overthrowing the government; the capital of Khu-



OSIRIS, JUDGE OF THE DEAD.

n-Aten was destroyed, and the foreigners were driven out of the country—those that remained being reduced to serfdom.

The national triumph was marked by the rise of the Nineteenth Dynasty, in the founder of which, Ramses I., we must see the "new king, who knew not Joseph." His grandson, Ramses II., reigned sixty-seven years (1348-1281 B.C.), and was an indefatigable builder. As Pithom, excavated by Dr. Naville in 1883, was one of the cities he built, he must have been the

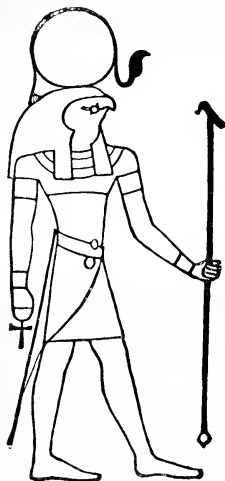
\* From photographs of sculptures of nationalities by Professor FLINDERS PETRIE.

Pharaoh of the Oppression. The Pharaoh of the Exodus may have been one of his immediate successors whose reigns were short. Under them Egypt lost its empire in Asia, and was itself attacked by barbarians from Libya and the north.

The Nineteenth Dynasty soon afterwards came to an end, Egypt was distracted by civil war, and for a short time a Canaanite, Arisu, ruled over it.

Then came the Twentieth Dynasty, the second Pharaoh of which, Ramses III., restored the power of his country. In one of his campaigns he overran the southern part of Palestine, where the Israelites had not yet settled. They must at the time have been still in the wilderness. But it was during the reign of Ramses III. that Egypt finally lost Gaza and the adjoining cities, which were seized by the Philistines or Philistines.

After Ramses III., Egypt fell into decay. Solomon married the daughter of one of the last kings of the Twenty-first Dynasty, which were overthrown by Shishak I., the general of



RA, THE SUN-GOD.

the Libyan mercenaries, who founded the Twenty-second Dynasty (1 Kings 11. 40; 14. 25, 26). A list of the places he captured in Palestine is engraved on the outside of the south wall of the temple of Karnak.

In the age of Hezekiah, Egypt was conquered by Ethiopians from the Soudan, who constituted the Twenty-fifth Dynasty. The third of them was Tirhakah (2 Kings 19. 9). In 674 B.C. it was conquered by the Assyrians, who divided it into twenty satrapies, and Tirhakah was driven back to his ancestral dominions. Fourteen years later it successfully revolted under Psammetichus I. of Sais, the founder of the Twenty-sixth Dynasty. Among his successors were Necho (2 Kings 23. 29) and Hophra, or Apries (Jer. 37. 5, 7, 11). The dynasty came to an end in 525 B.C., when the country was subjugated by Cambyses. Soon afterwards it was organized into a Persian satrapy.

The title of Pharaoh, given to the Egyptian king, is the Egyptian Per-aa, or "Great House," which may be compared with that of "Sublime Porte." It is found in very early Egyptian texts.

Egyptian religion was a strange mixture of pantheism and animal-worship, the gods being adored in the form of animals. While the educated classes resolved their manifold deities into manifestations of one omnipresent and omnipotent divine power, the lower classes regarded the animals as incarnations of the gods.

Under the Old Empire, Ptah, the Creator, the god of Memphis, was at the head of the Pantheon; afterwards Amon, the god of Thebes, took his place. Amon, like most of the other gods, was identified with Ra, the Sun-god of Heliopolis.

The Egyptians believed in a resurrection and future life, as well as in a state of rewards and punishments dependent on our conduct in this world. The judge of the dead was Osiris, who had been slain by Set, the representative of evil, and afterwards restored to life. His death was avenged by his son Horus, whom the Egyptians invoked as their "Redeemer." Osiris and Horus, along with Isis, formed a trinity, who were regarded as representing the Sun-god under different forms.

### EGYPTIAN CHRONOLOGY.

Menes (Meni), king of This, in Upper Egypt, founded the *First Dynasty* of the united monarchy (Brugsch, 4400 B.C.; Mariette, 5004; Lepsius, 3892), and built Memphis.

Zoser and Snefru (*Third Dynasty*) work the malachite mines of the Sinaitic peninsula.

The pyramids of Gizeh built by Khufu, Khaf-Ra, and Men-ka-n-Ra of the *Fourth Dynasty*.

The pyramids of Saqqara built by Pepi and other kings of the *Sixth Dynasty*.

The Old Empire ends with the *Sixth Dynasty*, and is followed by a period of internal decay and foreign invasion.

Revival of Egypt under the kings of the *Eleventh, Twelfth, and Thirteenth Dynasties*, with the capital at Thebes. Amon, the god of Thebes, becomes the chief god. Nubia is conquered.

The *Fourteenth Dynasty* overthrown by the Hyksos or Shepherd invaders from Asia. *Three dynasties of Hyksos Pharaohs* (with capital at Zoan), the last of which was contemporaneous with a native dynasty at Thebes. Abraham and Joseph probably came to Egypt during the Hyksos period. Tradition makes Joseph the minister of Apophis II. (Aa-kenen-Ra), in whose reign the war of independence broke out, headed by the princes of Thebes.

The Hyksos expelled, and the *Eighteenth Dynasty* founded by Ahmes I., with his capital at Thebes. Beginning of the New Empire..... 1600

Thothmes III. conquers Syria, and makes Canaan an Egyptian province, March 20... 1503  
to Feb. 14, \*1449

Amenôphis IV. (Khu-n-Aten), the "heretic king," endeavors to introduce religious reforms..... 1400

Fall of the Eighteenth Dynasty, and rise of the *Nineteenth* under Ramses I..... 1380

Ramses II. (the Sesostris of the Greeks), the Pharaoh of the Oppression, builds Pithom. \*1348  
His son Menephtah II. succeeds him..... 1281

The Exodus must have taken place either in his reign or in those of his immediate successors, Seti II. and Si-Ptah.

Civil war: end of the Nineteenth Dynasty; loss of the Asiatic provinces; invasion of Egypt by Libyans, Greeks, and other barbarians; the throne seized by a Syrian, Arisu..... c. 1240

Rise of the *Twentieth Dynasty*; the second king, Ramses III., defeats the foreign in-

\* Determined upon astronomical grounds by Dr. Mahler.

vaders of Egypt, and campaigns in South- ern Palestine and Syria .....	B.C. 1230
The <i>Twenty-first Dynasty</i> had its seat at Bubastis, in Northern Egypt, while a rival dynasty of Theban high-priests governed Upper Egypt. One of the last kings of the Twenty-first Dynasty was the father-in- law of Solomon.....	cir. 960
Shishak (Shashang) I., the commander of the Libyan mercenaries, founds the <i>Twenty- second Dynasty</i> , and campaigns against Palestine.....	cir. 925
Invasion of Judah by Zerah (Osorkon II.)....	900
So (Assyrian Sib'e), a sub-king in the Delta, under Bocchoris (Bak-n-ran-f) of the <i>Twenty-fourth Dynasty</i> .....	725
Egypt conquered by Ethiopians under Sa- baka, who founds the <i>Twenty-fifth Dy- nasty</i> .....	715
Tirhakah (Taharka) succeeds Sabaka .....	703
Defeated by Sennacherib at Eltekeh.....	701
Conquest of Egypt by the Assyrians.....	674
Return of Tirhakah, who is, however, driven to Nubia by Esar-haddon .....	670

different dialects of the same agglutinative language. The race to which they belonged was brachycephalic, or short-headed, like the pre-Semitic Sumerians of Babylonia.

The earliest Elamite kingdom seems to have been that of Anzan, the exact site of which is uncertain; but in the time of Abraham, Shushan or Susa appears to have already become the capital of the country. Babylonia was frequently invaded by the Elamite kings, who at times asserted their supremacy over it (as in the case of Chedorlaomer, the Kudur-Lagamar, or "servant of the goddess Lagamar," of the cuneiform texts.

The later Assyrian monarchs made several campaigns against Elam, and finally Assurbani-pal (about 650 B.C.) succeeded in conquering the country, which was ravaged with fire and sword. On the fall of the Assyrian Empire, Elam passed into the hands of the Persians.

**EMIN.**—The prehistoric population east of the Dead Sea who were dispossessed by the Semitic Moabites (Deut. 2, 10, 11). They were regarded as a branch of the Rephaim or "Giants."

**ETHIOPIANS.** See CUSH.

**GLANTS.** See REPHAIM.

**GIRGASITES.**—A people of Canaan (Gen. 10, 16), who may have been the Karkish of the Egyptian monuments, though the latter seem to have lived in Northern Syria.

**GOMER.**—Gomer (Gen. 10, 3) is the Gimirra of the Assyrian inscriptions, the Kimmerians of the Greeks. In the Persian texts they are called Saka or Scyth. They had been driven from their primitive seats on the Tyras or Dniester by the nomad Scyth. shortly before the first unsuccessful siege of Nineveh, while Psammetichus I. was king of Egypt. In 677 B.C. they were defeated by Esar-haddon on the north-eastern frontier of Assyria; and while some of them were driven westward into Asia Minor, where they sacked Sinope and overran Lydia, other bands settled in the countries to the east of Assyria. [See MEDES.]

**HAMATHITES.**—Hamath (now *Hama*) in Syria had an Aramaean population, but Hittite monuments discovered there show that it must have been at one time occupied by the Hittites. It was among the conquests of the Pharaoh Thothmes III. Its king, Tou or Tol, made alliance with David (2 Sam. 8, 10), and in 740 B.C., Azariah formed a league with it against Assyria. It was, however, conquered by the Assyrians, and its nineteen districts placed under Assyrian governors. In 720 B.C. it revolted under a certain Yahu-bibdi, whose name, compounded with that of the God of Israel (Yahu), perhaps

shows that he was of Jewish origin. But the revolt was suppressed, and the people of Hamath were transported to Samaria (2 Kings 17, 24, 30), where they continued to worship their god Ashima.

**HAVILAH.**—The great "sandy" desert-land of Arabia Petraea which stretched westward as far as the frontier of Egypt (Gen. 25, 18; 1 Sam. 15, 7). It is consequently included among the offspring of Cush (Gen. 10, 7) and of Joktan (Gen. 10, 29), as it lay partly in the central geographical zone of Shem, partly in the southern zone of Ham.

**HITTITES.**—Called Khata or Khattâ in the inscriptions of Egypt, Assyria, and Ararat. The Hittites came from the Taurus mountains and eastern Cappadocia, but at an early date they



HITTITE INSCRIPTION.\*

From "The Empire of the Hittites," by Dr. William Wright.

Revolt of Egypt; destruction of Thebes (No Amon) by the Assyrians.....	668
Egypt recovers its independence under Psammetichus I. (Psamtik), who founds the <i>Twenty-sixth Dynasty</i> , with capital at Sais.....	664
Succeeded by Necho.....	610
Hophra (Apries).....	589
Dethroned by Ahmes II. (Amasis).....	570
Egypt invaded by Nebuchadrezzar.....	567
Conquered by the Persians.....	525

**ELAMITES.**—The inhabitants of Elam, or "the Highlands," to the east of Babylonia. They were divided into several branches speaking

\* From photographs of sculptures of nationalities by Professor FLINDERS PETRIE.

wrested portions of Northern Syria from its Aramaean population. They made Carehemish (now *Jerabläs*) on the Euphrates, a little north of the Sajur, one of their capitals, and eventually made their way into the territory of the Amorites, where they established themselves in Kadesh near the Lake of Homs. When the Tel el-Amarna tablets were written, the Hittites were threatening the Egyptian possessions in Syria, and Ramses II. found them too firmly planted in Kadesh to be driven out. After many years of war, a treaty of peace was made between him and the Hittite king in the twenty-first year of the Pharaoh. A detachment of the Hittite tribes had previously penetrated into the south of Palestine and settled at Hebron (Gen. 23, 3) and Jerusalem (Ezek. 16, 3); hence the annals of the Egyptian king Thothmes III. called the country of the Hittites of the north "the greater Hittite-land." It is these northern Hittites whose kings are referred to in 1 Kings 10, 29, and 2 Kings 7, 6 (see also Judg. 1, 26, and 1 Kings 11, 1).

In the time of Ramses II. the Hittite power was at its height, and seems to have extended over the greater part of Asia Minor as well as



HITTITES.\*

over Northern Syria. Subsequently it decayed, and the capture of Carehemish by Sargon, in 717 B.C., finally destroyed Hittite trade and put an end to Hittite influence. But when the Assyrians first became acquainted with the west, the Hittites were so predominant there as to cause the name of "Hittite" to be applied by the Assyrians not only to Syria, but to Palestine as well.

The Hittites were the inventors of a peculiar system of hieroglyphic writing which has not yet been deciphered. Their monuments are found throughout Asia Minor, as far as the Aegean, as well as in Syria, and are characterized by a special style of art, which influenced that of prehistoric Greece. The Egyptian artists agree with their own monuments in representing the Hittites as a short, thick-limbed people, excessively ugly, with protrusive jaw and nose, beardless face, high cheek-bones, yellow skin, and black hair and eyes. Their language, judging from their proper names, was non-Semitic.

**HIVITES.**—The "villagers" of Palestine as opposed to the townsfolk (Josh. 11, 3; Judg. 3, 3; 2 Sam. 24, 7). Hence the Amorites of Gibeon and Shechem are called Hivites in Josh. 11, 9 and Gen. 34, 2. In Gen. 36, 2, "Hivite" is a misreading for "Horite," as is shown by a comparison with verses 20, 25; and it is possible that in Josh. 11, 3, "Hivite" should be corrected into "Hittite."

**HORITES.**—The primitive inhabitants of Mount Seir, afterwards the home of the Edomites (Gen. 14, 6; Deut. 2, 12). The name has been supposed to mean "cave-dwellers," but it may

signify "the white race." Professor Maspero identifies it with Khar, the Egyptian name of Southern Palestine.

**ISHMAELITES.**—They occupied the central part of Arabia; and the Koreish of Mecca, the tribe of Mohammed, was descended from them. One of their twelve tribes was the Nabathaeans [see p. 188]. Some of the tribes spoke Aramaic, but the language of the larger part of them was Arabic. Aramaic belongs to the northern, Arabic to the southern, division of the Semitic family of speech.

**JAVAN.**—Javan, Yavan in Assyrian, is the Greek "Ionian," and denotes the Greeks—the first Greeks known to the people of Asia being of the Ionian stock. In the Tel el-Amarna tablets mention is made of an "Ionian" (Yivana) who had been sent on a mission to Tyre, and the Assyrians called Cyprus the island of the "Ionians."

**JEBUSITES.**—The tribe which occupied Jerusalem at the time of the Israelitish conquest of Canaan. As there is no mention of them in the Tel el-Amarna tablets, it would appear that they must have gained possession of Jerusalem and its neighborhood between 1400 and 1300 B.C. They seem to have been of the Amorite race (Josh. 10, 5, 6, *Heb. text*). In Num. 13, 29 they are classed with the Hittites and Amorites as dwelling in "the mountains."

**JOKTANITES.**—The tribes descended from Joktan who colonized Southern Arabia (Gen. 10, 26-30) from Hazarmaveth or Hadhramaut to Sheba or Saba [see SHEBA, p. 189]. They belonged to the southern division of the Semitic family, and spoke a language the two chief dialects of which have survived in the Minaean and Sabaeen inscriptions.

**KADMONITES,** or "Easterns" (Gen. 15, 19); also called "the children of the east" (Job 1, 3; Gen. 29, 1; 1 Kings 4, 30; Ezek. 25, 4, 10). In an Egyptian papyrus of the age of the Twelfth Dynasty, the country of Kadem is described as occupying much the same geographical position as the Edom of later days. The people were Semites, and of Arab descent.

**KEDARITES.**—A tribe of north-western Arabia, of Ishmaelite origin (Gen. 25, 13); called Kadri and Kidrā in the Assyrian texts.

**KENITES.**—The name means "smiths," and denotes the gypsy-like class of workers in metal, who led a wandering life like the smiths of the early Middle Ages. We hear of them among the Amalekites or Bedawin (Num. 24, 20, 21; 1 Sam. 15, 6), as well as in Palestine (Judg. 1, 16; 4, 11).

**LEHABIM,** also Lubim (2 Chr. 12, 3; 16, 8; Nah. 3, 9), the Libyans or Berber tribes of Northern Africa, who served as mercenaries in the Egyptian army, and furnished Egypt with the Twenty-second Dynasty (that of Shishak). They were fair-skinned, blue-eyed, and light-haired, and, like their modern descendants, belonged to a race which can be traced northward through Europe to the British Isles. The Berber dialects are distantly related to ancient Egyptian.

**LUDIM.**—The Lydians of Western Asia Minor, whose king, Gugu or Gyges, sent an embassy to Nineveh, about 660 B.C., to beg for help against the Kimmerians (Gomer). The Lydians served as mercenaries in the Egyptian and Tyrian armies (Gen. 10, 13; Ezek. 27, 10; 30, 5). It is difficult to explain Lud in Gen. 10, 22, as Lydia was not in the zone of Shem, but it may possibly be a misreading for Nod.

**MAGOG,** perhaps for the Assyrian *Mat-Gugi*, "the land of Gog," since it was governed by Gog, according to Ezek. 38, 2. In this case it would mean Lydia.

**MEDES.**—Called Madai in Gen. 10, 2. They were an Aryan or Indo-European people, allied in language and race to the white race of Europe;

\* From photographs of sculptures of nationalities by Professor FLINDERS PETRIE.

and when first encountered by the Assyrian kings, inhabited the country to the south-west of the Caspian, whence they extended southward to the Persian Gulf. One of their offshoots was the tribe of Persians. Greek writers confounded the Medes with the Manda or "Nomads" of the Assyrian inscriptions, — a term applied to the Kimmerians (Gomer) who settled in the land of Ellipi, to the north of Elam, and there built Ecbatana.

**MESHECH.** — Usually coupled with Tubal (Gen. 10. 2; Ezek. 27. 13, etc.), the Muskā of the Assyrian inscriptions, called Moschi by classical writers. In the Assyrian period they occupied Eastern Cappadocia as far south as Cilicia, but at a later date we find them driven back to the shores of the Black Sea. They probably belonged to the same race as the Hittites.

**MIDIANITES.** — The descendants of Keturah (Gen. 25. 1-4), who belonged to the Arabian division of the Semitic race, and occupied the sea-coast on the eastern side of the Gulf of Akabah. They were governed by high-priests, as was originally Assyria (Ex. 2. 16).

**MINNI.** — The Minni (Jer. 51. 27), called Manna and Mana in the cuneiform inscriptions of Assyria and Armenia, adjoined the eastern frontier of the kingdom of Ararat, to the east of the Kotur mountains. It is doubtful whether they were Aryans or whether they belonged to the same race as the people of Ararat.

**MIZRAIM.** See Egypt.

**MOABITES.** — The descendants of Lot; consequently Semites in race, and speakers of a language which, as we learn from the Moabite Stone of Mesha, differed very slightly from Hebrew. They supplanted the Emim, the older inhabitants of the country, on the east side of the Dead Sea, where the kingdom of Moab arose between those of Ammon and Edom. In the Assyrian inscriptions mention is made of a city as well as of a country of Moab. Ramses II. (Nineteenth Egyptian dynasty), the Pharaoh of the Oppression, enumerates Muab (Moab) among his conquests.

**NABATHIANS.** — Nebaioth was the first-born of Ishmael (Gen. 25. 13), and his descendants extended across Arabia Petraea from Babylonia to the Gulf of Akabah. Their language was Aramaic. Before the fourth century B.C. a body of Nabathian merchants had established themselves at Petra, where a prosperous kingdom grew up in the second century B.C., which was overthrown by the Romans in 105 A.D. One of its kings was the Aretas mentioned by St. Paul (2 Cor. 11. 32).

**OPHIR,** a seaport on the southern or south-eastern coast of Arabia (Gen. 10. 29), where the gold was stored which was imported to it from Africa, probably from the mines of Matabeleland.

**PARTHIANS.** — Parthia, called Parthwa in the inscriptions of Darius, is probably the Parsuas of the Assyrian monuments, and adjoined Hyrcania on the east side of the Caspian Sea. It was a cold and mountainous country, and formed part of the Persian Empire, and then of the Greek Empire of the Seleucids which followed it. In the reign of Antiochus II., however, a Parthian prince, Arsaces, made himself independent in Astarrené, a district to the north of Parthia proper. After a reign of two years he died, and was succeeded by his brother, who took the title of Arsaces II., and founded the kingdom of Parthia. This was in 248 B.C. The kingdom grew into an empire, which absorbed a large part of that of the Persians and Seleucids, and contended on equal terms with Rome. In circa 225 A.D. the Persians revolted against their Parthian masters under the Sassanians; Artabarsus, the last of the Arsacid Dynasty, was overthrown, and the Sassanian Dynasty of Persia took its place.



CHIEF OF GATH.\*

The race to which the Parthians belonged is unknown. In the time of Arsaces they had already adopted the Persian language, but their native language belonged to a different family of speech.

**PERIZZITES,** the "villagers" or "agricultural population" of Canaan, corresponding to the modern *fellahin*. The name, like that of Hivites, is a descriptive and not a tribal title. In Judg. 5. 7, the abstract form of the word is translated in the A.V. "the inhabitants of the villages."

**PERSIANS.** — The Persians were originally a Medie tribe which settled in Persia, on the eastern side of the Persian Gulf. They were Aryans, their language belonging to the eastern division of the Indo-European group. One of their chiefs, Teispes, conquered Elam in the time of the decay of the Assyrian Empire, and established himself in the district of Anzan. His descendants branched off into two lines — one line ruling in Anzan, while the other remained in Persia. Cyrus II., king of Anzan, finally united the divided power, conquered Media, Lydia, and Babylonia, and carried his arms into the far East. His son, Cambyses, added Egypt to the empire, which, however, fell to pieces after his death. It was reconquered and thoroughly organized by Darius, the son of Hystaspes, whose dominions extended from India to the Danube.

**PHILISTINES.** — Called Pulsata or Pulista on the Egyptian monuments; the land of the Phil-



PHILISTINE.\*

istines (Philistia) being termed Palastu and Pilista in the Assyrian inscriptions. They occupied the five cities of Gaza, Ashkelon, Ashdod,

\* From photographs of sculptures of nationalities by Professor FLINDERS PETRIE.

Ekron, and Gath, in the south-western corner of Canaan, which belonged to Egypt up to the closing days of the Nineteenth Dynasty. The occupation took place during the reign of Ramses III. of the Twentieth Dynasty. The Philistines had formed part of the great naval confederacy which attacked Egypt, but were eventually repulsed by that Pharaoh, who, however, could not dislodge them from their settlements in Palestine. As they did not enter Palestine till the age of the Exodus, the use of the name Philistines in Gen. 26. 1 must be prophetic. Indeed the country was properly Gerar, as in ch. 20.

The Philistines are called *Allophyli*, "foreigners," in the Septuagint, and in the Books of Samuel they are spoken of as uncircumcised. It would therefore appear that they were not of the Semitic race, though after their establishment in Canaan they adopted the Semitic language of the country. We learn from the Old Testament that they came from Caphtor [see p. 183], usually supposed to be Crete. From Philistia the name of the land of the Philistines came to be extended to the whole of "Palestine." Many scholars identify the Philistines with the Pelethites of 2 Sam. 8. 18.

**PHŒNICIANS.**—The Greek name of the inhabitants of the Canaanite coast. It is of uncertain origin, though it may be derived from Fenkhu, the name given in the Egyptian inscriptions to the natives of Palestine. Among the chief Phœnician cities were Tyre and Sidon, Gebal north of Beyrout, Arvad or Arados, and Zemar. [See CANAANITES.]

**PHUT.**—Phut is placed between Egypt and Canaan in Gen. 10. 6, and elsewhere we find the people of Phut described as mercenaries in the armies of Egypt and Tyre (Jer. 46. 9; Ezek. 30. 5; 27. 10). In a fragment of the annals of Nebuchadrezzar which records his invasion of Egypt, reference is made to "Phut of the Ionians;" and Phut is one of the provinces over which the Persian king Darius claims rule, the name intervening between those of the Ionian Greeks and Cush.

**REPHAIM.** Translated "giants" in *A.V.* They represent the earlier inhabitants of the country who were displaced by the Semites, and consequently include the Amorites (Deut. 2. 2; 3. 2). But it is possible that the name is also that of a particular people in the Jaulan (east of Lake of Tiberias), since in Gen. 14. 5 we hear of the Rephaim in Ashteroth-Karnaim (now Tel-Ash-tereh), and the inscriptions of the Egyptian king Thothmes III. place in the immediate neighborhood a town the name of which may be read On-Repha, or "On of the Giant."

**SCYTHIANS.**—The name is only once met with in the Bible—Col. 3. 11, where it seems to be used of the Scythians who were settled in Asia Minor. The Greek name *Skythēs* is connected with the old Persian *Saka*, which is given in the inscriptions of Darius to the Slavonic populations north-east of the Danube, as well as to the hordes who had poured into Western Asia from the south of Russia in the seventh century B.C. In the Assyrian inscriptions of that period these hordes are included under the term *Ummān Manda*. They occupied large parts of Armenia and Media, and made their way westward as far as the frontier of Egypt, plundering and destroying as they went. The earlier chapters of Jeremiah seem to contain references to their invasion; and Beth-shean in Palestine derived from them the name of Scythopolis. Under the name of Scythia, Greek writers included not only Southern Russia but Turkestan as well; and the Scythian tribes were accordingly made to consist, not only of Slavs, but also of Turks and Ujrians. The tombs of the Scythian princes in Southern Russia have yielded Greek pottery and gold

ornaments of the best period of Athenian art (fourth to second century B.C.), which are now preserved at St. Petersburg. They had been exported from Athens, and buried with the chiefs to whom they belonged.

**SEMITES.**—The name means the descendants of Shem, and has been given to that portion of the white race which has spoken the "Semitic" languages: Assyro-Babylonian, Aramaic, Hebrew or Canaanite, Arabic, Himyaritic or South-Arabic, and Ethiopic (the extinct language of Abyssinia). The first three constitute the northern division of the Semitic family of speech, the last three its southern division.

**SHEBA.**—A grandson of Cush according to Gen. 10. 7, a descendant of Joktan in Gen. 10. 28, of Keturah in Gen. 25. 3. Sheba, in fact, was Saba in Southern Arabia—the Sabæans of classical geography, who carried on the trade in spices with the other peoples of the ancient world. They were Semites, speaking one of the two main dialects of Himyaritic or South Arabic, the other dialect being the Minaean spoken at Ma'in.

The kingdom of Ma'in seems to have preceded that of Sheba, which was governed originally by high-priests. But Sheba had become a monarchy before the days of Solomon, who was visited by its queen. In the eighth century B.C. it extended northward as far as the frontiers of Babylonia, and at that time its king was compelled to pay tribute to Tiglath-pileser III.

The fact that the Sabæan power thus existed both in Northern and in Southern Arabia explains why Sheba is made the descendant of both Cush and Joktan. Sabæan colonists also settled on the African side of the Red Sea, where early Sabæan inscriptions have been found (at Yeha). This African colony is perhaps meant by Seba in Gen. 10. 7.

**SHINAR.** See BABYLONIA.

**SHUCHITES.**—Called Sukhi in the Assyrian inscriptions, which make them a North Arabian tribe on the western bank of the Euphrates in the neighborhood of Circesium (Assyrian *Sirkī*). They were descended from Keturah (Gen. 25. 2. See Job 2. 2).

**TUBAL.**—The Tabalā of the Assyrian texts; Tibareni in the classical authors. They are usually associated with the Moschi or Meshech (Gen. 10. 2; Ezek. 27. 13), and doubtless belonged to the same race. Like the Moschi in the Assyrian period, they extended southward to Cilicia, but were subsequently pushed back to the neighborhood of the Black Sea.

**TYRE.**—"The Rock," so called from the rocky island upon which insular Tyre was built. There was a town on the mainland opposite, known to classical writers as *Paketyrus*, or Old Tyre, which is probably the *Ust* of the Assyrian inscriptions, the *Hosah* of Josh. 19. 29. The temple of Baal-Melkarth, the patron god of Tyre, was said to have been built in insular Tyre 2750 B.C. Insular Tyre and its wealth are mentioned in the Tel el-Amarna tablets. In the age of David, Tyre was the leading city of Phœnicia.

**UZ.**—The first-born of Aram according to Gen. 10. 23, of Nahor according to Gen. 22. 21 (where the *A.V.* has *Uth*). The name was given to an Aramaean district. We may gather from Lam. 4. 21 that it adjoined Edom.

**ZAMZUMIM.**—The early non-Semitic inhabitants of Ammon (Deut. 2. 20), called Zuzim in Gen. 14. 5, who were reckoned among the prehistoric Rephaim, or "giants."

**ZEMARITES.**—The people of Zemar (now *Sumra*) in the mountains of Phœnicia (Gen. 10. 18). In the time of the Tel el-Amarna tablets (1400 B.C.) Zumur (Zemar) was one of the most important of the Phœnician cities, but it afterwards almost disappears from history.



## JEWISH HISTORY FROM EZRA TO CHRIST.

BY J. V. BARTLET, M.A.

THE New Testament takes much for granted. Hence, in reading the Gospels, one is often forced to ask: "What is the exact point of so and so?" We want, in fact, to become as one of Christ's fellow-countrymen; and this means steeping our thought in the story of the long years which lie between the times of Ezra and those of Jesus the Christ. They must cease to be to us "ages of silence," if we are to see just what is meant by "the tradition of the elders," or to feel the full force of much that is found in the Sermon on the Mount.

The whole period of more than four centuries falls into four epochs—the Persian, the Greek, the Maccabaean, and the Roman.

I. *PERSIAN PERIOD* (537-330 B.C.).—Nehemiah (444 B.C.) had been a favorite at the court to which, ninety years before, the Jews had owed their return from exile; and on the whole the restored remnant remained loyal to the "great king," in spite of the "tribute" and other galling features of their subjection. Once, however, during the closing and weaker years of that empire, Jerusalem suffered something like a fresh captivity; when, owing to its share in a rising throughout all Syria, many Jews were removed to Babylon and elsewhere by Artaxerxes Ochus about 350 B.C. Some twenty years later they found a new and better master in Alexander the Great, who ushers in the next period. Besides granting peculiar privileges to Jerusalem, Alexander bestowed marks of favor upon the colony of Jews settled by him in his new city—Alexandria—ere long to be the second city of the ancient world. It was here that Judaism entered into its most intimate relations with the Greek world of thought and literature—a fact important for the history of early Christianity.

When we ask ourselves what changes passed over Jewish faith and piety during this last century of Persian rule, we have but little evidence to go upon. But the most important single event was the final breach between Jews and Samaritans, the mixed race, half Israelite, half heathen, now in possession of the heritage of Ephraim and Manasseh. So far the reformed Judaism showed its exclusiveness. But once it felt sure that its religious purity stood on a firm basis, it seems to have been anxious to secure proselytes. The process whereby Galilee was so far recovered to the faith of Jehovah must have begun in the Persian Period. Nor must we forget the close relations subsisting between the Jews in Judaea and in Babylon, which makes it probable that certain lessons were learned from the Persian faith. For this had in it a monotheistic element which might make the Jews feel that such heathen—and if so, heathen in general—were capable of faith similar to their own. Finally, to this period we may assign the gradual replacement among the Jews of Hebrew by the widespread Aramaic dialect.

II. *GREEK PERIOD* (330-167 B.C.).—On Alexander's death his conquests passed into the hands of his generals; and during the struggles which ensued Palestine shared in the confusion, until the battle of Ipsus (301 B.C.) made the kings of Egypt (the Ptolemies) its overlords for a full century, in spite of several attempts on the part of the rival kings of Syria (the Seleucids) to overthrow them. The new sovereign power was both stronger and juster than the Persian; and under it the Government at Jerusalem in the hands of the high-priestly dynasty, assisted by a sort of senate including the higher ranks of the priesthood, grew and consolidated. Outside Palestine, too, the Jews waxed influential, not only in

Alexandria, but also in Libya, Cyrene, Asia Minor, and all parts of Syria, where they settled either by the compulsion or favor of Ptolemies and Seleucids. From the other side also foreign intercourse was fostered by Greek settlements in Northern Palestine, especially about the Sea of Galilee.

The most momentous outcome of all this was the Greek version of the Hebrew Scriptures, called the Septuagint (LXX.), which arose in Alexandria by a gradual process, dating from the first half of the third century B.C. [See SEPTUAGINT, p. 28.] It tended to break down Jewish isolation from both sides. Not only did it make thoughtful Greeks aware of the true nature of the strange Jewish religion; it also familiarized Jews with Greek religious conceptions, since these often shone through the phraseology used to transfer the thought from the one speech to the other.

As the English Bible colors religious speech, so, and even more, the LXX. fixed the type of language in which the New Testament is written. The Greek quality of mind and culture, which in this and other subtle ways the Jews came gradually to understand, goes by the name of Hellenism. We must allow then for this Hellenizing tendency as at work both in the life and literature of the Jews during the Ptolemaic supremacy (320-198 B.C.). But its effects become really clear to us only in the period which follows. In 198 B.C. Antiochus the Great brought Judaea under Seleucid or Syrian sway; and before long events followed which carry us into the very heart of the situation in Judaea.

The priestly nobility had for some time been getting more worldly in spirit as they grew in Hellenic culture. Country, and even religion, were to many less than personal ambition. Hence the high-priesthood became an object of base intrigue, as in the case of Simon ben Tobias, who tried to get this office out of its holder's hands by bribing Seleucus IV. with the offer of the Temple treasure. His attempt was thwarted; but it increased the existing rivalries and intrigues, which put things very much at the mercy of the next Seleucid, Antiochus Epiphanes, whose favor the high-priest Jason tried to preserve by Hellenizing the sacred city as far as possible. It became the fashion among the upper classes to turn their names into Greek forms (*e.g.* Menelaus for Menahem), and in other less innocent ways to obscure their Jewish origin. How far this Hellenizing movement might have gone on, had not the folly of Antiochus and his high-priestly tools led to a violent crisis and revolt, none can say.

III. *MACCABAEOAN or ASMONAEOAN PERIOD* (167-63 B.C.).—The outrages upon the national religion which stung the *Maccabees* into revolt stirred the people at large to realize the value of that treasure of distinctive faith which was now like to pass from the nation altogether. All along, indeed, a strongly conservative type of piety had lived among those humbler souls, and from their ranks had arisen a party called the *Chasidim*, distinguished for the special piety of its members. But the Maccabaean movement swept into itself not only the Chasidim—who were not quite of its spirit, as we shall yet see—but all of what we may call the sound conscience of the nation. It became, in fact, a rally of the nation to the faith of its fathers. The grandees in touch with the Syrian court, and their retainers, alone stood aloof. When, however, the wars of liberation from the yoke of Syria had done their work, and the truly religious end was

attained, divergent ideals began to re-appear among those whom a common enthusiasm had united for common action. Hence it was no wonder that while the most pious sort lost interest in fighting, once the honor of God's Law was secure, those who were first and foremost patriots, with a taste for war, were anxious to go on fighting as long as the bounds of Jewish rule could be extended, or at least till all old scores with hated neighbors could be fully settled. And with this feeling the bulk of the nation sympathized. True, the time came when the Temple had been restored and solemnly re-dedicated (165 B.C.); the rival Temple on Mount Gerizim had been razed along with the Samaritan capital itself (129 B.C.); and even an extra guarantee against the return of the old corrupt priestly dynasty had been found in the recognition of the Maccabæan leader as "Governor and High Priest for ever until there should arise a faithful prophet."

But why stop here? Granting that the Maccabæes were not of David's house, whence the Messiah should spring and be pointed out by the "faithful prophet," yet might not the Messianic age be hastened by bringing as many people as possible under Jewish sway beforehand? This reasoning fitted in with the inclination of the mass of the nation. But to the successors of the quiet Chasidim, whose expectation was from God and not from human agency at all, this by no means appealed. They probably felt that the spirit of foreign aggression did not favor the spread of love for the Law, and that internal preparation by way of piety was the surest way to hasten God's great intervention. Further, the blending of warlike prince and high-priest in a single person, and that person not of the old high-priestly family, seemed unfitting; and in view of the secular tone of the holders of the double office, increasingly so.

"The idea of Judaism" was in danger in the eyes of this growing party of religious protest, which we may now call by a new name which emerges in the last years of Hyrcanus (135-106 B.C.). No longer do we hear of Chasidim, but of Pharisees (*Perushim*, or "Separated Ones"). These men, whose stronghold was among the Scribes or professed students of the Law, more and more gained the ear of the masses, and that in proportion as their rivals, the Sadducees or priestly nobility, became discredited by the secular character of the later Maccabæes.

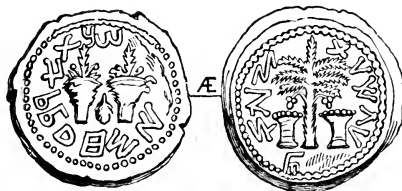
The Pharisees indeed suffered a severe check under Alexander Jannæus (105-78 B.C.), in whose favor a popular revulsion of feeling took place. But the lost ground was more than made up under his widow Salome (78-69 B.C.), whose separation of the secular and sacred headship (her son Hyrcanus II. was high-priest) brought them into good relations with her. We hear, too, that about this time the Sanhedrin, or central legal court located at Jerusalem [see SANHEDRIN,

p. 342], came more under the influence of the Scribes than heretofore; and so it remained henceforth in practice. On the death of Salome internal dissensions, centring round Hyrcanus and his brother Aristobulus, once more gave foreign nations their chance. This time it was the Romans, who under Pompey occupied Jerusalem, abolished the kingship, and restored the high-priestly dignity to Hyrcanus.

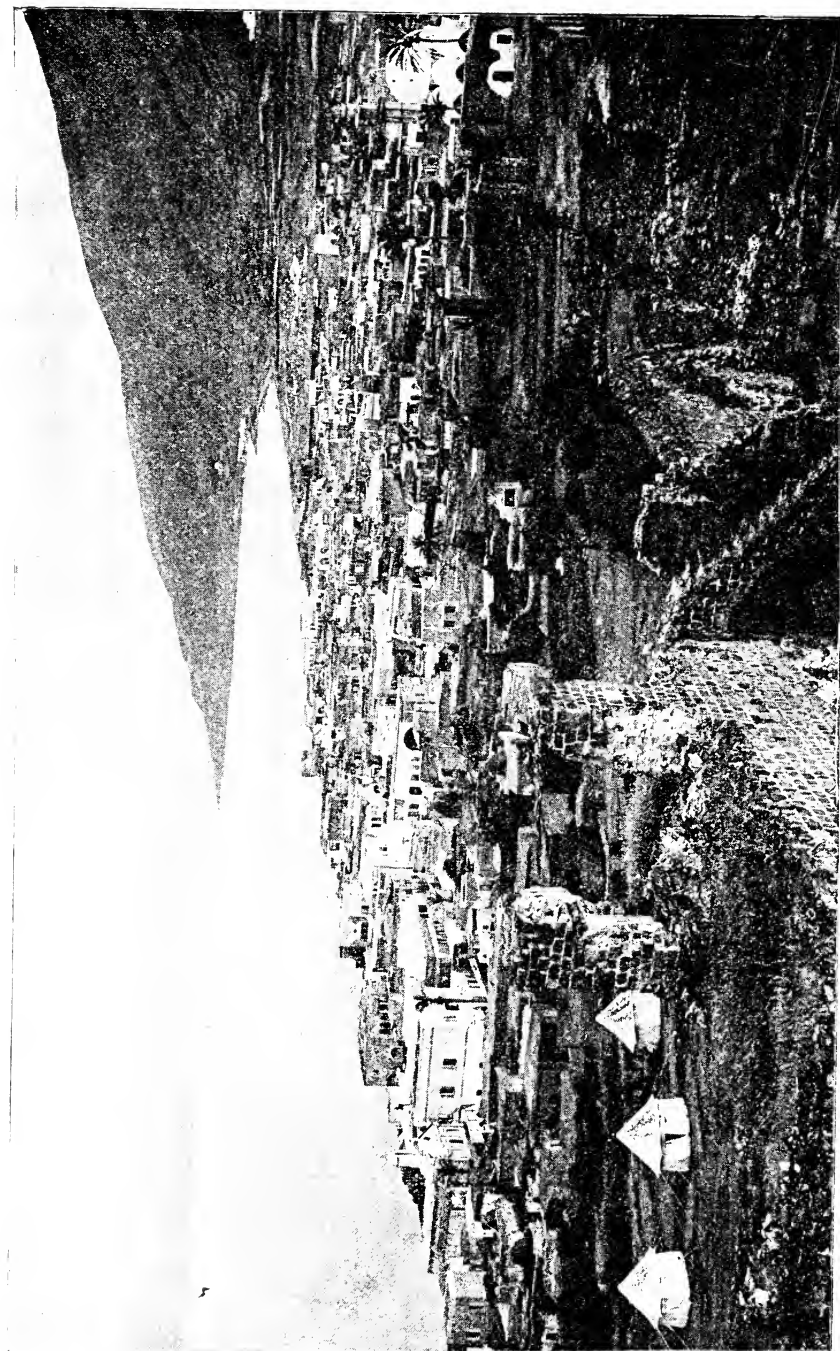
IV. *ROMAN PERIOD.*—Jerusalem had now a Roman garrison in its citadel, and Roman intervention remained a permanent factor in Jewish history. On the whole the Pharisees gained by the change, which robbed the Sadducees of that political power which had been their pride. It sharpened, however, the contrast between the Pharisaic ideal and that of the masses. In times of quiet both seemed to agree in their regard for the Law, both written and traditional; the Pharisee, however, being looked up to as the man of a saintly life beyond the reach of most. But so soon as there was any talk of a restoration of the Maccabæan kingdom, far more the Davidic, the masses heeded not the Pharisees and their passive policy of waiting on God alone. Specially galling was it felt to be when Antipater, one of the hated Idumæan or Edomite race, became the real power in the state under Rome, till his death in 43 B.C. But in 37 B.C. things went a step further, and his son Herod "the Great" became by Rome's aid king of Judæa.

"By birth an Idumæan, by profession a Jew, by necessity a Roman, by culture and by choice a Greek," this unscrupulous monarch made the security of his own position his one end. Though careful not to wound Jewish susceptibilities more than he could help, he was able to maintain himself only by inspiring fear, as when he broke the supremacy of the Sadducean nobility in the Sanhedrin by putting their leaders to death.

He filled the chief offices with obscure men of priestly descent from Babylon and Alexandria, and by abolishing the life tenure of the high-priesthood brought it completely under the secular power. But he could not stifle the national feeling against him, or its hope that the past would soon return in greater glory. It was, then, a fine stroke of policy when he diverted attention to a great national object, — *viz.* the building of a new temple, which was begun about 18 B.C., though it took some forty-six years to complete (John 2. 20). His death in 4 B.C. was the signal for an insurrection which the Romans sternly repressed, handing over the country to three sons of Herod. Of these, Philip had the land east of Jordan, between Cæsarea Philippi and Bethabara, Antipas had Galilee and Peræa, while Archelaus had Judæa and Samaria. These are the political relations which we find existing during Christ's ministry, save that after 6 A.D. Archelaus' kingdom had passed under the direct rule of Rome — Pontius Pilate being procurator from 26-36 A.D.



COPPER COIN.



TIBERIAS AND THE SEA OF GALILEE.

[John vi. 1.]

# THE LIFE OF JESUS.

BY REV. W. EWING.

(WITH A HARMONY OF THE GOSPELS.)

<b>Ga- briel's Mes- sages. B.C. 6. Nov. Lu. 1. 11-17. B.C. 5. May.</b>	<p>ABOUT five years before the beginning of the Christian era, an aged priest named Zacharias was burning incense in the Temple, when the angel Gabriel appeared and told him that a son would be born to him, who, being filled with the Holy Ghost, should go before the Lord in the spirit and power of Elias, and prepare a people for Him.</p> <p>Some months later, the angel announced to a maiden in Nazareth that, by the power of the Highest, she should bear a son, whose name should be called Jesus, "the Son of God." Mary, nothing doubting, visited her cousin Elisabeth, wife of Zacharias, in the hill country of Judaea. There the two women rejoiced together, Mary magnifying God in a song of wonderful elevation, dignity, and beauty.</p> <p>John, born in the year 5 B.C., thoroughly trained in boyhood by his father Zacharias, spent the years of early manhood in the desert. But his function was clearly indicated in the song of Zacharias at his birth. He should "be called the prophet of the Highest: for he should go before the face of the Lord to prepare his ways."</p> <p>Herod the Great ruled in Palestine, holding his sceptre at the will of the Emperor Augustus. An Idumean by birth, cruel and crafty by nature, the Jews hated him. But behind the standards of Herod blazed the splendors of the Roman eagles. And a general registration of the inhabitants of the empire being ordered, it took effect throughout the dominions of Herod.</p>	<b>Jour- ney to Beth- lehem. Feb.</b>	<p>If there be any honor or advantage therein, Orientals carefully guard their citizenship in the place of their birth. A Christian born in Nazareth, wherever he may live, will proudly maintain his standing in the city of his Saviour's boyhood, and rejoice in the name of <i>Naz-rânû</i>, "a Nazarene." Joseph, the husband of Mary, a carpenter in Nazareth, was a native of Bethlehem. Proud of his descent from the royal house of Israel, he kept his name on the roll of that "royal city;" therefore, for registration, to Bethlehem he must go.</p> <p>A bed—a light mattress—is tied securely on an ass's back, and a few necessities for the journey slung over it, in rough leathern bags. On this curious but comfortable saddle the young bride is seated, and the stalwart carpenter walking by her side, they pass down the rocky gorge to the plain of Esdraelon, across its level reaches to the town of En-gannim, sheltered among its fruitful orchards, where they might rest for the night. Another day of winding among the hills of Samaria would bring them under the shadows of Ebal and Gerizim.</p> <p>Pressing southward with the dawn by way of Shiloh, evening falling over the uplands would find them at Bethel, amid the strange memories of old that haunt the place. Along the ridge of the mountain, through the land of Benjamin, the lofty eminence of Mizpeh on the right, the battlements of Jerusalem and Olivet on the left, over the hill southward, past the grave of Rachel,</p>
<b>Lu. 2. 4.</b>			
<b>B.C. 5. Aug. Lu. 1. 57-66.</b>			
<b>B.C. 4. Mt. 2. 1.</b>			
<b>Lu. 2. 1.</b>			



KHAN OF THE GOOD SAMARITAN ON THE ROAD TO JERICHO.  
(From a Photograph by the Photochrom Co., Ltd.)

we can follow them, till at dusk, travel-stained and weary, we see them vainly seeking admission to an overcrowded "guest-chamber," thankful at last to share the shelter provided for the beasts of burden.

The Oriental "inn" or *khān* is in form a hollow square, with arches round the sides within, and over these a series of rooms, approached by a stone stair. The rooms are for travellers, the arches for their animals. In these lower recesses to-day the muleteers often pass a fairly comfortable and pleasant night.

The "inn" here, however, may have been the "guest-chamber" in the house of a friend of Joseph. The laws of hospitality accord to the stranger arriving at nightfall the right to shelter and food. If the guest-chamber be full, quarters may be found for him with which he will find no fault, even if they be humble.

The "guest-chamber" is somewhat higher than the rest of the house, which in the villages is used indiscriminately as kitchen and cattle shelter. The family often occupy a corner in the lower part, that visitors may be free.

Houses are frequently built over caves in the limestone rock, which are used as grain stores and stables. An old tradition says that in such a cave, safe alike from the biting winds of the uplands and from the dangers that haunt the gloom, the travellers from Nazareth found rest.

The flocks gathered together before sunset lay in the fields waiting the return of dawn, guarded by their shepherds, who, with staff and club in hand, slept lightly near by. The far-stretching silence was broken only by the yelp of the distant jackal, the gloom pierced but by the stars and the glimmering lights of Bethlehem through the olives westward. Suddenly the voice of an angel, ringing over the shadowy wilderness announcing the birth of Messiah, startled the shepherds from slumber. Then athwart night's dark dome glowed the splendors of heaven, and all the air thrilled with the strains of unearthly music.

Guided by this vision and message, the shepherds came to Bethlehem, and found the infant Prince "wrapped in swaddling clothes, and lying in a manger." The Eastern baby is often sprinkled with finely powdered salt and fuller's clay, then swathed in linen cloths, the limbs being kept perfectly straight, and the hands and arms bound firmly by the sides; the head only is left free to move. Oriental mothers profess that this method greatly lightens their labors. Commonly you will find the "manger," or *midhwad*, a trough-like hollow on the edge of the raised floor of the "khān." It is a convenient and safe place for the little ones.

Circumcised the eighth day, and thirty-two days later presented in the Temple, with the humble offering permitted to the poor, Jesus was recognized by the aged Simeon as the Consolation of Israel, "the Lord's Christ," his testimony being corroborated by the prophetess Anna.

"The east" is still the realm of mystery to the dwellers in Palestine. There,

it is confidently believed, deep secrets of both worlds, received from the great first fathers in the misty past, have been jealously guarded and handed down from generation to generation of dusky children.

Chief of the desert "sciences" still is that by which the stars are made to tell the destinies of men. From "the east" came "wise men" seeking one born "King of the Jews," whose star they had seen and followed. Concluding, doubtless, that he would be found in the capital, they turned aside to inquire for him in Jerusalem, only to arouse the suspicious fears of Herod. Directed to Bethlehem, they came "where the young child was," and, with the stately salaams of the Orient, presented gold, frankincense, and myrrh—kingly gifts, in homage to one born to rule.

Herod wished them to tell him when they found the Prince; but, warned to avoid the king, these strange, dignified figures return to their mysterious home, and are lost to view forever.

"Mocked" by the wise men, Herod became a prey to furious passion. He might not *find* the object of his fear; but he might *destroy* him. The limit of age upwards was fixed by the appearance of the star, two years before. It has been too common from of old for the Oriental despot to slay every possible aspirant to his throne. To make sure of his aim, Herod ordered that all children in Bethlehem, from two years old and under, must die. Wide rolled the wail of mothers, weeping and heart-broken, over the dark hills of Judea. Sword and spear flashed red that day through all the borders of Bethlehem; but He whom cruel envy and hatred sought was far away.

Taking Mary and Jesus with him, under the friendly gloom of night, Joseph had made his escape from Bethlehem. Hurrying down through the hill country, he may have joined, in the Philistine plain, a merchant caravan bound for Egypt. Once across "the brook that parts Egypt from Syrian ground" they were safe from Herod.

Under the strong and impartial rule of Rome, Egypt attracted many Jews, who could follow their various callings there with safety and success. Joseph would find his place at once in the guild of carpenters, and under protection of the Roman eagles would dwell in peace and security. Details of the life in Egypt are lacking; but by the tawny flood of Father Nile you may still see spots around which tradition has entwined sacred memories of this Child's visit.

After Herod's death the holy family returned, not to Bethlehem, from fear of Archelaus, the new king, but to the village of Nazareth, where Joseph would resume his carpentry. When the sun sank red into the sea beyond Carmel, many an evening, we may be sure, to an eager throng by the white walls in the market-place, he would relate the thrilling adventures of these memorable months.

Just before they descend in precipitous cliffs upon the plain of Esdraelon, a little hollow is formed among the lower hills of Galilee, on the N.W. slopes of which lies the village of Nazareth. The houses, of white limestone,

**The Resting-place.**

Lu. 2. 7.

Mt. 1. 18-25.

**Angels and Shepherds.**

Lu. 2. 8-20.

**The Child Jesus.**

Lu. 2. 12.

**April.**

Lu. 2. 21-38.

**The Wise Men.**

Mt. 2. 1-12.

**Mas-sacre and Flight.**

Mt. 2. 13-18.

**Return to Nazareth.**

Mt. 2. 19-23.

Lu. 2. 39.

**Nazareth.**

rise from the midst of greenery—hedges of cactus, fruit trees, olives, and vineyards. Inhabited largely by Christians, it is one of the cleanest and prettiest towns in Palestine. Of the many summits around it, one, higher than the rest, to the north, is climbed by every boy. What wealth of heart-stirring memories lingered amid the scenes all visible from the top: Acre, Carmel, Esdraelon, Megiddo, the mountains of Samaria, Gilboa, Little Hermon, Tabor, the edge of the Bashan and Gilead plateau beyond Jordan, Gath-hepher, Sepphoris, the breezy uplands of Zebulun and Naphtali, and far away in the north-eastern sky the snowy brows of the mighty Hermon!

A far freer spirit prevailed in Galilee than in priest-ridden Judæa. More open contact with the world produced greater liberality of thought, while surroundings and work as farmers, fishermen, merchants, etc., developed a fine wholesome spirit of self-reliance. The haughty southerners despised the rude northmen, and made sport of their uncouth manners and speech; but in days of stress the sturdy peasant farmers of Galilee formed the backbone of the Jewish armies. Passing troops, imperial messengers, the splendid embassies of Rome, the great merchant caravans, were all avenues of communion with a life larger and more expansive than their own. In such surroundings Jesus grew, with the frank, open mind and generous sympathies of Galilee. He valued highly this training. Eleven of his apostles were Galileans; Judas only was a Judean.

Taught at home and in the village school, Jesus at five would begin to read the Scriptures; at 10 to study the Law; at 13 he would be "bound to the commandments," and become a member of the congregation. He may have learned some Greek and Latin, but he spoke Aramaic. Latin was the language of the conquerors, Greek was spoken by the cultured, and Aramaic by the common people; just as now Turkish, French, and Arabic are the languages of conquerors, of diplomatic and educated circles, and of the common people respectively.

At twelve he was taken to the Temple at Jerusalem, like other boys, to observe and learn what might be useful in future days. Thoughts of the distant and glorious past, which crowd with such strange power on the mind of the alien who stands upon that sacred hill even now, must have fallen with wondrous charm upon the fresh, susceptible, deeply reverent spirit of the youthful Nazarene. How keenly alive He would be to all that passed around Him! On Sabbaths and feast-days the grave and reverend guides of the nation sat on or strolled along the Temple terrace, conversing with the people with the easy familiarity of the Orient. Jesus, with His original, well-instructed mind, would greatly attract these worthy men. Absorbed in discourse

with the great doctors of Israel, for Him all else was forgotten.

Pilgrims returning northward from Jerusalem usually start late in the day, and *El-Birch*, some nine miles distant, near Bethel, is a common halting-place the first night. There is much mingling of friends on the way; only when family parties sort themselves out for evening meals are absentees noted. Old tradition says that here Joseph and Mary missed Jesus. With what fear and "sorrows" they retraced that upland way in search of Him, the chill curtains of night rent only by voices of beasts of prey, while they thought of the fierce men of blood who infested the country! When found at last in the Temple, His first recorded words hint that they had forgotten much of a still recent past, which might well have haunted every thought of theirs forever: "Wist ye not that I must be in my Father's house?"

Years of obscurity in Nazareth followed, wherein He learned to shape the implements required by the rude husbandry of the day—the plough, the yoke, the "tribulum," the "fan." Easy and well-fitting would His yokes be, not fretting the necks of the patient beasts. In the still evenings that fall over these uplands, or in the earlier watches, before the brightening east had kindled the splendors on Great

Youth  
in  
Naza-  
reth.

Lu. 2.  
51.

Lu. 2.  
40, 52.

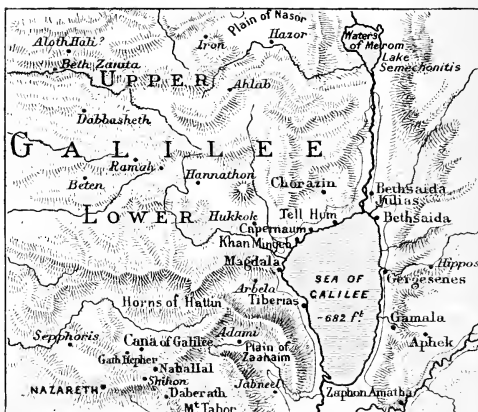
Child-  
hood of  
Jesus.

Visit to  
Jeru-  
salem.  
A.D.  
8.

Lu. 2.  
41, 42.

In the  
Temple.

Lu. 2.  
44-47.



MAP OF THE SEA OF GALILEE.

Hermon, we can fancy Him wandering among sequestered vales, or along these rocky hills, conversing with the great Spirit that in all things spake to Him. Freed from the bench, laying aside the sacred roll He loved and knew so well, He sought acquaintance with that other roll of revelation spread out in God's world.

Man and nature He studied deeply and lovingly. These were the sweet idyllic days of the Saviour's life, wherein great store of knowledge was acquired, which made His teaching in future days so luminous to the people of the land. This was the Gift that mountain city, neither insignificant nor supremely

**John the Baptist.**  
A.D. 27.  
Mt. 3.  
1-17.  
Mk. 1.  
2-11.

wicked in itself, but only associated in the Jewish mind with the reproach of its province, was destined to give to the world.

When Jesus was about thirty years of age, the country was startled by an Elijah-like prophet from the southern deserts. Rough in aspect, clad in the garb of the wilderness, nurtured on its scanty fare, his stern soul braced by years of solitary communion with God, passionately earnest, with fiery directness of speech, his preaching of repent-

Lu. 3.  
2-22.  
Jo. 1.  
15-36.

ance shook the land to the core. A strangely mingled company surrounded him where Jordan flows softly deep down between its luxuriant banks. Wild tribesmen from Bashan, shepherds from the glens of Gilead, peasants from the rich vales westward, fishermen from Galilee, merchant, money-changer, tax-gatherer, soldier, even complacent Pharisee and haughty priest, were there, drawn by the irresistible attractions of "a man sent from God," receiving the baptism of John.



THE JORDAN AT THE PLACE OF BAPTISM.  
The supposed Scene of our Lord's Baptism.  
(From a Photograph by the Photochrom Co., Ltd.)

**Baptism of Jesus.**  
Mt. 3.  
13-17.  
Mk. 1.  
9-11.  
Lu. 3.  
21, 22.  
Jo. 1.  
29-36.  
**In the Wilderness.**  
Mt. 4.  
1-11.  
Mk. 1.  
12, 13.  
Lu. 4.  
1-13.

At the very height of his fame John suddenly lifted his hand, directing every eye, and exclaimed, "Behold the Lamb of God." Jesus had come, and had been baptized of John, who, recognizing His Master, at once made way for Him; with fine courage and heroic self-effacement thenceforth taking the second place. He who came to the river as "the carpenter" ascended the bank as Messiah, and by a voice from the excellent glory confessed and approved the Son of God.

Westward from old Jericho *Jebel Karantal* throws its forbidding height against the sky, overlooking the patch of greenery at its base and the wide level wastes of the Dead Sea plains. These dreary uplands have never known inhabitants save the eremites who, from of old, have dwelt at intervals in the caves that perforate their frowning brows, seeking to please God by spurning and contemning God's world. Haunt of fierce beasts and birds of prey, this grim upland with its loneliness and savage barrenness has long been identified with the wilderness of the temptation. Many of the stones so plentifully scattered resemble in shape the rough bread of the country, and

may have suggested the form of the first temptation.

From the mountain top you can see the tower on the crest of Olivet. Just beyond this, on the brow of Moriah, stood the sanctuary of His people, under whose shady domes and flashing spires the hope had long been cherished that the Messiah, the Lord, would come suddenly to His temple. From the sunny skies a vision of brightness and power should descend, and startle the amazed worshippers into swift recognition of their promised Deliverer. Why not thus descend in their midst, and secure at once what must otherwise be sought through pain and weariness? Because that were presumptuous venturing. The promise of upholding "in all His ways" could not apply if He capriciously went out of His way to tempt God.

Again, Jesus aims at world-wide dominion. From this mount, Moses-like, He viewed His promised land. He also saw a vision of that tear-stained way to Gethsemane, Calvary, the tomb; the centuries of toil and battle, suffering and martyrdom before His church ere the end could be realized. Just then His eye may have caught the glittering sheen of troops in the plain below. Why

**The Temptation.**



not, with His supernatural genius and power, take command of the armies of Israel? To-morrow the world would lie humbled and submissive at His feet, and He might sway its destinies at will. But how dearly were the triumph bought!—at the price of homage to the god of this world, the dark spirit of war and violence. The dream of earthly glory is thrust aside; the path of obedience, suffering, shame, is His final and irrevocable choice.

Still thrilling with the magnetic influence of that strange personality, Jesus returned to the scene of His baptism, where John continued to labor. Some of the Baptist's disciples,

directed by his generous testimony, followed Jesus. Andrew and "another," possibly John, were soon joined by Peter, Philip, and Nathanael. "We have found the Messiah," said Andrew to Simon. Every Israelite knew what that meant.

The Messiah represented the Jewish hope, as *El-Hādī* does that of the Druze, and *El-Mahdī* that of Islām, both being from the same root, meaning "guide"—he who shall guide his followers to final triumph. Even so, but with greater eagerness did Israel hope for "the Anointed's" coming. Having once met Him, ordinary avocations might be resumed for a time; but His

**The  
Mes-  
siah.**

**First  
Dis-  
ciples.  
Jo. 1.  
37-51.**



CANA.

(From a Photograph by MASON GOOD.)

final call found them ready to leave all and follow Him.

To Nazareth was an easy three days' journey: past Shiloh or Shechem and Engannim if the hill road were taken, or following the valley by way of Bethshan and up the vale of Jezreel, Nazareth might be reached early on the third day. Cana was about seven miles distant on the north edge of the plain of Aschis, and could easily be reached in time for the marriage festivities in the evening, to which He had been invited. The name *Kānā el-Jetī* may still be heard on native lips; it is the exact Arabic equivalent of *Kana τῆς Γαλιλαίας*—our "Cana of Galilee." It is now an

utter ruin; near by are rock-cut tombs; ancient cisterns have been found, but no spring.

The old Hebrew name *Kanah* ("the reedy") suits admirably, as overlooking the marshy, reedy plain. It does not at all fit *Kēfr Kannah*, which has long claimed the honor, on the south border of the plain, three miles from Nazareth on the Tiberias road. In the Orient even a poor man may entertain a great company on the occasion of a marriage. Failure of viands, which need not be expensive, would disgrace the host. From this shame Jesus saved His friends. The wine gave out, and he changed the water in the pots to excellent wine.

**First  
Mira-  
cle.**

**Cana  
of  
Galilee.**

**Jo. 2.  
1-12.**

<b>Cleansing of the Temple.</b> <b>April.</b>	A brief visit, perhaps his first, paid to Capernaum, Jesus went up to the Passover at Jerusalem. Dealers in cattle and doves for sacrifice, and men who, at exorbitant rates, changed the current money of the provinces for the shekels of the sanctuary, in which the Temple dues were paid, pursued their nefarious traffic within the court of the Temple itself. Deeply resenting this slight upon His Father's house, He drove them out, conscience making cowards of them all.	<b>Nicodemus.</b>	learned the condition of entrance into the kingdom of God—viz. the new birth; and also the truth, that God loves Gentiles as well as Jews, for He "loves the world." At the very outset is struck that note of universalism which gives the religion of Jesus its proud pre-eminence among the religions of men.
<b>Jo. 2.</b> <b>13-25.</b>	Their methods are pursued to-day in the holy places; the devotional feelings of men being "exploited" for material gain.	<b>Jo. 3.</b> <b>22-25.</b>	Descending again into the river country, redolent of memories not yet old but full of inspiration—His consecration in baptism, His approval from Heaven, and the generous testimony of the desert prophet—Jesus, also by his disciples, received men into fellowship through baptism. Greater numbers gathered to Him than to John; this gave a new opportunity to that brave, true man for spontaneous, disinterested witness to his great Successor: "He
<b>Jo. 3.</b> <b>1-21.</b>	Fearing the hatred of the Jews against free inquiry in religious matters, Nicodemus came to Jesus by night. He	<b>Baptizing Disciples.</b>	



SACRED ROCK ON MOUNT GERIZIM.  
A Shrine of the Samaritans.

<b>Jacob's Well.</b> <b>Dec.</b> <b>Jo. 4.</b> <b>1-42.</b>	must increase, but I must decrease,"—an eternal rebuke to the spirit of professional jealousy. John's public work, indeed, was nearly done. In the fearless spirit of his great prototype he denounced the illegal marriage of Antipas, and speedily found himself in prison, hated by a wicked and unscrupulous woman, who would be satisfied with nothing but his blood.	<b>The Samaritans.</b>	the holy places of the Samaritans. They claim that Gerizim is the most ancient sanctuary in the land; that they, not the Jews, are the true custodians of the Law of Moses. The hatred of Jew and Samaritan was about the most perfect thing of its kind the world has ever seen. The Samaritan temple was destroyed by John Hyrcanus. The Samaritans were in part avenged when one crept into the Temple at Jerusalem on Passover night, and polluted it with human bones. Hushed are the priests' voices on Moriah; the smoke of sacrifice ascends no more; but on the bleak heights of Gerizim the yearly sacrifice is offered still, and the prayers are chanted that for millenniums have echoed along the rocky summit.
	Going again into Galilee, Jesus with His disciples took the road which passes between the twin mountains Ebal and Gerizim. At the foot of the latter, by a wayside well, He sat to rest, while His disciples crossed the vale to Sychar to buy food. Here transpired the memorable interview with the Samaritan woman, Jesus revealing His divine mission to those not only outside the pale of Judaism, but hated as mortal foes. The well is empty now. A house is built over it, and the surrounding land is planted as an orchard. Grim old Gerizim still rears its frowning crags close by the well, crowned by the ruins of Justinian's fortress. Near these are	<b>A. D.</b> <b>28.</b> <b>April.</b>	Cordially received by the people in Galilee, His fame was confirmed by healing from Cana the king's officer's son in Capernaum. Little is recorded of His work until we find Him again at the feast of the Passover. The pool of Bethesda, fed by an intermittent spring, was frequented by sick folk, who
		<b>Jo. 4.</b> <b>43-54.</b>	



SEA OF TIBERIAS AND TEL HUM.

Jo. 5.  
1-15.  
Jo. 5.  
16-47.

thought its waters had healing virtues. One Sabbath day Jesus healed a man who had long waited in vain for relief. He was at once charged with breaking the Sabbath. In His reply He said, "My Father worketh hitherto, and I work;" wherein the Jews rightly understood Him to claim equality with God. The charge of blasphemy, then first raised, was never lost sight of, and on this, according to Jewish law, He was finally condemned.

Rejection in Nazareth.  
Lut. 4.  
16-30.

Again Jesus journeyed northward, and went to the city of His boyhood. Preaching in the synagogue, He applied the prophecy of Isaiah (61) to Himself, and charmed His old friends; but His stern reproof of their unbelief so enraged them that they sought to hurl Him over a precipice on the hillside, possibly behind the present Maronite church. Passing through their midst He escaped. The Jews drove Him forth from Nazareth: to-day no Jew finds a home there.

By the Sea of Galilee.

Mt. 4.  
13.  
Mk. 1.  
16.  
Lut. 4.  
31, 32.

Thenceforward only in Capernaum. "His own city," is Jesus ever described as being "at home." West, south, and east of the Sea of Galilee stood such splendid cities as Tiberias and Gadara, where paganism dwelt in pride. Northward lay the Jewish towns Chorazin, Bethsaida, Capernaum; and Jesus "dwelt among His own people."

Filling the deep basin with sparkling blue, an indescribable charm haunts all the shores of Galilee, girt round by lofty hills, now lashed to fury by the sudden tempest, anon reflecting in calm depths the flaming splendors of Hermon at morn or eve.

To the north-west the mountains retire from the beach, leaving an almost crescent-shaped plain between them and the sea some three miles in length. This is the land of Gennesaret, once so fertile and beautiful that Josephus called it the "Ambition of Nature," where all kinds of fruit trees yielded

their burdens of wealth in generous rivalry throughout the year. The dark tents and lumbering camels of the Arab now dot the landscape. Patches are cultivated, but great rich breadths run wild are plentifully covered with thistle, thorn, and brier.

Capernaum.

Capernaum was in or close by this plain. It was a customs station, held by a troop of soldiers, the residence of a distinguished king's officer. These words point to its pride and importance: "Shalt thou be exalted unto heaven? Thou shalt go down to Hades." The very name is gone; nor can we distinguish its ruins among the blackened heaps that stud the shore. *Khân Minggh*, at the north-east corner of the plain, and *Tel Hâm*, two miles nearer Jordan, are the chief claimants. The balance of such evidence as we now possess is in favor of *Khân Minggh*.

Teaching and Miracles in Galilee.

Mt. 4.  
12-25.

Residing in Capernaum, Jesus taught and healed the sick throughout the district. Preaching in the open air was not uncommon, and the sea-shore was a favorite resort. Sometimes He sat in a boat a little way from the shore. There is many a gentle bay along the coast, with grassy banks sloping from the water's edge, forming a beautiful natural amphitheatre, perfect in acoustics, where, so teaching, many hundreds could hear. Before Him were the implements of fisherman and peasant, from whose work He drew such wealth of illustration. Once after such a discourse He bade weary fishermen, who had vainly toiled all night, let down their net: it was filled to the breaking. Improving the occasion, when mind and heart were moved by this display, He called them to be "fishers of men."

Mk. 1.  
16-42.

The scribes taught the Law, resting on the authority of the great masters of the past. The value of their utterances depended on their skill in tradition and precedent. Jesus claimed only the authority of truth. His "Verily I say

## The Demonic.

Mk. 1.  
23-26.  
Lu. 4.  
33-36.

unto you" was like the "Thus saith the Lord" of the ancient prophet.

Mental disorders in the Orient are attributed to demoniacal possession; the profession of exorcist has always been profitable. All disorders alike yielded at the word of Jesus. The man who came a raving lunatic into the synagogue went forth in his right mind. Even as a madman he recognized the "Son of God." Jesus forbade him to publish his discovery. These prohibitions in Galilee are striking. With the advent of Messiah, Galileans expected strange and calamitous events. A prophet of God they would hear gladly; from Messiah, if they knew Him, they might flee in dread. Perhaps He saw they were not yet prepared to receive the truth; its publication might hinder His mission.

Mt. 8.  
14, 15.  
Mk. 1.  
29-32.  
Lu. 4.  
38, 39.

## Healing the sick.

Mk. 3.  
7, 8.  
Lu. 6.  
17.  
Mt. 8.  
2-5.  
Mk. 1.  
40.  
Lu. 5.  
12.

Returning to Capernaum, He healed Peter's wife's mother, whom He found tossing in the miserable fever-cold too well known from old to the dwellers in Palestine. The concourse round the door you may see repeated when the medical missionary goes abroad in Galilee to-day. From lonely upland village, from dark-spreading encampment in plain and valley, they bring their sick and suffering ones. The physician plies his gracious task, and words of truth are spoken to the waiting people. Thus from "every town in Galilee, Judaea, and Jerusalem" they came. Even the leper, doomed to perpetual ostracism, to a lonely and weary death, gathered fresh courage in Jesus' presence. Nor was his appeal in vain. Observe the note of accuracy; "Judaea and Jerusalem." In Jerusalem centred the interest and pride of the nation. Judaea was divided into "the mountain," "the Shephelah," and "the valley," "Jerusalem" being added as a separate district.

Mk. 1.  
45.  
Lu. 5.  
16.  
Mt. 9.  
1-8.  
Mk. 2.  
1-12.  
Lu. 5.  
18-26.

Jesus withdrew for rest, probably to some secluded vale among the dark uplands of Naphtali; but the many-voiced cry of human need soon called Him forth again. Hemmed in by anxious crowds, most likely in the *Livon*, or open-fronted reception-room, four men, carrying a palsied comrade, climbed to the roof, and breaking it up, let down the mattress and the man before Him. Their faith commanded immediate help. To the scandal of the Pharisees He said, "Thy sins are forgiven thee." Easy to say, this might only be blasphemy. But in proof of His authority, to the confusion of His critics, at His word the helpless man took up his bed and walked out before them all.

## Care for Outcasts.

Mt. 9.  
9-17.  
Mk. 2.  
13-22.  
Lu. 5.  
27-39.

Objects of universal hatred and contempt to the pious and patriotic in Israel were the men who farmed and collected the imperial taxes. They were given up as lost—abandoned sternly to their fate. Expect only evil from a man, and he will probably not disappoint you, while he might loyally respond to charitable hope. Jesus therefore speaks to Matthew (or Levi), bids him leave his disreputable work, and follow Him. Used only to black looks and contemptuous sneers from such quarters, Matthew heard the kindly word with joyful surprise. Some one hoped better things for him. It broke the spell of his old life, and Matthew the publican became Matthew the

## The Sabbath.

Mt. 12.  
1-8.

Mk. 2.  
23-28.

Lu. 6.  
1-5.

Mt. 12.

9-14.

Mk. 3.

1-6.

Lu. 6.

6-11.

## The Twelve chosen.

Mt. 10.

2-4.

Mk. 3.

13-19.

Lu. 6.

13-16.

## Sermon on the Mount.

Mt. 5, 6.

Mt. 7.

1-29.

Lu. 6.

17-49.

Apostle. No self-respect was compromised by raising a fallen brother; friendship was sealed by eating together. Christ's eternal answer to caversers at the Christian care for outcasts is that He "came to call sinners to repentance."

The Sabbath law, as interpreted by the doctors, with their innumerable requirements and restrictions, had changed the Sabbath from "a delight" to a day of anxiety and mental strain. Methods had to be devised for the relief of weary humanity. Observance of these rules came to be thought the main end of life; but it was taught that mere technical observance was enough, and this often meant a real breach. Jesus scorned these pleas of perverse ingenuity. Walking through the fields, His disciples plucked ears of corn, rubbed off the chaff between their hands, and ate. They were held formally guilty of reaping and of threshing, and were at once attacked by the legalists. In reply, Jesus claimed large freedom. The Sabbath was instituted to promote man's welfare. To make it a means of oppressing humanity was to rob it of the divine sanction. And immediately, by restoring a man's withered hand, He illustrated His doctrine that it is "lawful to do well on the Sabbath day."

Having healed multitudes of sick people on the sea-shore, He withdrew to a mountain and spent the night in prayer. In the morning He chose twelve men to be His close companions. Several pairs having the same names were, according to Eastern custom, distinguished by epithets descriptive of personal characteristics or of origin—for example, Simon *Peter* and Simon *the Canaanite*, Judas *James's brother*, and Judas *the man of Kerioth*. Then followed the declaration of the great principles of the kingdom, reported in Mat. 5-7. Whether or not this was all spoken at once, it affords a conspectus of the teaching of Jesus.

The traditional "Mount of Beatitudes," a double-crested hill four miles west of Tiberias, seems too far from the sea, and too difficult of access from that side. Possibly, too, it was a fortress in Jesus' time. It commands one of the fairest prospects in Palestine. Grassy slopes fall away to westward, the scene of the Crusaders' last crushing defeat by the brave and chivalrous Saladin; Tabor, presiding over the broad terraces in which the land lets itself down towards the sea, the fertile plains of Hattin, the wild gorge of *Wady el-Hamam*, and through its rocky jaws the sweet shores of Gennesaret, the breezy uplands of Naphtali; and away to the north-east the black hills of *Jaulan*, culminating in the white mass of the mighty Hermon. But there are many mountains overlooking the sea which might well have served the Master's use.

This great sermon declares and illustrates the inward and spiritual character of religious life and experience, emphasizing the supreme value of love. There was much against ordinary ideas and customs—e.g., "Love your enemies." The divine courage of this counsel is not seen unless you remember that the dearest duty of the Oriental has ever been to *hate* his enemy, to

## Its teaching.

**Mission  
of the  
Twelve.**

avenge every insult and injury. The beauty of forgiveness, the sublime dignity of a love victorious over hatred and enmity, have not yet dawned in power upon the sombre mind of the Orient. Note, again, a touch of local color: "bread . . . fish . . . egg," the commonest of Nature's blessings in Palestine, are set over against "stone . . . serpent . . . scorpion," the commonest of her curses—points His audience would quickly catch and appreciate.

The sermon ended, the Twelve went out on their first mission, to Israel only. The open-handed hospitality of the land made encumbering provisions unnecessary, while their gifts of healing would everywhere secure them welcome. Then came elders from Capernaum interceding for the centurion's servant who was

**Help to  
the  
Roman.**  
Mt. 8.  
5-13.  
Lu. 7.  
1-10.

sick. The centurion had won their good offices by a compliment paid to their religion in building them a synagogue. The Roman did in a humble way what Herod the Idumean did on a grand scale when he lavished his wealth upon the Temple. Thus the writer has known a Christian governor gain favor among Moslems by repairing their mosque. The centurion's faith and modesty commended him to the favor of Jesus.

**Nain.**  
Lu. 7.  
11-17.

Leaving Capernaum, Jesus climbed the mountain westward, crossed the plain which runs up to the foot of Tabor, passed through the oak groves under the mountain, and issued on the edge of Esdraelon. A little vale divides Tabor from Little Hermon; on the north-west shoulder of the latter lay the city of Nain, "the fair," whither



MOUNT TABOR (JEBEL ET-TUR).

From the North-West.

(From a Photograph by the Photocrom Co., Ltd.)

He was bound. It commands a fine view of the great plain and its historic surroundings.

Endor lies eastward, and Shunem, a mile to the south-west, nestles sweetly among her orchards. The place is now ruinous. A large stone, *Hajeret Yesû'a*, "the stone of Jesus," lies near, on which it is said He rested. Coming near, He met a funeral procession.

The mind of the East will tolerate no burying within the city. The body was carried open, on a bier. This carrying is reckoned a peculiarly pious and meritorious work. In Judæa the professional mourners, with pipe and drum making melancholy music, came first. In Galilee first in the procession were the women, relatives, and friends of the deceased. The desolate widow, bereaved of her only son, moved the Saviour's compassion. Staying the procession, He called the young man back to life. Startled for a moment, like one awakened suddenly from slumber,

**Tribute  
to John.**  
Mt. 11.  
2-19.  
Lu. 7.  
18-25.

what was his joy when he found himself again in that mother's arms, who so lately had sobbed through tears her last farewells.

The gloom of the Baptist's cell seemed to cast a shadow over his brave spirit. He sought assurance that Jesus was indeed the Messiah. This elicited a generous tribute to His character and work. He was no tall reed, with gracefully bending head, sensitive to the gentlest breath. No vision of pampered royalty attracted the crowds to the desert, but a prophet, and "more than a prophet." None greater had been born of woman. But John and He had both failed to impress that generation with the reality of life. They were overgrown children, swayed by variable impulse. They utterly misjudged the two great personalities in the religious life of the time. John, the stern ascetic, with sane and wholesome doctrine, "hath a devil." Jesus, whose genial familiarity with men in the innocent

**Doom of the Favored Cities.**  
Mt. 11.  
20-24.  
Lu. 10.  
13-16.

**In Genesaret and Gergesa.**  
Lu. 8.  
1-3.  
Mt. 12.  
22-46.  
Mk. 3.  
22-31.

Mt. 13.  
1-47.  
Mk. 4.  
1-34.  
Lu. 8.  
4-16.

Mt. 8.  
24-27.  
Mk. 4.  
37-41.  
Lu. 8.  
23-25.  
Mt. 8.  
28-34.  
Mk. 5.  
1-15.  
Lu. 8.  
27-35.

Mt. 9.  
18-33.  
Mk. 5.  
22-43.  
Lu. 8.  
41-56.

enjoyments of life won the hearts of the most hopeless, is "a man gluttonous and a wine-bibber."

Among the keenest disappointments of Jesus was the apathy of the cities where He had taught and labored most. The bitterness of unrequited love broke forth in scathing denunciation of doom. He contrasted them unfavorably with the wicked cities of the ancient world, Tyre and Sidon, nay, even with Sodom and Gomorrah. What is Chorazin now? A blackened ruin on a bleak hill-top, looking wearily over a scene of utter desolation. And Bethsaida? A place for the stretching of nets by the lonely shore. And Capernaum—populous, prosperous, proud Capernaum? So completely has time wiped her away that we know not even where she stood.

After a short preaching tour in Galilee, He returned to Capernaum. Having healed a dumb man, His power was ascribed to Beelzebub. Here is the seed of that crop of insults and blasphemies with which the Jews of old wrote of Jesus. His answer to them was complete. If demons could be cast out only by the prince of devils, their own sons, exorcists, stood condemned of traffic with hell. He refused to gratify curiosity by signs, when the Scriptures afforded full evidence of His claims. His own relatives also doubted, and wished to restrain Him. This led Him to indicate those who heard the Word of God and obeyed, as standing to Him in that peculiarly close and intimate relation represented by the Oriental family.

His time was short; He had much to do and to teach; He would not be hindered. Entering a boat, He addressed the multitudes in a series of striking parables, drawn from the scenes around them: the sower, the wheat and tares, the grain of mustard seed, the leaven, the hidden treasure, the pearl of great price, and the drag net.

Wearied with His long effort, He slept in the boat as the disciples rowed eastward. A fearful storm broke over the lake, lashing it to fury in a moment. The seamen knew their danger. At their appeal the Sleeper arose, and with a word laid the billows to rest.

The lands of Gergesa, whither they were bound, were included in the district of Gadara, the proud city on the hill-top to the S.E. The country was startled by the healing of two fierce demoniacs, who dwelt among the tombs, and by the destruction of the swine that grazed on these uplands. This latter needed no justification to the Jews, who, like the modern Moslems, hated the swine, and felt their presence an insult to their religion. The people were alarmed. At their request He left their coasts, and recrossed the sea.

His return was marked by raising to life the daughter of Jairus, and healing the woman with the issue of blood, who, true to the abiding custom in the Orient, having spent all her living upon "quacks," was left to poverty and despair. A circuit through Galilee brought Him again to the scenes of His boyhood. Received with cold unbelief, He turned His back on Nazareth forever.

Meantime Herod Antipas was troubled. He had cast John into prison. Josephus says he was imprisoned in

**Marttyrdom of John.**  
Mt. 14.  
1-12.  
Mk. 6.  
14-29.  
Lu. 9. 7.

**Feeding the Multitudes.**  
Mt. 14.  
13-21.  
Mk. 6.  
30-44.  
Lu. 9.  
12-17.  
Jo. 6.  
1-13.  
Mt. 14.  
25.  
Mk. 6.  
48.  
Jo. 6.  
19.  
**Walking on the Water.**

Mt. 14.  
34.  
Jo. 6.  
26-70.

**From Tyre to Hermon.**  
Mt. 15.  
21-29.  
Mk. 7.  
24-30.

Mt. 15.  
30, 31.  
Mk. 7.  
31.  
Mk. 7.  
32.  
Mt. 15.  
32-39.  
**On the Lake.**  
Mk. 8.  
1-9.  
Mt. 15.  
39.  
Mk. 8.  
10.  
Mt. 16.  
1-12.

Machærus, the gloomy fortress east of the Dead Sea. His account is incoherent. Herod would not send a prisoner to a keep already in the hands of his sworn foe. At a birthday feast given to his Galilean nobles, Herod, fascinated by the dancing of his false wife's daughter, weakly yielded to her demand for John Baptist's head. The most convenient place for this feast, as also for the imprisonment of John, was the Golden House at Tiberias, where on a hill overlooking the sea its ruin is still known as *Kasr Bint el-Melek*, "Palace of the king's daughter." The fame of Jesus stirred with guilty fears the conscience of Antipas. He thought the murdered Baptist had come back to avenge his innocent death.

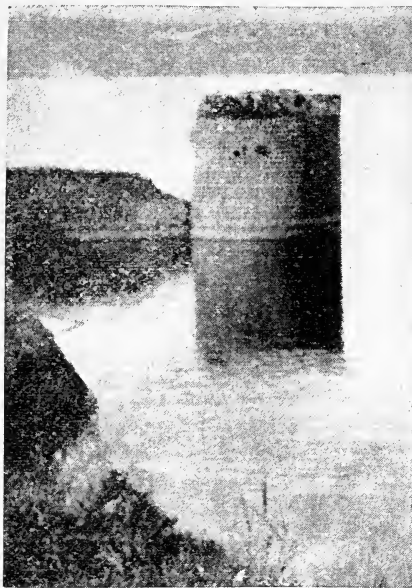
Returning from their mission, the Twelve went with Jesus to a "desert place" near Bethsaida Julias. "Desert" here corresponds to the Arabic *barîyeh*, the uncultivated grazing land beyond the tilled soil which surrounds the villages, where grass often abounds. Followed by multitudes, He taught and healed them, and at evening miraculously fed them with five loaves and two fishes.

The crowds gone, the disciples started by boat for Bethsaida, and Jesus ascended a mountain to pray. As night fell, a great storm, apparently issuing from the valleys westward, burst over the lake, and the disciples, toiling in rowing, made no progress. Jesus approached, walking on the water. They were afraid; but His voice reassured them, and Peter made his brave but disastrous attempt to meet Him on the water. Jesus entered the boat, and they were soon at land. The people who had been fed in the desert found Him in the morning near Capernaum. Then, hearing that His mission was not to furnish the bread which perishes, but the bread of life, many, disappointed, left Him. The twelve whom He had chosen came unto Him, Peter uttering for them all his splendid confession.

Soon afterwards Jesus visited the Mediterranean seaboard, crossing the borders of Israel for the first and only time. Where old Lebanon looks down upon the sea over a strip of fertile plain, the ancient cities of Tyre and Sidon stood boldly out upon the coast line, while old Sarepta from its rocky height southward suggested memories of the great Elijah. A Syrophenician woman here, by an act of victorious faith, obtained healing for her daughter, the blessing of Messiah already touching the Gentiles.

Striking eastward across the hills, Jesus then visited the region of the "Ten Cities," which, with the exception of Scythopolis, lay east of Jordan. It was inhabited by a mixed population, in which the Greek element predominated. Here a deaf and dumb man was cured, and the second miraculous feeding of the multitudes took place.

Thence He crossed the lake to Dalmanutha, probably at the modern *'Ain el-Fukieh*, on the shore south of Magdala, where, close under a blunt, rocky promontory which pushes forward into the sea, are several tepid springs, and an orchard. Refusing to gratify the curiosity of Pharisee and Sadducee with a sign, He again took boat. While they



TOWER ON THE SHORE OF THE SEA OF TIBERIAS.

Mk. 8. 11-21.  
Mk. 8. 22-26.  
rowed, the disciples were warned against the doctrine of the Pharisees. Landing at Bethsaida—evidently Bethsaida Julias, N.E. of the lake—a blind man was brought to Him and healed.

**Cæsarea Philippi.**  
Mt. 16. 13-21.  
Mk. 8. 27-30.  
Cæsarea Philippi, whither Jesus next journeyed, is the most romantically beautiful spot in Palestine. At the S. base of Great Hermon, it was of old called Paneas, from the god Pan, who had a sanctuary there. It was greatly enlarged and beautified by Herod the Great and Philip of Trachonitis, who called it Cæsarea Philippi. The fountain of the Jordan supplied abundant water, and its groves and gardens were a perennial delight. Little now remains to mark the splendors of that old city. In the modern *Bānias*, the ancient name has finally reasserted itself. In this district Peter's famous confession was made, "Thou art the Christ;" and the first clear intimation of His coming sufferings prompted Peter's presumptuous remonstrance, which met with such stern reproof.

**Peter's Confession.**  
Mt. 16. 21-28.  
Mk. 8. 31-38.  
The Transfiguration.  
Lu. 9. 22, 27.  
Mt. 17. 1-8.  
Mk. 9. 2-8.  
Lu. 9. 28-36.  
Mt. 17. 14-21.  
Mk. 9. 14-27.  
Lu. 9. 37-42.  
Mount Hermon is emphatically the mountain in Palestine, presiding in lonely splendor over the whole land. No more fitting theatre for the amazing display of divine glory in the transfiguration could have been chosen than some lofty spur of this majestic range. Descending with the three who had accompanied Him to the heights, and having healed a demoniac lad, fortified by the experience on the mount, He repeats the announcement of His coming death; now, however, adding the assurance, which they did not understand, that He should "rise again the third day."

Returning to Capernaum, the tribute

**Tribute Money.**  
Mk. 17. 22, 23.  
Mk. 9. 13.  
Lu. 9. 43, 44.  
Mt. 17. 27.  
Mt. 18. 1-25.  
Mk. 9. 33-43.  
Lu. 9. 46-48.  
**From the Tabernacles to the Feast of the Dedication.**  
A.D. 29.  
Oct.  
Jo. 7. 2-46;  
8. 3-59.

money demanded was furnished in the mouth of a fish caught by Peter. Like true children of the Orient, the disciples longed for official recognition and distinction, and this independently of any special ability or fitness for promotion, simply by arbitrary favor of the monarch. Jesus taught that in His kingdom honor is reached only through humility, power through service. That He might be monarch Himself, He first became servant of all. They need not be jealous of men even who formed no part of their company. Gifts would be bestowed upon the faithful, by whatever name they might be called, and their works would be acknowledged.

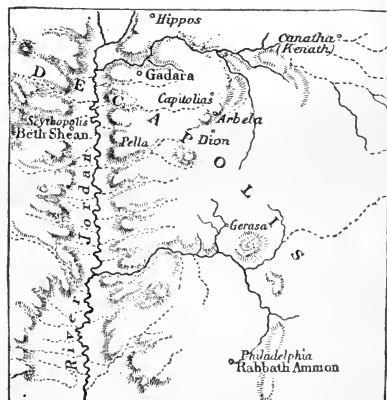
From Galilee many went to Jerusalem for the Feast of Tabernacles. Jesus did not go at first, and speculation was rife as to the reason for His absence. About the middle of the feast He appeared, and taught publicly. Popular opinion was divided about Him. Some wished to put Him to death. The officers sent to arrest Him returned exclaiming, "Never man spake like this man." A timely protest from Nicodemus prevented the Pharisees from condemning Him at once unheard. An attempt to entrap Him by presenting for judgment a woman taken in adultery was turned to the accusers' confusion. In a subsequent discourse He claimed to be the "Light of the world," a figure suggested probably by the lighting up of the Temple at this feast.

Four great golden candelabra, each with four golden bowls, stood in the court of the women. These were filled with oil; cast-off garments of the priests served as wicks. When lit these made a great illumination, and the people rejoiced with music and dancing. Jesus declared that natural descent from Abraham assured no man of God's favor, and He moved the Jews to homicidal fury by a claim to have existed before Abraham.

Jo. 9. 1.

Healing a beggar blind from his birth on the Sabbath day raised afresh the old Sabbath controversy.

But His tender love for the people is shown in the pictures in which He presents Himself as their Shepherd. With



MAP OF DECAPOLIS.



**The  
Good  
Shep-  
herd.**

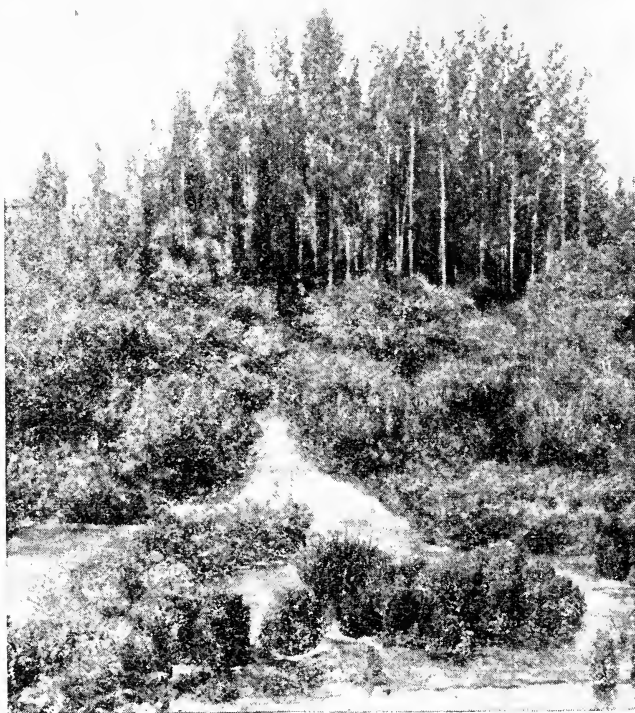
peculiar power they would appeal to the dwellers in the pastoral uplands of Judæa. The characteristic figure in Galilee is the sturdy peasant farmer; in Judah it is the stalwart herdsman. Here accordingly Jesus is "the good Shepherd," who knows His sheep and is known of His. In the early morning the shepherd leads his sheep to the pastures he knows, far in the recesses of the hills, where mayhap a spring makes music all the summer. They may mingle freely with others; but, hearing his call,

they at once trip joyfully after him. In the fierce heat of the day he will find a shelter for them, rudely built, perhaps, on the mountain side, where they may rest and go forth at will. When evening falls over the wilds, leading them homeward, he is ready, with staff and club, to venture his life for their safety against the fierce night-prowlers from cave and thicket, whose voices make night hideous.

Lu. 10.  
1-24.

Seventy evangelists, endowed with miraculous powers, were about this

Jo. 10.  
1-18.



STREAMS FROM THE FOUNTAIN OF JORDAN.  
(From a Photograph by MASON GOOD.)

**Mission  
of the  
Sev-  
enty.**

time sent forth to preach. How long their mission lasted we know not; but they met with great success, and they came back jubilant, Jesus also being filled with joy and thankfulness.

Here we cannot follow with certainty the movements of Jesus. Between the Feast of Tabernacles and the Feast of the Dedication He may have visited Galilee. To this period belongs the parable of the Good Samaritan, which, apart from its special teaching, affords a glimpse of the unsettled character of the district between Jerusalem and the

Lu. 10.  
38-42;  
11.  
1-36;  
12.  
1-21;  
13. 1-9.

Dead Sea, still the least safe part west of Jordan. The conduct and character of Pharisees, scribes, and lawyers received striking illustration and condemnation; so also the too common anxiety for earthly treasure, and forgetfulness of the heavenly. He charged men to faithfulness in handling earth's goods, as a stewardship from God. Contrary to popular ideas, He urged that temporal misfortune was no proof of God's displeasure; that for all sinners, no matter how fortunate they may seem, escape from wrath lies only

Lu. 10.  
30-37.

Mk. 12.  
22-45.

Lu. 13.  
10-17.

Dec.  
Jo. 10.  
22-40.

through repentance. Healing a long-afflicted woman in a certain synagogue on the Sabbath roused the indignation of the ruler, who by precipitate interference brought on himself the most scathing rebuke.

At the Feast of the Dedication, Jesus made a declaration of His oneness with God, which provoked the Jews to attack Him as a blasphemer; therefore He retired to the land beyond Jordan, near the scene of His baptism. Urged to flee

Lu. 13.  
23-33.

thence lest Herod might slay Him, He showed how truly He had judged that monarch, describing him as a "fox." Not in Perea but in Jerusalem He should die, for "it cannot be that a prophet perish out of Jerusalem;" and He burst into a heart-broken lament over the approaching doom of the city of His people's pride.

He enforced the ancient Oriental virtue *sadakat*, kindness to the poor from love of God, without hope of recom-



ANCIENT BRIDGE AND GATE AT CAESAREA PHILIPPI.

Lu. 14.  
1-24;  
15.  
1-32;  
16.  
1-31.

pense. It is a God-like virtue. For even thus had God offered to men the riches of His kingdom. His offer was like an invitation to a great supper. Refusal meant insult. Such refusal among Arab tribes is tantamount to a declaration of war. But men must realize what acceptance involves, and frankly take the consequences. The door was wide open even for publicans and sinners, condemned by the "respectable" in Israel. But to Jesus these fallen ones were but as coins lost; as sheep wandered on the dark hills; as sons gone astray. To seek the coin, to track the sheep, how natural; how

Beth-  
any.  
30.  
A.D.  
Jan.  
Jo. 11.  
1-46.

much more so to find the son, and restore him rejoicing to the father's bosom!

Here came to Him a message from the home of Martha and Mary and Lazarus in Bethany. "Behold, he whom thou lovest is sick." After two days, in spite of the danger to be faced, He set out to comfort His friends. Two days' journey brought Him to Bethany, the sweet village in a nook of Olivet, looking out from among its engirdling trees over the weary wilderness to the S.E. and the awful gorge of the Dead Sea, to the blue uplands of Moab beyond.

Lazarus was dead when the messenger

reached Jesus, for now he had been in the grave four days. At the word of Jesus the dead man staggered up the steps from his charnel cave; the sorrow of his sisters was changed to ecstatic joy. This mighty miracle so moved the people in Jerusalem that His enemies felt that any moment He might be accepted as Messiah; *now or never* they must strike. Jesus therefore retired to the village of Ephraim, possibly identical with *Et-Taiyibeh*, in the wild hill country N.E. of Bethel, whence He soon set out on His last journey to Jerusalem. He seems to have passed through Samaria, Galilee, and Peraa, approaching the city finally by way of Jericho. Ten lepers were healed, and only one, a Samaritan, returned to thank Him.

The parable of the importunate widow is a genuine glimpse into an Oriental court of law. In that of the Pharisee and the publican, the self-righteous hypocrite is held up to the scorn of all time. Mothers brought their children for His blessing. He welcomed them gladly, "For of such," He said, "is the kingdom of God." "Children," writes the poet Sa'adeh, "are free from avarice; they care no more for handfuls of silver than for handfuls of dust." And the evil of avarice is at once illustrated. The rich young ruler, whom Jesus loved, would not give his wealth even to buy the kingdom of God.

Coming across the level tracts from Jordan to Jericho, the great hills before them which they must climb to reach Jerusalem, Jesus again reminded His followers of the fate that awaited Him there. Ambitions among them were not abashed, even in presence of this solemn declaration; they had not yet learned the lesson that greatness in His kingdom is not in lordship but in service.

The miserable hovels of modern *Eriha* convey no suggestion of the grandeur of the ancient city. Nestling at the foot of these wild mountains amid embowering orchards, and towering, stately palms, with far-spreading plains of cultivated green around her, a favorite winter resort of the wealthy and the cultured, it was a place possessed of many charms. As Jesus and His band approached, two blind men from the shelter of the wayside hedge claimed His compassion, and their eyes were opened. Passing through Jericho, the chief publican, Zacchæus, a man short of stature, climbed a sycomore tree to catch a glimpse of the Prophet who cared something for publicans. Jesus saw him, and by kindly interest attracted and won him for the kingdom.

Nearing Jerusalem, the disciples felt they were on the eve of great events. Should the kingdom of God at once appear? The parable of the talents with its melancholy close repressed their vain hopes. In the city the enemies of Jesus were on the alert, devising means for His apprehension. He arrived in Bethany six days before the Feast of the Passover. In the house of Simon the leper, Mary anointed His head and feet with ointment. Many Jews walked out from Jerusalem to see Him and Lazarus. This was on the Sabbath evening.

In the morning of the first day of the week came a momentary gleam as of

## From Bethany to Gethsemane. First day of Passion Week.

Mt. 21.  
1-11.  
Mk. 11.  
1-10.  
Lu. 19.  
29-44.  
Jo. 12.  
12-19.

Mk. 11.  
11.

## Second day.

Mt. 21.  
12-19.  
Mk. 11.  
12-19.  
Lu. 19.  
45-48.  
Mt. 21.  
17.  
Mk. 11.  
19.

## Third day.

Mt. 21.  
20-46;  
22.  
1-14.  
Mk. 11.  
20-33;  
12.  
1-12.  
Lu. 20.  
1-19.

## Paying Tribute.

Mt. 22.  
15-33.  
Mk. 12.  
13-27.  
Lu. 20.  
20-39.

victory. Riding towards Jerusalem on an ass, great multitudes, hearing of His approach, came forth to greet Him. Clothes and palm branches they spread in the way, and with such shoutings that the old mountain seems vibrant with them still, gave welcome to the "King of Israel," who came in the name of the Lord.

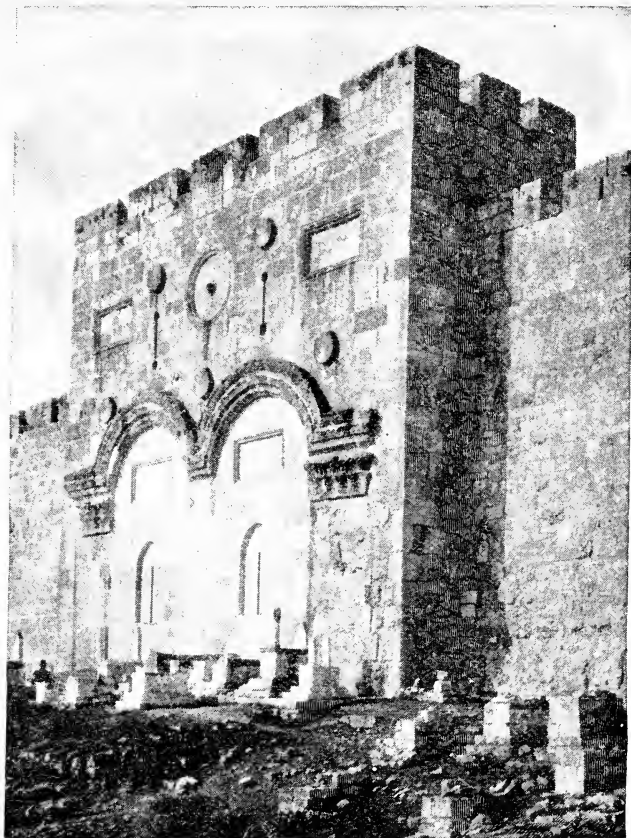
Suddenly, turning the shoulder of Olivet, the whole city of the Great King spread out before Him, glowing with splendor in the morning sun. The sight had thrilled the heart of many a patriot; but none was ever so deeply moved as Jesus. How proudly she reared her battlements beyond the valley; how beautiful the Temple, and her palaces, how strong her majestic towers! He loved her with a passion of affection. But in her coming rejection of Himself, He read the sentence that doomed her pride, her strength, and beauty to destruction. He saw the mighty eagles soaring from the west to plunge their talons of steel into her quivering heart, and already heard the wailing and lamentations of her bereaved daughters, far over the dark hills of Judah. No more genuine patriot's tears were ever shed than rolled from His cheeks to Olivet over the doom of Jerusalem. Winding down, possibly through Gethsemane to the bottom of the Kedron, they climbed the steep beyond, and entered the city. That day He moved around unhindered, and at eve returned to Bethany.

Approaching the city on the second day of the week, He sought fruit upon a wayside fig tree; finding none, He cursed it, and passed on. He turned out again from the Temple the money-changers who had profaned His Father's house. He exercised undisputed authority. The populace supporting Him, His enemies held themselves in check. Evening found Him once more in the retirement of Bethany.

The third day the disciples saw the fig tree withered, and the incident was used to teach the value of faith. In the Temple the Sadducees demanded by what authority He acted. He asked them first to say whether the baptism of John was of God or of man, and caught them on the horns of a dilemma. For reasons to them adequate, they professed ignorance, and Jesus declined to answer their question. Then by the parables of the two sons, the vineyard, and the wedding feast, He emphasized the vanity of profession as divorced from service in religion, and showed how great privileges misused issue in heavy penalties.

A question as to the legality of paying tribute to the emperor elicited His famous reply, on being shown a coin with Caesar's image on it: "Render unto Caesar the things which are Caesar's, and unto God the things which are God's." Baffling the Sadducees, with their cunningly constructed case as to marriage in a future state, He proved from "the law," which they accepted, the doctrine of immortality, which they denied. If God is the God of Abraham, Isaac, and Jacob, these men are alive, for He is not the God of the dead. Then it was the turn of the Pharisees.

A lawyer asked which was the great commandment in the law—a question



GOLDEN GATE.

Through which Christ is supposed to have passed on His triumphal entry into Jerusalem.

(From a Photograph by the Photochrom Co., Ltd.)

**The Great Commandment.**

Mt. 22.

34-46.

Mk. 12.

28-37.

Lk. 20.

41-44.

**The Pharisees.**

Mt. 23.

13-33.

Mk. 12.

41-44.

Lk. 21.

1-4.

Jo. 12.

20-36.

often discussed by the scholars of the Rabbis. Jesus summarized the whole in two requirements, love to God and love to man. The lawyer was satisfied, and Jesus said to him, "Thou art not far from the kingdom of God." Then He turned to question the Pharisees. They confessed that Messiah should be the son of David. "How then," said He, "if He be his son, does David in the spirit call Him Lord?" Left without answer, His questioners were finally silenced. Then followed a discourse of warning and rebuke of those "leaders" who had so grievously misled the people. The touching incident of the widow's mites served to show wherein the value of a gift for God consists.

Certain Greeks, desiring to see Jesus, suggest to Him the glory to be achieved as the Saviour of all nations. A vision of the sacrifice through which this glory is to be won depresses Him for a moment, but He is cheered by a voice from heaven.

Leaving the city, and climbing Olivet.

**Olivet.**

Mt. 24.

3-51;

25.

1-46.

Mk. 13.

3-27.

Lk. 21.

5-36.

**Fourth day.**

Mt. 26.

3-5.

Mk. 14.

1, 2.

Lk. 22.

1, 2.

**Judas.**

in the evening, the beauties of the Temple, bathed in the wondrous hues of sunset, drew the attention of the company. Then came to Jesus thoughts of the contrast between that gorgeous scene and the utter desolation that should soon overwhelm the holy mountain. He painted a lurid picture of the calamities of these last days, enforcing the lessons He sought to teach by the parables of the good man of the house, the good and evil servants, the ten virgins, the talents, and the sheep and the goats.

That same evening, wherein the fourth day began, the leaders of the various sects whom He had so scathingly denounced, forgetting their differences in a common sentiment of hatred towards the Prophet of Nazareth, met to plan His murder. They feared to make a public arrest while the crowds were yet in the city for the feast, lest a tumult should ensue.

Their purposes were hastened by the offer of Judas Iscariot, one of the



ANCIENT OLIVE TREE IN THE GARDEN OF GETHSEMANE.

Mt. 26. 14-16. Mk. 14. 10, 11. Lu. 22. 3-6. Twelve, to betray Him quietly into their hands. Jesus knew of the plot, and mentioned it, but none understood. So, for a pitiful thirty pieces of silver, the Saviour of the world was to be given up to His foes by a professed friend. Most of those who heard Jesus and saw His works unhappily remained impenitent and unbelieving. Some rulers were convinced, but feared to confess. This day Jesus again taught, warning men that His message was of God, and by its reception or rejection they should be judged.

**Fifth day.** Mt. 26. 17-19. Mk. 14. 12-16. Lu. 22. 7-13. The fifth day Jesus sent two of His disciples to prepare for the Passover in an upper room to which He directed them. Thither, as day declined, He followed with the rest.

**Sixth day.** Mt. 26. 21-35. Mk. 14. 18-31. Sitting down together after sunset, Jesus and His disciples ate their last Passover. As the meal progressed, they were taught again how to attain honor through humility, Jesus washing their feet. While celebrating for the last time the characteristic rite of the old covenant, He instituted that of the new: the bread and wine to be taken by His friends, at once showing forth His death for them, and reminding

Lu. 22. 19-38. Jo. 13. 21-38. Jo. 14. 15, 16, 17.

**Midnight.**

Mt. 26. 36-55. Mk. 14. 32-49. Lu. 22. 39-53. Jo. 18. 1-11.

**Gethsemane to Calvary.** Mt. 26. 56-75. Mk. 14. 50-72.

them of His promised return. Judas having gone, Peter and the other disciples protested their resolve to stand by Jesus in all extremities. Then followed the discourses recorded in John 14-16, and the great intercessory prayer of John 17.

Perhaps about midnight, they crossed the Kidron to Olivet, and there, in Gethsemane, witnessed in part only by the chosen three, Jesus underwent His mysterious agony. Thither, knowing His haunts, Judas led the band charged to apprehend Him, and by a treacherous kiss pointed out their victim. Peter was ready to fight for his Master, and smote the servant of the high-priest with his sword; but Jesus reproved him, and healed the servant's wound.

The disciples were dispersed, and Jesus was hurried first to the house of Annas, father-in-law of Caiaphas the high-priest. Annas had Him bound, and sent prisoner to Caiaphas. The house of the latter probably consisted of rooms built in a square round an open court, entrance being obtained by a door which was kept by an attendant. John, having acquaintance here, secured the admission of Peter also. 80

<p>Lu. 22. 54-62. Jo. 18. 12-27.</p> <p><b>Six o'clock, count- ing from Mid- night.</b></p> <p>Mt. 27. 1-11. Mk. 15. 1-8. Lu. 23. 1-5. Jo. 18. 28-40.</p> <p><b>Before Pilate.</b></p> <p>Lu. 23. 6-12.</p> <p>Mt. 27. 12-30. Mk. 15. 9-20. Lu. 23. 13-25. Jo. 19. 1-17.</p> <p>Mt. 27. 31-37. Mk. 15. 20-28. Lu. 23. 26-38. <b>Nine o'clock.</b> Jo. 19. 18-19. Lu. 23. 24. Lu. 23. 43.</p> <p><b>Noon.</b> Jo. 19. 26-27. Mt. 27. 46. Mk. 15. 34. Jo. 19. 28. Jo. 19. 30. Lu. 23. 46. Mt. 27. 51-54.</p>	<p>lamentably did Peter's courage fail him that thrice he denied all knowledge of Jesus, lapsing even into oaths almost forgotten since the days of the old fisher life. One look from Jesus sent him forth in tears of bitter repentance.</p> <p>The Sanhedrin, the great council of the Jews, assembled here. Jesus was subjected to a mock trial. Suborned witnesses disagreeing, Jesus at last acknowledged His Messiahship and essential Deity, whereupon He was condemned to death, and treated with the grossest ignominy.</p> <p>Sentence could be executed only by Roman sanction. Pilate the procurator would disdain their religious questions. Therefore to him they accused Jesus of treason, in making Himself a king. Meantime, Judas, repenting too late his treachery, flung back the price of innocent blood to his employers, and in remorse went out and hanged himself.</p> <p>Pilate's first examination proved Jesus innocent. This stimulated the fury of His accusers. Hearing that He belonged to Galilee, Pilate sent Him to Herod Antipas, son of Herod the Great. "That fox" hoped for entertainment by the miracle-worker; disappointed, he let his minions mock and put Him to shame.</p> <p>Sent back to Pilate, the procurator suggested a compromise. Jesus was innocent; but to save the dignity of His accusers, he would scourge Him, dishonor Him in the eyes of the people, and turn His pretensions to ridicule. Then, as the custom was to liberate one prisoner at the feast, he would let Jesus go. But no; the Jews would have Barabbas the murderer. Jesus must die. Disregarding a warning from his wife, who had suffered many things in a dream "because of this just man," Pilate gave Him up to mockery and abuse. Scourged, crowned with thorns, clothed in purple, he led Him forth, and, evidently trying to move the people's sympathies, exclaimed, "Behold the man!"</p> <p>Hearing, in the fresh tumult that arose, that Jesus claimed to be the Son of God, his superstitious dread was stirred, and he would fain yet have saved Him. But the ominous shout, "If thou let this man go, thou art not Cæsar's friend," decided him, and Jesus was given up to be crucified. Carrying His cross, held part of the way by Simon the Cyrenian, with two thieves doomed to death, He was hurried to Calvary and there crucified. In His agony He yet prayed for His murderers, "Father, forgive them; for they know not what they do." One of the thieves dying by Him repented, appealed to Him, and received the assurance, "To-day shalt thou be with me in Paradise." The executioners claimed the garments of the crucified. These were divided, but for Jesus' vesture they cast lots. In tender care for His mother, He asked John to be a son to her. At mid-day thick darkness fell, and lasted for three hours. In this gloom Jesus spoke four times: "My God, my God, why hast thou forsaken me?" "I thirst," expressing the awful agony of his condition. "It is finished;" and finally, "Father, into thy hands I commend my spirit."</p> <p>His "loud voice" showed physical</p>	<p>Mk. 15. 38, 39. Lu. 23. 45-47. <b>Three o'clock.</b> <b>From Calvary to Olivet.</b> Mt. 27. 55-66. Mk. 15. 40-47. Lu. 23. 49-56. Jo. 19. 34-42.</p> <p>Mt. 28. 1-8. Mk. 16. 1-8. Lu. 24. 1-12. Jo. 20. 1-13. <b>The Resur- rection.</b> Mt. 28. 9. Mk. 16. 9, 10. Jo. 20. 14, 17. Mt. 28. 10. Mk. 16. 12, 13. Lu. 24. 13-33. Lu. 24. 34. Lu. 24. 36. Jo. 20. 19-23. Mk. 16. 14. Jo. 20. 23-29. <b>The Ascen- sion.</b> Mt. 28. 16-20. Jo. 21. 1-17. 1 Cor. 15. 6. 1 Cor. 15. 7. Mk. 16. 19. Lu. 24. 50, 51. Acts 1. 6-9.</p>	<p>energies unimpaired to the last. Nature quivered in sympathy at the moment of His death: there was a great earthquake, and the veil of the Temple was rent in twain. The centurion in charge of the execution exclaimed in amazement, "Truly this man was the Son of God."</p> <p>The bodies must be removed before the Sabbath: death must be hastened by breaking the victims' legs. Thus the thieves were treated; Jesus was already dead. One thrust a spear into His side, and there issued blood and water. Joseph of Arimathea, a secret disciple, begged His body, and in company with Nicodemus wrapped it in linen cloth with spices, and laid it in his own new tomb, in a garden hard by. A great stone, rolled against the mouth of the burial cave, at the request of Jesus' enemies, was sealed, and a guard set to prevent the body from being stolen. From the afternoon of the sixth till the morning of the first day of the week, the body of Jesus lay in the grave.</p> <p>The exact scene of the crucifixion is greatly in dispute. A little hill outside the Damascus Gate, bearing a curiously striking resemblance to a skull, may quite well have been "Golgotha," the "place of a skull," where Jesus suffered.</p> <p>At early dawn on the first day of the week, women, with sweet spices to complete the anointing, found the tomb empty. Two men in shining raiment told them Jesus had risen. Hearing this, Peter and John ran to the tomb, and saw that it was so. The watch reported their strange experience, but the chief priests bribed them to say the body was stolen while they slept.</p> <p>Jesus was seen by Mary Magdalene, by the women returning from the sepulchre, by Simon Peter, and by the two disciples on the way to Emmaus.</p> <p>He appeared to the ten apostles, Thomas being absent.</p> <p>A week later, Thomas being present, He came and convinced the doubter that He was indeed risen.</p> <p>At an appointed rendezvous in Galilee, on some mountain overlooking the scene of His former labors, He met the eleven again, and commissioned them to preach the gospel to all men.</p> <p>On the shore of the Sea of Tiberias, He came to them in the gray morning, and at His direction a great draught of fishes was taken.</p> <p>Peter was assured of forgiveness, and assigned his work.</p> <p>We hear of Him being seen by five hundred brethren at once, by James, and by all the apostles.</p> <p>Finally, forty days after the resurrection, He led His disciples out to some quiet spot on the ridge of Olivet near Bethany, and while stretching out His hands to bless them, He was parted from them, and received up into heaven.</p>
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# THE PARABLES AND MIRACLES OF JESUS.

BY REV. C. ANDERSON SCOTT.

**PARABLES.**—Our word parable is derived from a Greek word meaning "to put one thing alongside another." It contains the double idea of a statement and a comparison. A parable states a spiritual truth, a law or principle of the kingdom of God. It does so by describing or narrating facts in the world of nature or in human experience in such a way as to illuminate facts in the world of spirit. The value of a parable as a means of religious instruction depends upon the ultimate unity of all life, the ultimate harmony of natural and spiritual law, or, in other words, on the harmony of divine and human nature, which is such that the methods and motives of the one are reflected in the other (*cf.* Rom. 1. 20).

Jesus was a master in the use of the parable, and in His hands it received the somewhat specialized application and meaning described above. But it must be observed that there is also a broader sense in which the word is used, particularly in the Old Testament. The Old Testament provides at least two illustrations of the parable proper [see below], but the word (*Heb. mashal*) is also applied to other forms of rhetorical speech, and covers almost any kind of comparison or analogy. Thus it is used of any kind of dark or enigmatical saying (Ps. 78. 2), of the prophetic utterance of Balaam (Num. 23. 7), and in general of such pithy maxims as are otherwise called "proverbs." Assuming a narrative form, it approaches nearer to the later and more specialized character in the fable of Jotham; but is

still essentially a "fable," designed to convey suggestions of worldly prudence rather than of spiritual truth. Further, we have to note the important class of parables in action, by which prophets were instructed to lay hold on the attention of the people and to illustrate their message. Traces of this use of the word may be found in the Epistle to the Hebrews (9. 9 and 11. 19), where the word translated "figure" is in the Greek "parable."

A parable is to be distinguished from a "fable," such as those of Jotham, Aesop, etc., by the character of the teaching it conveys. The one has to do with moral and spiritual truth, the other with the prudence and discretion which lead to success in this life. The parable must also be distinguished from an allegory by the manner of its construction. The latter assumes an identification of the thing represented with the thing to be signified, and all its details should be capable of interpretation on the same principle. Illustrations of the allegory are found in St. John's Gospel—*e.g.* "I am the true Vine," "I am the Good Shepherd." But the parable needs only to correspond with the central truth it is intended to convey; the details may be filled in to correspond with the common knowledge or common understanding of the hearers. That is to say, it is not necessary that in its details the parable should convey new truth. They form the frame in which the new truth is inclosed; it follows, then, they must represent familiar facts.

## THE PARABLES OF JESUS,

### Setting forth the History and Principles of the Kingdom of God.

#### I. — *Founding of the Kingdom by Ingathering of Individuals.*

Lost sheep . . . . .	Luke 15. 3 . . . .	Love seeking and saving.
Lost coin . . . . .	Luke 15. 8 . . . .	Love seeking and finding.
Lost son . . . . .	Luke 15. 11 . . . .	Love waiting and receiving.
Great supper . . . . .	Luke 14. 16-21 . . . .	Universality of invitation.

#### II. — *Reception of the Kingdom by Various Classes.*

The sower . . . . .	Luke 8. 5 . . . .	Results depend on condition of hearers.
Father and sons . . . . .	Mat. 21. 28 . . . .	Results shown by obedience, not by profession.
Wicked husbandmen . . . . .	Mat. 21. 33 . . . .	"He came to His own, and His own received Him not."
Rich fool . . . . .	Luke 12. 16 . . . .	Riches an obstacle to righteousness.
Hidden treasure . . . . .	Mat. 13. 44 . . . .	The kingdom rated at its true value.
Pearl of great price . . . . .	Mat. 13. 45 . . . .	"Seek first the kingdom of God."

#### III. — *Growth of the Kingdom.*

Mustard seed . . . . .	Mat. 13. 31 . . . .	Beginning small and secret.
Leaven . . . . .	Mat. 13. 33 . . . .	Growth by contact.
Growing seed . . . . .	Mark 4. 26 . . . .	Growth in regular stages.
Tares . . . . .	Mat. 13. 24 . . . .	Good and evil grow together.
Drag-net . . . . .	Mat. 13. 47 . . . .	Visible church remains mixed.

#### IV. — *The Citizens of the Kingdom—their Duties and Privileges.*

Tower, and warring king . . . . .	Luke 14. 28 . . . .	Count the cost.
Two debtors . . . . .	Luke 7. 41 . . . .	Much forgiven, loving much.
Unmerciful servant . . . . .	Mat. 18. 23 . . . .	Forgive fellow-sinners.
Good Samaritan . . . . .	Luke 10. 30 . . . .	"Bless them that curse you."
Talents . . . . .	Mat. 25. 14 . . . .	Wise use of opportunities.
Pounds . . . . .	Luke 19. 12 . . . .	Rewards of faithfulness and unfaithfulness.
Laborers in the vineyard . . . . .	Mat. 20. 1 . . . .	Master only apportions reward.
Master and servant . . . . .	Luke 17. 7 . . . .	Service justifies no claim.
Barren fig-tree . . . . .	Luke 13. 10 . . . .	Duty of faithfulness; long-suffering of God.
Unjust steward . . . . .	Luke 16. 1 . . . .	Use earthly means for heavenly ends.
Importunate friend . . . . .	Luke 11. 5 . . . .	"Pray without ceasing."



# THE PARABLES AND MIRACLES OF JESUS.

Unjust judge . . . . .	Luke 18. 2 . . . . .	"Continuing instant in prayer."
Pharisee and publican . . . . .	Luke 18. 10 . . . . .	Pray with humility.
Servants watching . . . . .	Luke 12. 35 . . . . .	Duty of expecting the Lord's return.
Householder watching . . . . .	Mark 13. 34 . . . . .	" " " " " "
Ten virgins . . . . .	Mat. 25. 1 . . . . .	" " " " " "

## V. — Consummation of the Kingdom — Judgment.

Two builders . . . . .	Mat. 7. 24 . . . . .	One storm — different fates.
Rich man and Lazarus . . . . .	Luke 16. 19 . . . . .	Reversed conditions in world to come.
Tyrannical steward . . . . .	Luke 12. 45 . . . . .	Retribution on unfaithfulness.
Drag-net . . . . .	Mat. 13. 47 . . . . .	Ultimate separation of good and evil.
Marriage of king's son . . . . .	Mat. 22. 2. . . . .	Exclusion of certain offenders.

## PARABOLIC SAYINGS OR PROVERBS.

Ye are the salt of the earth . . . . .	Mat. 5. 13. . . . .	Where the carcase is . . . . .	Mat. 24. 28.
Candle under bushel . . . . .	Mat. 5. 15. . . . .	Fig-tree putting forth leaves . . . . .	Mat. 24. 32.
Mote and beam . . . . .	Mat. 7. 3. . . . .	Physician, heal thyself . . . . .	Luke 4. 23.
Children of bride-chamber . . . . .	Mat. 9. 15. . . . .	New cloth on old garment . . . . .	Luke 5. 36.
Householder and his treasures . . . . .	Mat. 13. 52. . . . .	New wine in old bottles . . . . .	Luke 5. 37.
Blind leading blind . . . . .	Mat. 15. 14. . . . .	Children in market-place . . . . .	Luke 7. 32.

**MIRACLES.** — Our common word miracle (Lat. *miraculum*, a "wonderful thing") does not express the deepest significance of that which it describes. It represents one of three words which are used most commonly in the New Testament to describe an event whose causes lie outside the range of ordinary knowledge. They are:—

(1) *Dynamis*, A.V. "miracle" or "mighty work;" R.V. "miracle," but more frequently "mighty work."

(2) *Semeion*, A.V. 51 times "sign," 22 times "miracle;" R.V., "sign," except Luke 23. 8, Acts 4. 16, 22.

(3) *Theras*, always "wonder." This name, however, never occurs alone, but in conjunction with one of the other words (usually "sign").

Beside these, we have *thaumasia*, "wonderful things;" *paradoxa*, "strange things;" *endora*, "glorious things" (each once only); and *erga* (commonly), as descriptions of New Testament miracles.

Each of these names draws attention to a particular aspect of a miraculous event — (1) to the manifestation of power, (2) to an event significant of something behind it, the action of a spiritual power, (3) to the amazement created in the spectators. Of these three names the one which goes deepest into the significance of miracle, is *semeion*, "sign." It emphasizes the value of a miracle for those who are already believers in God, its power to create something more than wonder or awe — viz. the conviction of God's presence and activity, and new knowledge of Him.

Miracles have a double function, — (1) as evi-

dence, (2) as revelation. As evidence, they "suggest the action of a personal spiritual power." Jesus appealed to them as evidence of His Messianic authority (Mat. 9. 6), or of the presence of the kingdom of God (Luke 11. 20). They cannot and do not prove the *existence* of such a spiritual power. They are not therefore offered to convince unbelievers. Jesus refused to give a "sign," to perform a miracle, for such a purpose (Mat. 16. 1, etc.). In fact, He recognized and proclaimed the futility of such an application of miracles (e.g. Luke 16. 31). But for those who already believed, they served to arrest attention, to quicken and confirm faith.

Even more important is the function of miracles as "vehicles of revelation." As parables in action, they are part of the substance of the gospel. They reveal the mind and character of Christ, His compassion, sympathy with sufferers, sorrow over the fruits of sin. They reveal, as they proceed from, the creative activity of a present God. They are manifestations of the divine forces by which the world was made and is sustained.

Miracles are natural in connection with a personality so unique as that of Jesus Christ. They are rendered credible partly by the miracle of His character, and partly by the miracle of His resurrection. The miracle of His character is generally admitted. The miracle of His resurrection is attested on the one hand by many witnesses, and on the other by its immediate and irrefragable results, for which there is no adequate explanation except that Jesus had indeed risen and appeared to His disciples.

## THE MIRACLES OF JESUS.

### I. — Power over Nature.

Water turned into wine . . . . .	John 2. 1. . . . .
Draught of fishes . . . . .	Luke 5. 1. . . . .
Fish with money . . . . .	Mat. 17. 27. . . . .
Storm stilled . . . . .	Mark 4. 35. . . . .
Walking on the sea . . . . .	Mat. 14. 25. . . . .
Second draught of fishes . . . . .	John 21. 5. . . . .
Four thousand fed . . . . .	Mat. 15. 32. . . . .
Five thousand fed . . . . .	Luke 9. 12. . . . .
Fig-tree blasted . . . . .	Mat. 21. 19. . . . .

### II. — Healing of Disease.

Peter's wife's mother . . . . .	Mark 1. 30. . . . .
Lepher . . . . .	Luke 5. 12. . . . .
Ten lepers . . . . .	Luke 17. 12. . . . .
Paralytic . . . . .	Luke 5. 18. . . . .
Issue of blood . . . . .	Luke 8. 43. . . . .
Deaf and dumb . . . . .	Mark 7. 31. . . . .
Withered hand . . . . .	Mat. 12. 10. . . . .
Woman with spirit of infirmity . . . . .	Luke 13. 11. . . . .
Dropsy . . . . .	Luke 14. 1. . . . .
Impotent men at Bethesda . . . . .	John 5. 1. . . . .
Centurion's servant . . . . .	Luke 7. 1. . . . .

Nobleman's son . . . . .	John 4. 46. . . . .
Ear of Malchus . . . . .	Luke 22. 50. . . . .

### III. — Power over Unclean Spirits.

Two possessed with devils . . . . .	Mat. 8. 28. . . . .
Dumb demoniac . . . . .	Mat. 9. 32. . . . .
Demoniac boy (dumb) . . . . .	Mark 9. 17. . . . .
Blind and dumb demoniac . . . . .	Mat. 12. 22. . . . .
Man with unclean spirit . . . . .	Mark 1. 23. . . . .
"Many devils" . . . . .	Mark 1. 34. . . . .
Syrophœnician's daughter . . . . .	Mark 7. 25. . . . .

### IV. — Healing of the Blind.

Blind man at Bethsaida . . . . .	Mark 8. 22. . . . .
Bartimæus at Jericho . . . . .	Mark 10. 46. . . . .
Two blind men . . . . .	Mat. 9. 28. . . . .
Man born blind . . . . .	John 9. 1. . . . .

### V. — Raising of the Dead.

Daughter of Jairus . . . . .	Mark 5. 38. . . . .
Widow's son at Naim . . . . .	Luke 7. 11. . . . .
Lazarus at Bethany . . . . .	John 11. 43. . . . .

NOTE. — For the Parables and Miracles of Jesus, see also *Concordance*, p. 42.



## THE EARLY LIFE OF ST. PAUL.

BY DR. ROBERT M'CHEYNE EDGAR.

**BIRTH AND TRAINING.**—Saul of Tarsus was the son of Hebrew parents, and belonged to the tribe of Benjamin. He was "head and shoulders" above his brethren in intellect and influence, as his namesake, the king, had been in mere physique. He was born to the privilege of Roman citizenship, and is best known by his Roman name of PAUL; and he used this birth-right for his own protection when persecuted as a Christian (Acts 22. 25-29). He thought highly of Tarsus, his birthplace. Its surroundings were beautiful and favorable; it was "no mean city;" but its pagan immoralities must have helped to deepen his sense of human depravity (*cf.* Rom. 1. 26, 27). In Tarsus he was brought up as a strictly Jewish child, getting possibly some insight into pagan literature, but mainly occupied with the Hebrew Canon. At the age of thirteen, when he should become a "child of the Law," he was most likely transferred to Jerusalem, where his sister was, and there put under the charge of Gamaliel, the son of Simeon, and grandson of the renowned Hillel.

Gamaliel appears to great advantage in the Acts of the Apostles as the advocate of toleration (Acts 5. 34). He was also favorable to a more liberal education than was to be had in other schools. Still it is quite possible that a man of such influence may, notwithstanding his tolerant spirit, have had much to do with the deputations from the Pharisees which waited upon Jesus and tried to entangle Him in His talk.

As Saul cannot well have been more than ten years younger than Jesus, and may have been still at Gamaliel's feet during our Lord's public ministry, it is quite reasonable to suppose that he saw and heard Jesus in the flesh, though such a knowing of Christ after the flesh (2 Cor. 5. 16; *cf.* 1 Cor. 9. 1) cannot have ended in any saving interest in Him. On the contrary, Saul seems to have been led into deep antagonism to Christ and His cause. Indeed he came, as a "Pharisee of the Pharisees," to regard Christ as the enemy of Pharisaism, as pursuing an unpatriotic course, and as never likely to give the Hebrew race the political emancipation it desired. Though a pupil of Gamaliel, Saul did not follow his master in his tolerant courses, but, with the fiery ardor of youth, stood ready to undertake a crusade against the Christian cause.

**ON THE WAY TO DAMASCUS.**—Accordingly, when Stephen earned the crown of martyrdom, the young Saul did not hesitate to hold the raiment of the witnesses who secured his condemnation and stoned him (Acts 7. 58). Not only so, but he obtained authority from the chief priests to hunt down the Christians, and, first at Jerusalem, and afterwards in other cities, he prosecuted his work of extermination (Acts 8. 1-3). He was essentially a man of action.

Yet we must believe he had been discovering the weakness of the legal system in which, as a Pharisee, he had been brought up. It would appear from Rom. 7. 7 that the tenth commandment in particular had borne in upon his conscience a sense of sin which no ritual could remove. He must also have thought much upon the crucifixion of Christ and upon the significance of His resurrection—if it were indeed true, as the persecuted Christians believed, that He had risen from the dead. So we are warranted in believing that Saul may have experienced considerable heart-searching, and thought

much about Christ, before he undertook the journey to Damascus which revolutionized his whole life.

**HIS CONVERSION.**—As he approached Damascus on his mission of persecution, he was overwhelmed by a dazzling splendor such as outshone the Syrian sun, and heard a voice saying to him, "Saul, Saul, why persecutest thou me?" Most probably the stricken persecutor recognizes the voice; but to make sure, he cries, "Who art thou, Lord?" and receives as answer, "I am Jesus, whom thou persecutest." Then is borne in upon his spirit the fact that Jesus, who was put to death through Pharisaic spite, is risen, and is sympathizing with His persecuted people, taking their persecution as meant for Himself. There is nothing better now for Saul to do than surrender to the risen Saviour. Henceforth Christ is Lord of his conscience, and his one concern is to know what his Lord would have him to do. This is not all at once revealed to him. He is directed to go on to Damascus, where he will receive further light. Here his lost sight is restored, he is baptized by Ananias, and receives the gift of the Holy Ghost (Acts 9. 10-18).

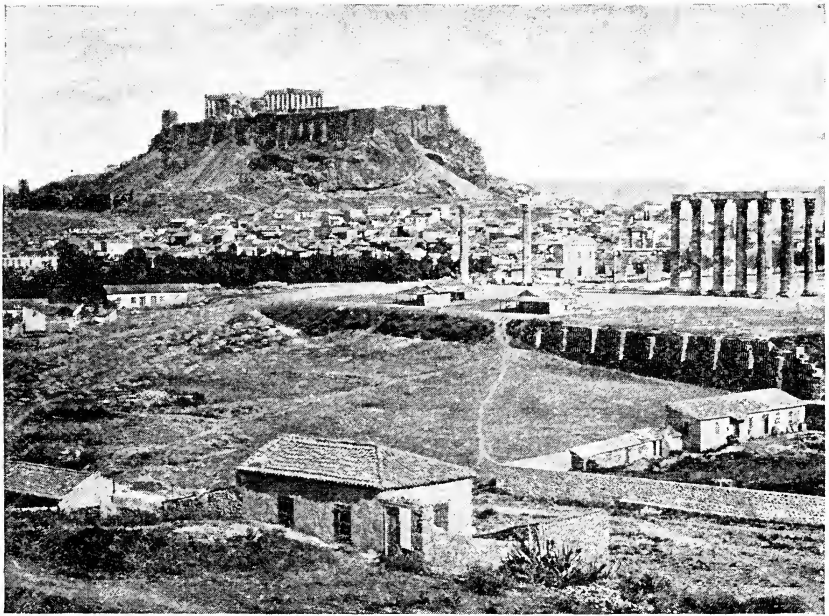
He is now driven by the Spirit, as Christ had been before him, into the wilderness, and in Arabia he spends a considerable season in meditation. Three years are spent in fellowship with his newly-found Lord and Master before he seeks any of the apostles; and these years enable him to elaborate that view of Christianity which is imperishably associated with his name, and is now usually called *Paulinism*. The young rabbi at Gamaliel's feet becomes, at the feet of Christ, the great teacher of the church, translating Christianity into a universal religion.

**AT JERUSALEM.**—From the Arabian solitude he returned "in the power of the Spirit" to Damascus, and then went to Jerusalem for a fifteen days' visit to St. Peter. Here he doubtless verified his views of Christ and His gospel, and departed for Syria and Cilicia in a delightful state of amity with the brethren (Gal. 1. 18-24). Tarsus now became his headquarters. Most likely his family had removed to Jerusalem before this time, and they probably regarded him as an apostate beyond the pale of their care and sympathy. In deciding for Christ, he conferred not with flesh and blood (Gal. 1. 16). It was not to fall back on them, therefore, that he returned to his old home. It was to break ground, as a witness for Christ, where he believed that he would be most useful. To his tent-making, moreover, which he had learned in early youth, he now betook himself for support, while testifying as he had opportunity to the presence and power of Christ.

**THE APOSTLE OF THE GENTILES.**—His own idea at first was that the synagogue and his Jewish countrymen constituted the field for which he was specially fitted (Acts 22. 19-21). His Lord thought otherwise. The Gentiles were henceforward to be Saul's chief care. To this special work he had been divinely called. Asia Minor, the Ægean Archipelago, Greece, Rome, became the parish of this greatest of Christian missionaries. The travels of this Roman citizen are more important to the world now than the travels of the emperor. He remains, after Jesus Christ, his Lord and Master, the most influential of the sons of men.



TARSUS.  
(From a Photograph by BOXFELS.)



ATHENS.

(From a Photograph by BONFILS.)

## THE TRAVELS OF ST. PAUL.

BY SIR CHARLES WILSON, K.C.B.

**ANTIOCH**, the metropolis of the Greek kings of Syria, and afterwards the residence of the Roman governors of the province of the same name, stood on the left bank of the Orontes, which a little lower down separates the range of Mount Amanus from the chain of Lebanon. Built partly on an island, partly on low ground, and partly on the rocky slopes of Mount Silpius, it was a city of singular beauty, adorned with magnificent temples, palaces, and colonnades. Its delightful climate, and the close proximity of the sanctuary of Apollo—with its fountains, its groves, and its licentious rites—attracted pleasure-seekers from all parts of the Roman Empire. But a large majority of its population was a worthless rabble of Greeks and Orientals, which passed its time in the theatres or in faction fights on the race-course. There was also a large Jewish colony dating from the time when, under the Seleucid monarchs, and especially during the reign of Antiochus Epiphanes, Antioch was closely connected with Jewish history. How far the Antiochian Jews had been able to resist the Greek influence to which they were exposed is uncertain; but many of the Greeks appear to have become "God-fearing proselytes," or "Proselytes of the Gate."

On the dispersion that followed the martyrdom of Stephen, certain Jews of Cyprus and Cyrene, who had been brought up in Greek lands, came to Antioch, and addressed both Jews and Greek proselytes in the synagogue. Their preaching was

successful. A mixed body of Jews and Greek proselytes formed a primitive congregation, which gradually increased in numbers until it attracted the attention of the church in Jerusalem. In accordance with a former precedent (Acts 8. 14), Barnabas, "a good man, and full of the Holy Ghost and of faith," was sent by the church to encourage the new congregation. After exhorting them to "cleave unto the Lord," he went to Tarsus to seek for Saul, whose sponsor he had been before the apostles at Jerusalem, and whose special qualifications for work amongst the Gentiles he knew. They returned together (43 A.D.), and henceforth Antioch becomes the centre of progress and of historical interest in the church. Here the brethren were first called Christians, or "they that are connected with Christos"—a title that could not have originated with the Jews. Whether Christos were a god or a leader the Antiochians knew not, and popular fancy changed the name to Chrēstos ("good, useful"), a term which occurs in the form Christians in inscriptions.

Agabus having foretold a dearth, the congregation sent Barnabas and Saul with relief to the brethren in Judæa. The visit, probably that referred to in Gal. 2. 2 as due to a revelation, marks an important stage in the development of the church. The older apostles recognized the apostleship of Barnabas and Saul (Gal. 2. 9), and their special mission to "preach Him among the Gentiles." Saul was also able to confer privately

with the three leading apostles; and Titus, a Greek who had accompanied him to Jerusalem, was not compelled to be circumcised.

The Antiochian delegates appear to have remained in the city during the year of famine (46 A.D.), and it was possibly during this period that the wonderful revelation described in 2 Cor. 12, 2-4 took place. They left in the early part of 47 A.D.; Saul, whilst in a trance, having been told by the Lord to "depart: for I will send thee far hence unto the Gentiles" (Acts 22, 21). Soon after their return to Antioch, with John Mark as companion, there was a fuller manifestation of divine grace to the church. As the

prophets and teachers — Barnabas, Simeon, surnamed Niger, and Lucius of Cyrene, with Manaen, foster-brother of Herod the tetrarch, and Saul — ministered to the Lord and fasted, the Holy Spirit commanded: "Separate me Barnabas and Saul for the work whereunto I have called them." The church, after holding a special service, bade them "God-speed;" and they descended the valley of the Orontes to

**SELEUCIA**, a strong maritime fortress, built by Seleucus Nicator, with an inner and an outer harbor, whence ships sailed to all parts of the Levant. Here, about March, 47 A.D., the apostles embarked for



PAPHOS.

(From a Photograph by BONFILS.)

**CYPRUS**, and sailing out past the towering peak of Mount Casius, landed on the east side of the island at Salamis, then a flourishing city, with a large Jewish population; now a solitude, overgrown with thorns and thistles. At

**SALAMIS**, where they probably found a small congregation of Christians (Acts 11, 19), they preached in the synagogue. They then made a missionary tour through the island, visiting the Jewish communities, and finally reached

**PAPHOS**. This town, built on the slopes of a conspicuous hill which was crowned by the famous temple of Aphrodite, was the residence of the Roman proconsul Sergius Paulus. Amongst the suite of the governor was a Jew — Elymas, Bar-Jesus — who was skilled in all the lore and strange powers of the Median magi. This man represented a wide-spread Eastern religion, which must either destroy or be destroyed by Christianity; and, when the apostles were brought before the proconsul, he withstood Saul. The conflict between the two religions — one crushing all individuality in its votaries, the other proclaiming freedom for the human mind — was short. The triumph of Christianity was

complete. Elymas was struck with blindness, and the governor believed.

Saul, like every educated Cilician and Syrian, had a native and a Greek name. He now drops his Jewish name, and adopts his Græco-Roman name, Paul. At the same time he takes the leading place, and appeals directly to the Græco-Roman world as Paul, a citizen of the Roman Empire. The power granted to Paul in his conflict with Elymas may be regarded as a token of the divine approval of this second step in the admission of the Gentiles. Setting sail from Paphos, and landing probably at Attalia, the apostles came to

**PERGA**, a large town in the low-lying coast district of the province of Pamphylia. It was famed for the worship of Artemis; and there may still be seen the remains of a large theatre, a stadium, temples, gateways, and stately colonnades. Here John Mark departed from them, and returned to Jerusalem, under circumstances that left a lasting impression on Paul's mind (Acts 15, 38); and here perhaps Paul contracted the malarial fever, which, it has been suggested, was the physical infirmity that occasioned his

visit to Galatia (Gal. 4. 13), and the "thorn in the flesh" (2 Cor. 12. 7) that frequently tormented him. Leaving Perga, they crossed the range of Mount Taurus, where they were exposed to "perils of rivers, perils of robbers," and passing through the picturesque lake district to the north, reached

**ANTIOCH IN PISIDIA.** This town, charmingly situated on the banks of the Anthius at an altitude of about 3500 feet, was at once a strong fortress, a Roman colony, and the military and administrative centre of a "region"—the "Phrygian region" of Galatia. It was a centre of Greek culture amidst the untutored Phrygians and Pisidians, and the home of a large Jewish population, whose ancestors had been transplanted by one of the Selucid kings.

On a Sabbath day, soon after their arrival, the apostles entered the synagogue; and on being invited to speak, Paul addressed the congregation with emphatic gesture. His address made a deep impression, and his hearers besought him to speak again on the following Sabbath. The

synagogue was on that occasion crowded with Jews, proselytes, and Gentiles. The presence of the last roused the jealousy of the Jews, who contradicted and blasphemed when Paul preached the same gospel to all. The apostles at once turned to the Gentiles. Many believed, and the first Gentile congregation separate from the synagogue was established. The Jews, making use of the influence which religious women exercised throughout Asia Minor, and winning over the chief men of the city, excited a persecution. Paul and Barnabas were expelled by the magistrates of the city, and travelled as far as Mithia along the "Royal Road" to Lystra. They then crossed the hills to

**ICONIUM,** a busy trading city on the great road from Ephesus to the east. The town was almost surrounded by gardens and orchards, and it lay well out on the great treeless plain of Asia Minor, from the surface of which the distant mountains seem to rise like islands from a summer sea. Here, as at Antioch, the preaching of the apostles in the synagogue was at first suc-



PERGA.

(From a Photograph.)

cessful, and their missionary work was brought to a close by the machinations of the Jews. Paul and Barnabas, having become aware of a conspiracy to stone them, fled to Lyeconia. Their way for about eleven miles lay over the level plain, and then crossed the low ridge that separated the Phrygian from the Lyeconian "region" of Galatia, to

**LYSTRA.** The "very brilliant colony of Lystra," as the town is called in an inscription, was the most easterly of the fortresses constructed by Augustus to keep the wild mountaineers in order. It stood on an isolated hill in a fine valley, through which runs a river, and before it was a temple of Jupiter. From the use of the Lyeconian language (Acts 14. 11), most of the inhabitants appear to have been natives, and not Roman colonists. On one occasion when preaching in the city, Paul healed a man who had been a cripple from his birth, and the superstitious people at once cried out that the gods had come down to them. Barnabas was identified with Jupiter, and Paul with Mercury; and it was with difficulty that the apostles prevented the priests of the temple from doing sacrifice to them. Not long afterwards the fickle mob, persuaded by Jews from Iconium, stoned Paul, and dragged his body out of the city, believing him to be dead. But he recovered, and was able on the following morning to commence a journey of about twenty-seven miles, over the plain to

**DERBE,** where the gospel was preached with success. Here, having reached the limits of the Roman province, the apostles turned and revisited Lystra, Iconium, and Antioch. On their return journey they apparently refrained from preaching, and devoted themselves to the organ-

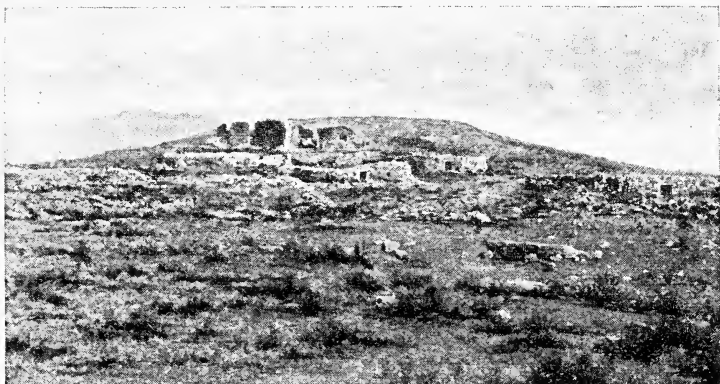
ization of the new churches, in each of which they appointed elders. Recrossing the mountains to Perga, where on this occasion they preached the gospel, they set sail from the quaint little harbor of

**ATTALIA,** and reached Syrian Antioch about August, 49 A.D. Here, after reporting to the assembled church how God "had opened a door of faith unto the Gentiles," Paul and Barnabas resumed their regular duties.

**FIRST COUNCIL AT JERUSALEM.** Not long after their return a difficulty arose, in consequence of the free admission of the Gentiles to the church without compliance with the Jewish law. Peter, who was on a visit to Antioch, used to eat with the Gentiles; but when certain persons came on a mission from James (Acts 15. 24; Gal. 2. 12), and preached that circumcision was necessary for salvation, he began to waver. Paul, and Barnabas after slight hesitation, stood firm, and championed the cause of freedom. Eventually, after much discussion, the church decided to send Paul and Barnabas, with certain others, to Jerusalem, to consult the apostles and elders on the question.

The delegates followed the great Roman road along the Syrian coast until they turned inland to Jerusalem; and in passing through Phœnicia and Samaria, Paul caused great joy to the brethren by declaring the free acceptance of Gentile converts. On reaching Jerusalem, Paul and Barnabas were received at a general meeting of the church, at which they gave an account of their work amongst the Gentiles, and explained the cause of their mission. The Judaizing party in the church having stated its views, the whole matter was considered at a special meeting of





MOUND ON SITE OF DEREE.

(From a Photograph.)

the apostles and elders. In the council, Peter spoke strongly in favor of freedom for the new converts; and after Paul and Barnabas had addressed the council, James, as president, delivered the decision that no heavier burden should be imposed on Gentile converts than abstention from pollutions of idols, fornication, things strangled, and blood.

This decree—a compromise and concession to Jewish prejudices—was embodied in a letter to the Gentile converts in Antioch, Syria, and Cilicia; and Judas Barsabas and Silas were sent to Antioch with the delegates, to confirm its terms by word of mouth. The letter was read to the assembled church, and was received with general satisfaction. Judas and Silas spent some time encouraging the brethren, after which Judas returned to Jerusalem, whilst Silas abode in Antioch.

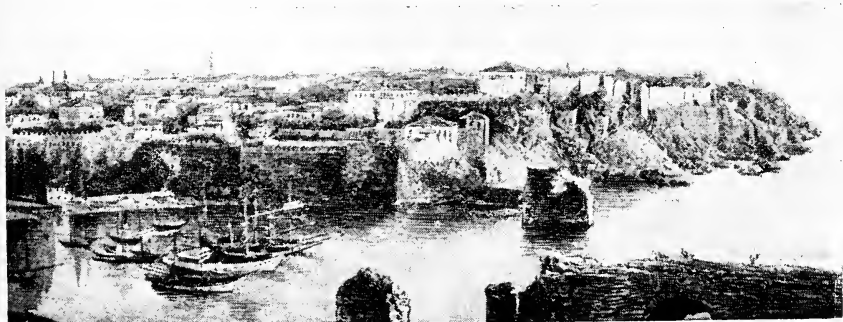
## SECOND MISSIONARY JOURNEY.

After some days, probably in the spring of 50 A.D., Paul proposed to Barnabas that they should revisit the scene of their previous mission; but when Barnabas wished to take Mark, Paul refused, as Mark had withdrawn from them in Pamphylia. A sharp contention arose, which ended in the departure of Barnabas and Mark for Cyprus, and in Paul's taking as his associate

Silas, a Jew and a Roman citizen (Acts 16. 37), whose full name (Silvanus) appears in the superscription of the Epistles to the Thessalonians.

After leaving Antioch, Paul and Silas must have crossed Mount Amanus by the pass known as the "Syrian Gates" to Alexandria *ad Issum*, and then have followed the great Roman road, that led across the battlefield of Issus and over the rich Cilician plain to Adana, and possibly Tarsus. Everywhere as they passed they confirmed the churches; but, Cilicia being part of the province of Syria and under Antioch, they did not deliver the decree.

Crossing the snow-capped range of Taurus by the pass of the "Cilician Gates," and travelling through the realm of Antiochus (which, not being Roman territory, is not named), they came to Derbe and Lystra. At the last place Paul found a disciple named Timothy, the son of a Greek and a Jewess, who was well known in Lystra and Iconium; and, having first circumcised him, to disarm Jewish prejudices, took him as a companion. Amongst the churches visited during the journey through the "Phrygian region" of Galatia (Acts 16. 6), and to which the Jerusalem decree was delivered, were no doubt those of Iconium and Pisidian Antioch. Beyond the last place they crossed the frontier into the province of Asia; but being forbidden of the Holy Spirit to preach there, they travelled north, through the "Phrygian region" of Asia, with the inten-



ATTALIA. (From a Photograph.)

tion of entering the province of Bithynia. When, however, they had reached a point opposite

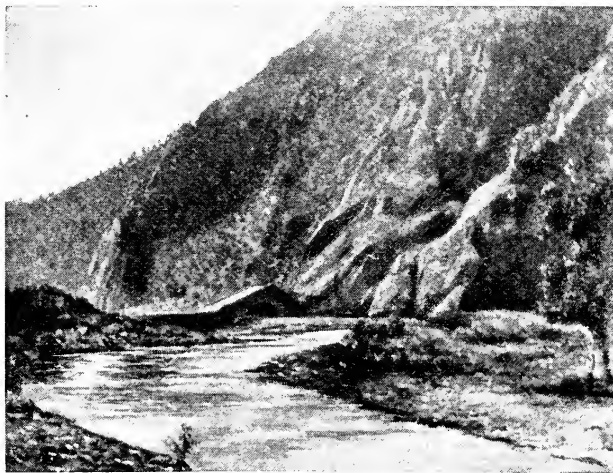
*MYRIA*, and were attempting to enter Bithynia, the Spirit of Jesus suffered them not. They then turned westward through Mysia, "neglecting" — *i.e.* not preaching in — it; and, travelling down the lovely valley of the Rhyndacus, probably passed through Artemea, the town of the goddess Artemis, on their way to

*TROAS*. Alexandria Troas, prettily situated on ground that rises gently from the Ægean, was one of the most important towns of the province of Asia; and its port, bordered by quays and colonnades, of which there are still remains, was a common place of embarkation for Macedonia. Here apparently Paul, who had been led onward to the coast against his original intention, first met Luke (Acts 16. 10), the "beloved physician;" and here a man of Macedonia, perhaps Luke, appeared in a vision saying, "Come over and help us." The invitation was at once accepted; and embarking at Troas, they sailed with a fair wind past Tenedos and Imbros to

*SAMOTHRACE*, an island which rises abruptly from the sea to a height of 5248 feet. Here, at one of the anchorages, they passed the night, and the next day they sailed past Thasos to

*NEAPOLIS*. The Naples of Macedonia was situated on a small promontory with a harbor on each side, and from it a paved military road crossed a ridge, whence the traveller looks down upon the rich plain that witnessed the defeat of Brutus and Cassius, and the end of the Republic of Rome. On the banks of a stream 66 feet wide, that runs through the plain, was

*PHILIPPI*, a Roman colony that already claimed the dignity and title of "First" city of the district. Here, at a place of prayer by the river side, Paul preached; and Lydia, a God-fearing proselyte, who sold the purple-dyed garments of her native city, Thyatira, was converted and baptized. A few days later, Paul cast out the divining spirit from a slave girl; and her owners, seeing their prospect of further gain gone, dragged Paul and Silas into the agora before the



TARSUS — CILICIAN GATES.

(From a Photograph.)

Paul passed over a previous bridge here.

prætors of the city. The apostles were accused of teaching Jewish customs not lawful to the Romans; and, being condemned without investigation, were beaten by the lictors and cast into prison.

About midnight, as they prayed and sang, there was an earthquake, which shook the walls, threw open the doors, and loosed their bonds. The jailer, who was responsible for the lives of his prisoners, thinking that they had escaped, and preferring death by his own hands to disgrace and a dishonorable death, was about to commit suicide, when Paul cried out: "Do thyself no harm, for we are all here." The jailer then took Paul and Silas to his own house, and having heard the gospel, accepted it, and was baptized. In the morning the prætors, who had no power to condemn Paul to be flogged, even after trial, sent the lictors to order the jailer to release the apostles; but Paul, proclaiming himself a Roman citizen, refused to leave the prison until the prætors themselves came and besought them to depart. After staying awhile in Lydia's house, Paul and Silas, apparently leaving Luke behind

them, journeyed over the plain by the Via Egnatia to

*AMPHIPOLIS*, on a bend of the river Strymon. Thence, after touching the coast, they followed the same road, and passed through Apollonia, on their way across the neck of the Chalcidic peninsula, to

*THESSALONICA*, still known under the slightly altered name of Salonika. The town rose up the hill-side almost in the form of a triangle—its base resting on the sea, its sides flanked by ravines, and its highest point occupied by the acropolis. Situated at the head of the gulf, strongly fortified, with easy access to the interior, and a good port, it was a place of great commercial importance, and it soon became an invaluable centre for the spread of the gospel (1 Thes. 1. 8). The town was governed by a board of magistrates, who, as is proved by inscriptions, bore the title *politarchs*; and the people were chiefly Macedonian Greeks, amongst whom women occupied a much more influential position than they did in Athens.

Paul, as usual, first addressed the congregation

in the synagogue. He then preached to the Gentiles; and his missionary work lasted from about December, 50 A.D. to May, 51 A.D. During this period he worked day and night for his living, so as not to be chargeable to the brethren, and received supplies for his needs from the Philippians (Phil. 4. 15, 16). Paul's preaching was successful, and many of the God-fearing proselytes, the Greeks, and the leading women believed. The success roused the jealousy of the unbelieving Jews, who stirred up the uneducated rabble, and there was a serious riot. Jason (with whom Paul lodged) and others were dragged before the politarchs, and were accused of the serious crime of treason against the emperor. The politarchs were obliged to take action, and bound over the ac-

cused, to keep the peace. Paul and Silas were sent away by night to

**BEREA**, a pleasant town on the eastern slope of the Olympian range, with running streams in every street. Here the preaching to both Jews and Greeks was successful; but Jews from Thessalonica having stirred up the people, Paul was sent away to the seacoast, possibly to Dium, whence the Berean brethren brought him by sea to the Piræus, and thence to Athens. Silas and Timothy were left behind, but afterwards rejoined him at

**ATHENS**, then a free city of the Roman province of Achaia. Though its golden period had passed, the city was still one of the great seats of learning, and must have had a peculiar interest



AREOPAGUS (MARS' HILL), ATHENS.

(From a Photograph by PHILIP H. FISCHAM.)

to Paul, himself a student of the great university of Tarsus. The agora, with its painted porticoes and beautiful statuary, was the centre of the public life of the city. On every side were to be seen the temples, the statues, and the altars of the gods of Greece, and high above all rose the acropolis, crowned by the matchless temple of the virgin goddess Minerva.

Paul at first reasoned in the synagogue, and then, in Socratic fashion, discussed moral questions in the agora with any one he met. Some of the Epicurean and Stoic philosophers, who had taken part in the discussions, brought him before the council of Areopagus in the agora. Here Paul, standing in the midst of the council, addressed the assembled people, using as his text an inscription, "TO THE UNKNOWN GOD," which he had seen on one of the altars. His address was well adapted to his audience; but when he spoke of the resurrection of the dead he was interrupted, and went out from among them. There were few converts at Athens, and Paul appears to have left the city hurriedly for

**CORINTH**, the busy metropolis of the province of Achaia, and the residence of the proconsul. It stood on a broad terrace beneath its citadel, the Acrocorinthus, a mass of rock much larger than, but not unlike in form and abruptness, that of Dumbarton. At the edge of the lower level of the Isthmus were its harbors, Cenchræa (Acts 18. 18) and Lechaëum, which made it "the emporium of the richest trade of the East and the West." At Corinth, Paul lodged with Aquila, a Jew from the Roman province of Pontus, who, with his wife Priscilla, had left Rome towards the end of the year 50 A.D., when the Jews were expelled by Claudius. Whilst working at his trade of tentmaking, and preaching in the synagogue and to the Greeks, he was rejoined by Silas and Timothy, who had been sent from Athens on a mission to Macedonia.

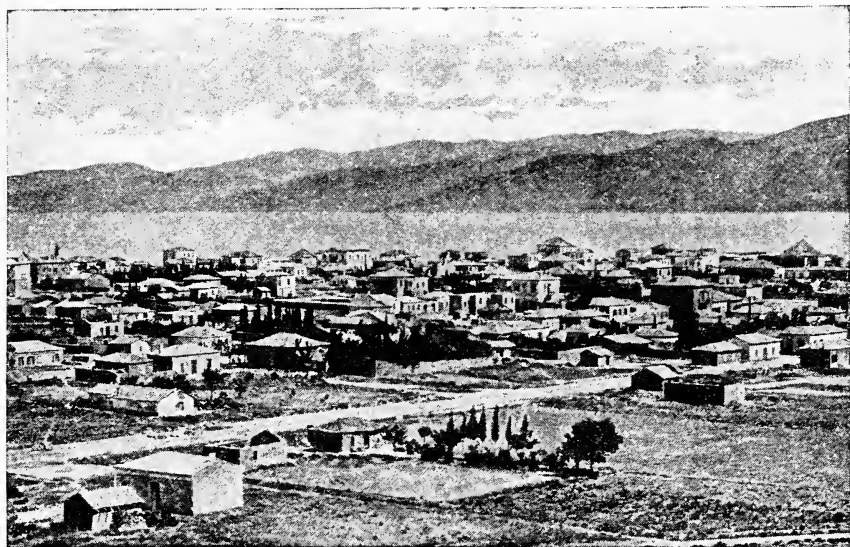
On their return, "Paul, constrained by the word," testified that Jesus is Christ; but when the Jews blasphemed, he withdrew from the synagogue to the house of Justus, a God-fearing proselyte, a Latin, and a citizen of Corinth. Crispus,

a head man of the synagogue, believed. Then Paul was told in a vision to speak boldly, and he continued preaching for a year and six months, during which time he wrote the Epistles to the Thessalonians. But when Gallio was proconsul, the Jews brought him before the tribunal. The question was one that concerned only the self-administering community of the Jews, and Gallio, who shared the generous views of his brother Seneca, the famous philosopher, in regard to the various religions in the provinces, dismissed the case.

The Greeks, who always hated the Jews, took advantage of the occasion to beat Sosthenes, who had replaced Crispus as ruler of the synagogue,

and probably taken a leading part in the prosecution. Of this summary justice Gallio took no notice. Some time afterwards, Paul, having in fulfilment of a vow shorn his head at Cenchrea, the eastern port of Corinth, sailed for Syria with Aquila and Priscilla, and probably Timothy. The ship called at Ephesus. Here, after making a short stay and preaching in the synagogue, Paul left his companions, and continued his voyage to Cæsarea in Palestine.

No details are given of the voyage or of the land journey to Jerusalem, which were probably made to keep the Passover, which, in 53 A.D., fell on the 22nd March. After saluting the church in Jerusalem, Paul returned to Antioch, where he



MODERN CORINTH.

apparently heard of the results that had followed the preaching of the Judaizing party in Galatia, and wrote the Epistle to the Galatians.

After Paul left Ephesus, there came thither Apollos (Apollonius), an eloquent Jew of Alexandria, well read in the Scriptures, but knowing only the baptism of John. He was more fully instructed by Aquila and Priscilla; and, passing into Achaia, "watered" what Paul had "planted," proving from the Old Testament that Jesus is Christ (Acts 18. 24-28; 1 Cor. 3. 6).

### THIRD MISSIONARY JOURNEY.

After spending some time at Antioch, Paul went by land through Cilicia, and passed through the "Galatic and Phrygian regions," confirming the disciples. His route probably coincided with that of his second journey as far as Pisidian Antioch, whence he followed the higher-lying and more direct road, and not the great trade route through the Lycus and Maander valleys, to

**EPHESUS**, one of the most remarkable cities of antiquity. Most of the buildings were grouped on or near an isolated hill, Mount Pion, on the western slope of which, facing the port and the

sea, was the great theatre, capable of seating 24,500 persons. On the plain, about a mile distant, was the celebrated Temple of Diana, containing a statue of the goddess (which, according to tradition, came down from Jupiter), and connected with the Magnesian Gate of the city by a "sacred way," bordered by tombs. Ephesus, as the seat of government of the rich province of Asia, was well fitted to be a centre of missionary enterprise.

Here Paul, after preaching for three months in the synagogue, taught for two years in the lecture-room of Tyrannus; and it was probably during this period that churches were established at Colossæ, Laodicea, Pergamos, and other places, by Timothy and others. On reaching Ephesus, Paul found twelve men baptized only into John's baptism. He persuaded them to accept re-baptism, and when he had laid his hands on them, the Holy Ghost came upon them.

Ephesus was the centre of all the magical practices and superstitions of Asia, and it was inevitable that Christianity should come into contact with and eventually triumph over them. God wrought special miracles by Paul. Sæva's seven sons exorcising in the name of Jesus, the evil spirit wounded two of them. Thereupon the

practisers of magic, being in great fear, publicly burnt their books (the *Ephesia Grammata*), valued at fifty thousand pieces of silver. Paul was at this time intending to visit Macedonia, Achaia, Jerusalem, and then Rome, and sent Timothy and Erastus to Macedonia. But before he started himself, the opposition to the new teaching, which had become serious in 55 A.D. (1 Cor. 16. 9), culminated in a serious riot.

Many tradesmen obtained their living by supplying the pilgrims, who came from all parts of the world to the famous temple, with victims and dedicatory offerings, as well as with food and shelter. Demetrius, a leading man in the associated trades which made small shrines for votaries to dedicate in the temple, representing Artemis sitting in a niche with her lions beside her, called a meeting of the guilds, and pointed out that Paul by his teaching was endangering their business, as well as the worship of the goddess. The "tradesmen were roused—they rushed forth into the street; a general scene of confu-



TEMPLE OF DIANA OF THE EPHESIANS.  
(From a Roman coin.)

sion arose, and a common impulse carried the excited crowd into the great theatre." There, for about two hours, the ignorant crowd continued shouting their invocation of "Great Artemis." Alexander, perhaps the coppersmith who afterwards did Paul much harm (2 Tim. 4. 14), was put forward to speak; but when it was known that he was a Jew, the clamor only increased.

The crowd was dismissed by the town-clerk, who was probably the most important official in the city; and his speech throws light on the relations in which the early church stood to the empire. Paul was in much danger from the mob (2 Cor. 1. 8), and received a timely warning not to go to the theatre from the Asiarchs, or high-priests of Asia, who were the heads of the imperial organization of the province in the worship of "Rome and the emperors." Their friendly attitude is a proof that the official and educated classes did not share the hostility of the crowd to the new religion. Paul appears to have resided at Ephesus from about October, 53 A.D. to January, 56 A.D., and in the autumn of 55 A.D. he wrote the First Epistle to the Corinthians. It is probable that Paul visited Corinth in the spring of 55 A.D. (2 Cor. 12. 14; 13. 1, 2), and wrote a letter to the Corinthians which has been lost (1 Cor. 5. 9).

Paul was obliged to leave Ephesus, and sailed along the coast to Troas, where he had to transship. Here a door of preaching was open to him; but he was disappointed in not meeting Titus (2 Cor. 2. 12, 13), and pressed onward to Macedonia. At Philippi he met Titus, and was greatly rejoiced at his report on the state of the church in Corinth (2 Cor. 7. 4, 13). He passed the summer



IMAGE OF ARTEMIS, OR DIANA OF THE EPHESIANS.  
Now in Museum at Naples.

and autumn of 56 A.D. in Macedonia, and during that time wrote the Second Epistle to the Corin-

thians, and perhaps made a short excursion to Illyricum (Rom. 15. 19). In the winter he went to Hellas, the larger portion of the province of Achaia, and passed December, January, and February at Corinth, where he was joined by Luke, and wrote the Epistle to the Romans. He intended sailing from this place to Palestine, to celebrate the Passover at Jerusalem. But he altered his plans on discovering a plot to kill him, and travelled through Macedonia to Philippi. He sailed from Neapolis on the 15th April 57 A.D., and reached

*TROIS* five days later. Here he met the delegates, who had preceded him, carrying contributions for the brethren at Jerusalem. On Sunday the 24th, the brethren met for the Agape, or "Love-feast," and whilst Paul was preaching near midnight, Eutychus, overcome by sleep, fell from the third story, and was taken up dead. He was restored to life by Paul, who, after going upstairs again and breaking bread, conversed till daybreak. He then left on foot for

*ASSOS*, a picturesque town on a crag which rises abruptly from the sea, and was once crowned by a temple of Athene. Entering by the Sacred Way, and descending the steep street to the little port, Paul embarked on a ship that had brought his companions round Cape Lectum from Troas.

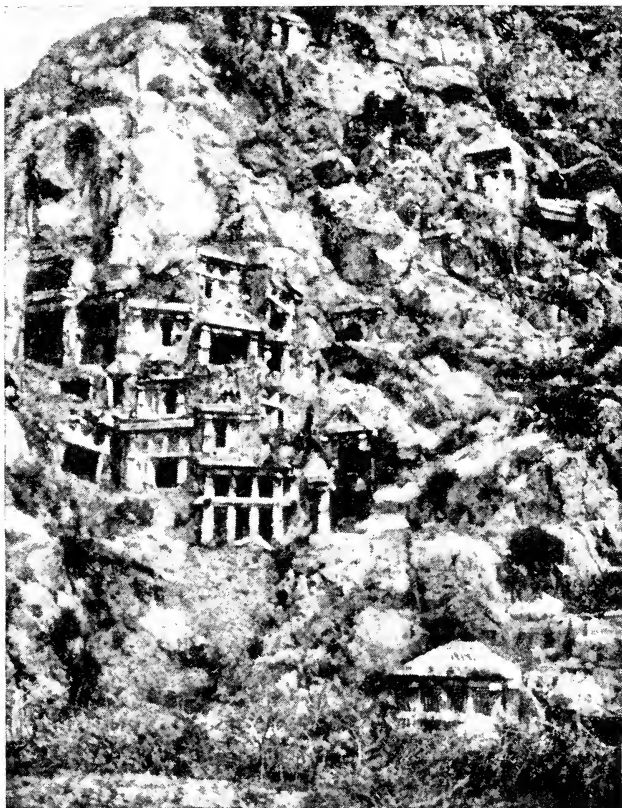
The ship, according to custom, stopped every evening when the breeze died out. The first day they reached

*MITYLENE*, the chief town of the "noble and pleasant island" of Lesbos; and the next they crossed the mouth of the Gulf of Smyrna to a point on the mainland opposite Chios, the richest island of the *Ægean*. The following morning they ran across to Samos, and after passing the night under the lee of the promontory of Trogyllium, reached

*MILETUS*, which had not then quite lost its ancient prosperity. Here he summoned the Ephesian elders to meet him, and, in a pathetic address, bade them farewell; "Ye all shall see my face no more." From Miletus they ran across to Cos; they then sailed past Cnidus to Rhodes, and the following day reached Patara, where, according to the *A.F.*, they transhipped. There is, however, reason to suppose that they continued to sail along the coast as far as

*MYRA*, the great port for the direct cross-sea traffic. There they struck across the open sea, with a steady westerly breeze, and passing south of Cyprus, reached

*TYRE*, the famous fortified seaport of the Phœnicians. Here the ship stopped seven days to unload, and Paul was warned by the brethren,



MYRA.

(From a Photograph.)

through the Spirit, not to go to Jerusalem. After a kindly farewell, kneeling down in prayer on the shore, they continued the voyage to Ptolemais, which under the name of Acre was afterwards to become famous in history. Here they landed, and the next day went on to

*CÆSAREA*, the magnificent city built by Herod the Great on the site of Strato's Tower. It was

on the coast of Palestine, between Carmel and Jaffa, and had a fine artificial harbor, of which the outline is still visible. Here Paul and his companions stayed in the house of Philip the evangelist, whose daughters prophesied; and here Agabus, binding his feet and hands with Paul's girdle, foretold that the Jews would so bind its owner, and deliver him to the Gentiles.



CÆSAREA.

(From a Photograph.)

By permission of the Palestine Exploration Fund Committee.

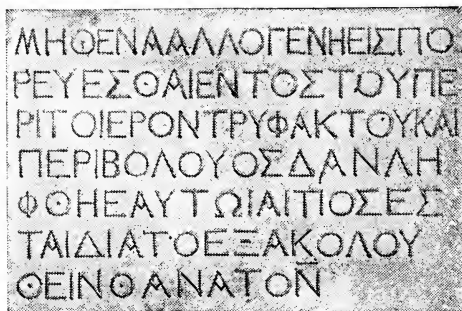
Resisting the persuasion of the brethren, Paul, "ready not to be bound only, but to die for the name of the Lord Jesus," went up to

*JERUSALEM*, travelling no doubt by the usual road through Antipatris. He and the delegates were welcomed on their arrival by the brethren, and on the following day they were formally received by James and the elders. Paul gave a detailed account of his missionary labors since he had last visited Jerusalem. Most of those present were well pleased with his address; but the Judaizing party were strong, and they advised Paul to take charge of four Jewish Christians who were under a vow, purify himself with them in the Temple, and pay their expenses. The next day Paul went with the Nazarites into the Temple, and remained there until an offering had been made for each of them, and their long hair had been cut off and burned in the sacred fire.

*THE TEMPLE*, in which the scene now lies, consisted, like other temples of that age, of a

*temenos*, or sacred inclosure, in which was the *naos*, or holy house, constituting, with its surrounding courts and cloisters, the *Hieron* or Temple. The sacred inclosure was buttressed by a wall, in places 170 feet high, which, even in its ruined state, is a magnificent specimen of mural masonry. The Temple was surrounded by cloisters of great magnificence, built by Herod—the one on the south being a building longer and higher than York Minster. Within the cloisters was a stone balustrade, which strangers were forbidden to pass under pain of death. To the north of the Temple, and within the *temenos* wall, was the Castle of Antonia, also built by Herod, in which the Roman garrison was quartered. The castle commanded the Temple, and was connected with it by cloisters.

Certain Asiatic Jews, finding Paul in the Temple, stirred up the people against him, alleging that he had brought Greeks into the Temple (meaning Trophimus, whom they had seen with



NOTICE FORBIDDING STRANGERS TO ENTER THE PRECINCTS OF THE TEMPLE.

(From a Photograph.)

Found built into the wall of a Moslem cemetery.

The inscription in Greek is as follows:—"No stranger is to enter within the balustrade round the Temple and inclosure. Whoever is caught will be responsible to himself for his death, which will ensue."





REMAINS OF FORT ANTONIA.  
Overlooking the Via Dolorosa, Jerusalem.

him in the city). An infuriated crowd rushed on the apostle, and dragged him outside the balustrade. The Levites at once shut the gates, and Paul would have been killed, had not Claudius Lysias, who commanded the garrison, run down from the Antonia with some officers and men, and saved him. As the soldiers were conducting him to the castle, he explained to Lysias in Greek that he was a Jew of Tarsus, and not the Egyptian leader of the Sicarii (murderers). He asked for and obtained leave to address the people; and, standing on the steps that led up to the castle, secured silence by speaking in Hebrew. The crowd listened attentively until he spoke of his mission to the Gentiles, when frantic shouts arose, and his hearers in their rage threw off their garments and cast dust into the air.

Lysias now ordered Paul to be brought into the castle and examined by torture; but when he heard that the apostle was a Roman citizen, he countermanded the examination. The next day Lysias, having called a meeting of the Sanhedrin, brought Paul down to the Council House, near one of the approaches to the Temple, and set him before them. Paul adroitly enlisted the sympathies of those of his judges who were Pharisees by crying out: "I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question."

A dissension at once arose between the Pharisees and the Sadducees in the council, and the uproar became so great that Lysias sent soldiers down to bring Paul up again to the Antonia. The following day, Paul's nephew having disclosed

a conspiracy of the Jews to murder his uncle, Lysias sent his prisoner, with an explanatory letter, to Felix, the procurator of Judæa, who resided at Cæsarea. A strong escort of horse and foot took Paul by night along the Roman road through Gophna to Antipatris, near the point where the road leaves the hills. Thence the infantry returned to Jerusalem, whilst the horsemen pushed rapidly across the maritime plain to CÆSAREA. Felix, hearing that Paul was a Cilician, ordered him to be kept in Herod's prætorium. Five days later Ananias arrived with some members of the Sanhedrin, and an advocate, who from his name, Tertullus, was a Roman

citizen, practising in the provincial law courts. At the trial before Felix, Tertullus brought forward the charges in a set speech, and accused Paul of being a ringleader of the Nazarenes and a profaner of the Temple. Paul made a courteous reply, refuting Tertullus step by step, and was remanded by the governor, who, from his long residence in Palestine, must have had some knowledge of the Christian religion. Paul was placed in charge of a centurion, and his friends were allowed to visit him.

Some few days later, Felix, who, according to Tacitus, "exercised the authority of a king with the disposition of a slave, with all cruelty and



COIN OF HEROD AGRIPPA II.

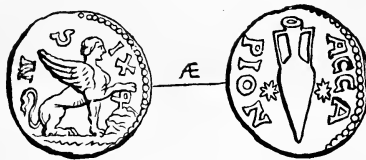
lust," and his wife Drusilla, sister of Herod Agrippa II. (who had left her first husband, Aziz, king of Emesa), sent for Paul. But when the apostle "reasoned of righteousness, temperance, and judgment to come," the Roman libertine was terrified, and dismissed him abruptly. Felix afterwards often sent for Paul, hoping to obtain a bribe for his release; but failing in this, kept him in prison for two years, until his successor, Porcius Festus, arrived.

The new governor, on reaching Jerusalem, was asked to send Paul to the city for trial, the Jews intending to kill him on his way. But Festus decided to hold an inquiry at Cæsarea, and as a result Paul claimed his right as a Roman citizen to be tried by the supreme tribunal of the Emperor at Rome. When after some days Herod Agrippa II., king of Chalcis, with his sister Bernice, arrived at Cæsarea, Festus consulted him with regard to Paul, and, Agrippa having expressed a wish to hear the apostle, fixed an interview for the next day. Agrippa and Bernice having entered the audience-chamber with great pomp, Paul was brought in, and gave a narrative of his conversion, and alluded to the prophets, Moses, and the doctrine of the resurrection. In

the midst of his discourse he was interrupted by Festus with an ironical remark; but he appealed to Agrippa, who replied, "With but little persuasion thou wouldest fain make me a Christian."

After retiring and discussing the case, Agrippa and Festus came to the conclusion that Paul might have been released if he had not appealed unto Cæsar. But the appeal had been made; and at the first opportunity Paul was sent with other prisoners to Rome, in charge of a centurion of the Augustan cohort, or "Officer-Courier Corps." He was accompanied by Luke and Aristarchus, who, in order to obtain permission, probably passed as his slaves; and he was treated as a man of distinction and a Roman citizen.

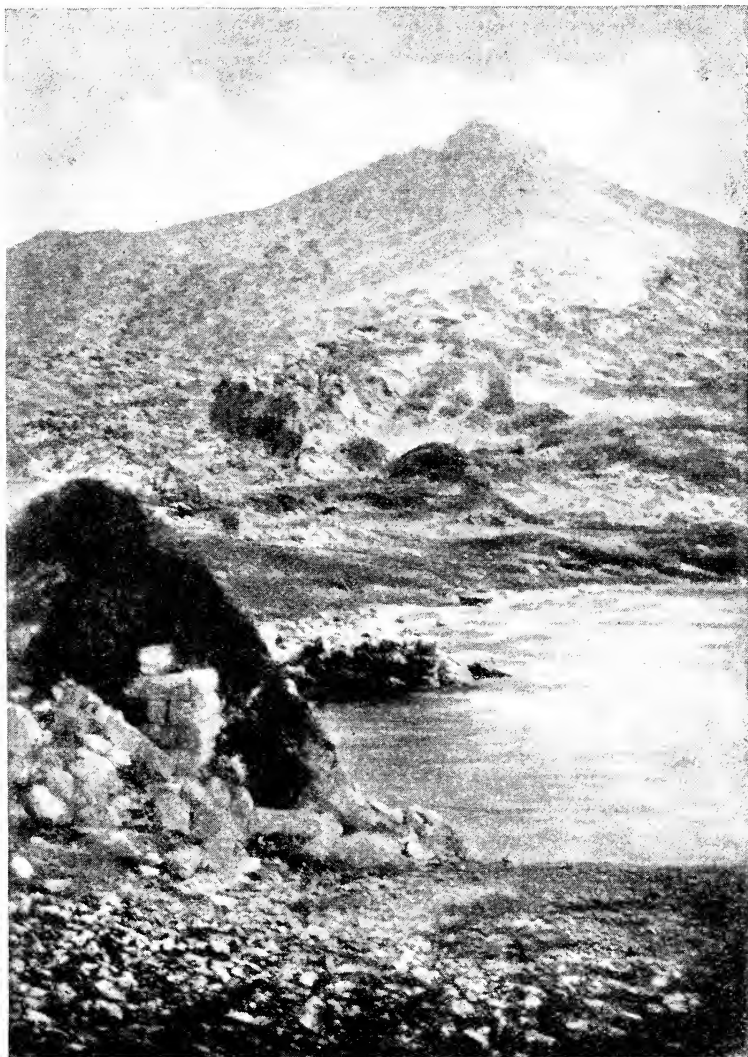
**THE VOYAGE.** They embarked in an Adramyttian ship engaged in the coasting trade, and after touching at Sidon, where Paul was allowed to visit his friends, they sailed under the lee of Cyprus, and crossed to Myra. Here they transhipped into one of the large ships that carried corn from Alexandria to Rome. After sailing slowly along the coast for many days, on account of light, baffling winds, they came opposite Cnidus, and not being able to hold on the usual course to the south point of the Morea, as the



COPPER COIN OF CHIOS.

wind was blowing from the west or north-west, they ran for Crete. After rounding Cape Salmone, the eastern point of the island, they worked their way with difficulty along the south coast to FAIR HAVENS, a roadstead, not far from Lasea, which still retains its ancient name. At this place, the nearest shelter east of Cape Matata, they remained until the Fast of Expiation

(which in 59 A.D. fell on the 5th October) had passed. The dangerous season for navigation had now commenced, and it became a question whether they should winter at Fair Havens, or seek a better harbor. Paul strongly advised them to remain; but the centurion was guided by the sailing-master and the captain of the ship, and selected Phenice. When a light south-



CNIDUS.

(From a Photograph.)

erly breeze sprang up, they set sail; but the ship had barely rounded Cape Matala when it was caught in a typhonic wind, called Euroclydon (Acts 27, 14), which struck down from the Cretan mountains that towered above them to a height of 7000 feet.

The ship was obliged to run before the wind (E.N.E.); and when she came into smoother water, under the lee of Claudia, the crew with difficulty hoisted in the boat, and passed ropes round the ship's frame to hold her straining timbers to-

gether. At the same time, fearing lest they should be driven into the Syrtis, or

"*GREAT QUICKSANDS*," they brought the ship's head as near as possible to the wind, and lay-to under sufficient canvas to keep her steady. In this condition the ship drifted through

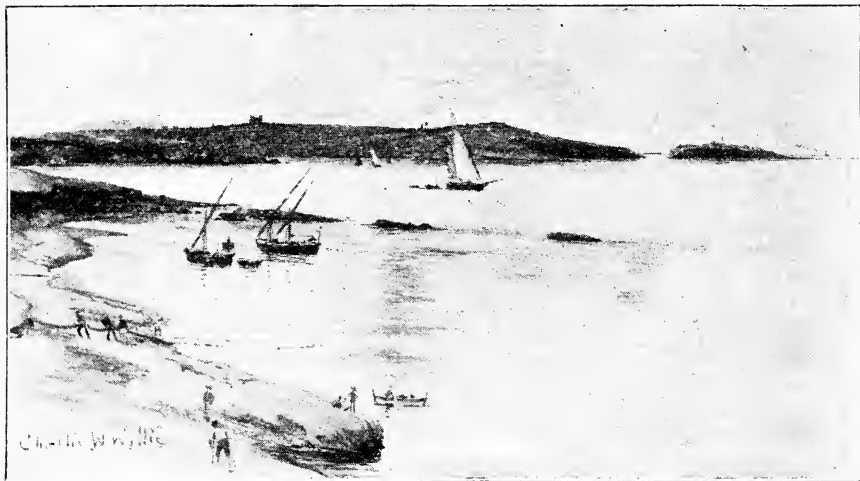
*ADRIA*, the sea that lies between Malta, Italy, Greece, and Crete. On the first day the freight was thrown overboard, and on the second the crew and passengers joined in throwing the spare gear into the sea. Then followed days of anxiety,

during which all hope of being saved was abandoned; but they were sustained by the cheering courage of Paul, who had been promised in a vision that all should be saved.

On the fourteenth night, after drifting about 476 miles, the seamen, hearing probably the breakers on a low rocky point of Malta called *Kāra*, suspected they were nearing land. They sounded, and finding the water shoaling, let go four anchors by the stern. Day was anxiously awaited, and when it broke they lightened the

ship by throwing the wheat into the sea. They then ran her aground at a spot which has been reasonably identified with a neck of land projecting towards the island of Salmonetta, which shelters St. Paul's Bay on the north-west.

*MALTA*. All escaped safe to land, and were treated with great kindness by the "barbarians" — i.e. by the people of non-Greek birth — who lived on the island. Paul, whilst laying a bundle of sticks on the fire, was bitten by a viper, but was unhurt, and was therefore taken by the peo-



ST. PAUL'S BAY, MALTA.

ple to be a god. He rewarded Publius the chief man's hospitality by healing his father of a fever, and cured all who had diseases. In February, 60 A.D., after three months' stay, they sailed for Rome in a ship called *The Twin Brothers* — i.e. the *Castor* and *Pollux*. The ship put into the lovely land-locked harbor of

*SYRACUSE*, and here they remained three days. Possibly Paul landed and preached, for tradition regards him as the founder of the Sicilian church. They then beat up to Rhegium, and, waiting one day for a south wind to carry them through the straits, ran before the wind to

*PUTEOLI*, on the northern shore of the bay of Naples. This place was an important trading city of the time, with a great harbor, extensive docks, and a long mole, of which there are still remains. Christianity had already established itself at this busy port, and Paul remained seven days with the brethren. They then travelled along the

*APPIAN WAY*, the "queen of roads," to the capital, and crossing (Acts 28. 14) the boundary of the territory of Rome (*ager Romanus*), reached the market of

*APPIUS* (*APPI FORUM*). There, and at The Three Taverns further on, Paul was encour-



MAP OF MALTA.

aged by meeting brethren who had come to welcome him from

**ROME.** The party entered the city by the Porta Capena, and the centurion at once handed his prisoners over to the stratopedarch, or "chief of the camp" of soldiers from abroad, who were encamped on the Cælian Hill. Paul was treated with great leniency, and was allowed to live in his own hired house, his wrist fastened by a light chain to that of the soldier who guarded him. Here he remained for two years, "preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness;" and here, probably in the early part of 61 A.D., he wrote the Epistles to Philemon, the Colossians, and the Ephesians.

Towards the close of 61 A.D. he was tried, and there was some prospect of acquittal when he wrote to the Philippians (2. 24). Before Paul reached Rome, some of Cæsar's household had been converted; and it is supposed by Lightfoot that some of the slaves of Aristobulus (son of Herod the Great) and of Narcissus (Claudius' favorite freedman) had passed into the imperial household, and were saluted by the apostle as Christians (Rom. 16. 10, 11).

During the early part of Nero's reign, Seneca, his old tutor, exercised great influence, and the liberal policy of the empire with regard to religion was probably largely due to his broad views. This policy possibly had some influence on the trial which ended in the acquittal of Paul.



PUTEOLI

(From a Photograph by PHILIP H. FINCHAM.)

He was found innocent in the eyes of the Roman imperial law, and his acquittal was equivalent to a formal decision by the supreme court of the empire that it was permissible to preach Christianity.

After his liberation, Paul probably travelled through Macedonia to Philippi (Phil. 2. 24), and thence *via* Troas to Ephesus, from which place he may have visited the churches at Colossæ, Laodicea, Pergamum, etc. (Philem. 22). Possibly he may then have gone to Spain, and after his return have visited Macedonia (1 Tim. 1. 3), whence he wrote the First Epistle to Timothy, to whom he had committed the care of the Ephesian church. Shortly afterwards he returned to Ephesus, and went to Crete (Tit. 1. 5) with Titus, whom he left in charge of the Cretan church. Returning again to Ephesus, he wrote the Epistle to Titus, expressing his intention to winter at

**NICOPOLIS** (Tit. 3. 12). On leaving Ephesus he went to Miletus, where Trophimus became too ill to proceed; and thence to Corinth, where Erastus remained (2 Tim. 4. 20). He may possibly

have passed the winter at Nicopolis — a town founded by Augustus in memory of the victory of Actium — and have been there arrested, probably in 66 A.D., and again sent to

**ROME.** The second trial followed, with all its gloomy surroundings. After the disgrace of Seneca, the spirit which animated the administration changed. Paul's confinement was more rigorous: he was treated as a malefactor (2 Tim. 2. 9); his friends could visit him with difficulty (2 Tim. 1. 16); and at his first hearing "no man stood by" him, "but all forsook" him. Nevertheless he spoke with his usual boldness, and for the moment "was delivered out of the lion's mouth."

It has been plausibly conjectured that the first charge against which he successfully defended himself was complicity with the incendiaries who burned Rome in 64 A.D.; and the defection of his friends may have been due to the dismay caused by the barbarous persecution of the Christians that followed the conflagration. Paul was remanded to prison; but he has no hope of



APPIAN WAY, WITH TOMB OF METELLUS.

(From a Photograph.)

acquittal, and looks forward with calmness to the end. "I am already being offered, and the time of my departure has come."

When he wrote his last pathetic Epistle to Timothy, Luke was the only one of his companions who remained with him. He did not expect the final sentence to be passed until the following

winter (2 Tim. 4. 21); but we do not know whether Timothy was able to join him before his death, or what was the date of his martyrdom. According to tradition, he suffered in the reign of Nero, possibly in 68 A.D., and was beheaded with the sword, "without the gate," on the road to Ostia, not far from the church which bears his name.



DAMASCUS.  
Traditional Site of Paul's Escape.



## SECTION V.—GEOGRAPHY OF BIBLE LANDS.

CONTAINING

HISTORICAL AND PHYSICAL GEOGRAPHY OF PALESTINE,  
BY PROF. GEORGE ADAM SMITH, D.D.;

GEOLOGY OF PALESTINE, BY PROF. T. G. BONNEY, D.Sc., LL.D., F.R.S.; and  
TOPOGRAPHY OF BIBLE LANDS, BY LIEUT.-COL. CONDER, R.E.;

WITH TABLES OF

MOUNTAINS, RIVERS, AND LAKES OF THE BIBLE, BY DR. ROBERT MCHEYNE EDGAR.

### PALESTINE: ITS HISTORICAL AND PHYSICAL GEOGRAPHY.

BY PROFESSOR GEORGE ADAM SMITH, D.D.

To the student or the teacher of the Bible, a knowledge of the geography of the Holy Land is indispensable. Not only does it throw new light upon innumerable details of Scripture till they live and sparkle with meaning; not only does it stamp these on the map of memory, with an indelibility which the mere study of them on the printed page can never effect; not only does it secure a firm stage and background for every Bible character, and shed new color and fragrance on nearly every psalm and quite every parable; but a vision of the land in itself and in its relations to the world puts the whole Bible into perspective and atmosphere, and enables us to enjoy, possibly for the first time, a clear prospect of God's full purpose for the old and the new Israel, both in their discipline within Palestine and in their destiny of service across the world.

Geography has been called "the eye of history," and this is most true with regard to the history of the Bible. A little text in which you read nothing but hard letters, becomes a window commanding the course of one of God's great teachings or promises. A name that was only a name, or at most represented one of many black spots on the flat surface of a map, becomes filled with men and women; the mountains rise about it, and the winds blow, the rains fall, and the sun comes out; till you see shining the great roads which draw in upon it, and the commerce that travels on them, and the war and rumors of war, and the breath of the plague. You look in the faces of men and women; you feel their fears and hopes, their temptations, duties, opportunities. Instead of being mere voices, they tread the earth in flesh and blood. In short, you bring the Bible out into the open air in which it was written, and its leaves feel their native dew.

#### I. THE LAND AND ITS NAMES.

Between the eastern coast of the Levant and the Arabian desert there stretches a long strip

of fertile land, 400 miles long and from 70 to 100 broad. It is shut from Egypt by 100 miles of desert, from Asia Minor by the range of Mount Taurus, but by nothing at all from the valley of the Euphrates. The Greek name of the land was *Syria*, probably a shorter form of *Assyria*; which shrank, at the same time as its contents shrank, to this side of the Euphrates.

Syria is called by the Arabs *Esh-Sham*, "the left" or "north," being but the north end of the Arabian peninsula. In Greek and Roman times it was divided into three provinces, *Syria-Cele*, or *Coele-Syria*, all between the Lebanons and to the east of Jordan; *Syria Parva*, comprising the Phœnician coast and adjacent parts; and *Syria Palestina* or *Philistina*, which was gradually extended to mean anything south of the Lebanons, and gave rise to the proper name—*Palestine*. It is symbolic of the history of the land that all these names are of foreign origin. They replaced an older native name—*Canaan*, the meaning of which is uncertain. Probably it means lowland.

#### II. THE RELATIONS OF THE LAND TO THE WORLD.

1. *THE MIDDLE LAND*.—To us who know the whole round earth, and for whom the forces of religion, politics, commerce all beat up from the west, it seems impossible that Syria, to-day the helpless province of a rotting empire, aloof from all lines of the world's traffic, without exports and without ambitions, could ever have been the world's centre. Yet this fact was morally true till the New Testament was written; and it remained geographically true till the discovery of America.

Syria, we have just seen, is but the north end of the Arabian peninsula, and the Arabian peninsula lies half-way between the Iberian and the Indian—the western and eastern limits of the ancient world. Syria lies also so midway between



the two continents, Asia and Africa, as to belong exclusively to neither, while providing the communications between both. The waters which wash her shores were called the Mediterranean Sea; with equal propriety she herself might have been called the Mediterranean Land.

2. *WHERE EMPIRES MEET.*—In ancient times this geographical centrality carried with it a political and commercial importance. Syria lies not only between Asia and Africa, but between Mesopotamia and Egypt, the valleys of the Euphrates and the Nile, two of the earliest seats of civilization and of empire. Their mutual traffic passed across Syria. She was also their frequent battlefield, the disputed province of each of them in succession. On her north-west frontier Mount Taurus did not shut off the very different civilization of Asia Minor, and from this quarter the Hittites poured into Syria, to the great complications of the struggle upon her between Egypt and Assyria. Sometimes, too, the Ethiopians came from the far south.

Of all these empires Syria remained the battlefield from the very earliest dawn of history down to 500 B.C. Then others followed—Persians under Cambyses, Greeks under Alexander, Seleucus and Ptolemies, the Romans under Pompey, the Parthians, the Romans again and again, then in 634 A.D. the Arabs, in the eleventh century the Turks and the Crusaders, in the thirteenth and fourteenth the Mongols, and in the nineteenth Napoleon.

All this helps us to understand why the land was chosen as the training ground of a people who were destined to have, not political, but religious influence over the world. The field of clashing empires, no empire has grown upon Syria herself. That of the Omayyades ruling from Damascus, and the brief predominance of Antioch in the Roman empire, are not really exceptions. From Syria it is almost impossible for any race to govern the world; but the opportunity of knowing the world, of observing and experimenting with the great movements of history, as well as of finding issues upon the world for their own influence, lay very near to Israel as long as Palestine was their home.

This may be further tested by the commerce that in Syria was even more frequent than war. In ancient times the highroads from the Nile to the Euphrates, from the Levant to the Red Sea and the Persian Gulf, ran through Syria; over them came most of the trade between India and Europe. This lasted far into the Middle Ages, during which the great commercial powers of the West had their depôts and agencies along the Syrian coast.

3. *BETWEEN SEA AND DESERT.*—But this leads us to a closer examination of Palestine's position between Arabia and the Mediterranean. Not one but both of these may be called great seas—the former with its oases across which the camel caravans voyaged to Sheba and the ports that look towards India; the latter with its islands, by which the Phœnician triremes passed gradually to Greece, to Italy, to Spain, and so upon the way to Britain. Syria was the isthmus between these seas, the changehouse between those two stages of travel that together compassed the world. But they were more to her than this. From the one, the desert, Syria received her population, with at least the framework and temper of the great religion which it was her service to mankind to develop. Across the other, the sea, she found the chief issues of her spiritual influence on mankind.

4. *ARABIA AND SYRIA.*—The desert of Arabia sweeps upon Palestine not so much its sands and siroccos as the swarms of nomad tribes, drawn by hunger and the hope of spoil. Palestine has been under constant invasion by the children of the East. Israel were themselves from the desert, and Midianites, Ishmaelites,

Amalekites, Arabs, with almost countless other tribes, kept pouring into the land. They all belong to the great Semitic race, and this, in spite of African, Mongolian, Greek, and Frankish mixtures, has kept the population in the main Semitic to this day.

It has also meant that the population shall be to a large extent tribal, broken up into clans and sects. For the great Arabian desert, with its infrequent oases and constant necessity for scattering its men, breeds—except under the power of some great religious movement like Mohammed's—only tribes; and these tribes, as we shall see, when they drift into Syria, find that its varied geography confirms instead of obliterating the schisms among them.

In passing from the desert of Arabia to the fertility of Palestine, these tribes usually rise in turn from the nomadic and pastoral to the settled and agricultural stage of civilization. Yet they never lose touch of the desert; it follows them even to within sight of the chief cities. When from Jerusalem or Bethel or Hebron you see the desert but an hour or so away, you understand its influence on the lives and literature of Israel—the constant sense of the nearness of life to judgment, of waste to fertility, of destruction to blessing.

5. *THE MEDITERRANEAN.*—It is across the Mediterranean that Syria has found her chief outgoings upon the world. The Mediterranean is covered with islands. The first of them, Cyprus, is visible from Lebanon. From Cyprus it was easy to reach the coast of Asia Minor or Rhodes; thence Crete, the Ægean Archipelago, and the Greek mainland; thence Italy, the north coast of Africa, Spain, and so the Atlantic, with very little occasion to be anywhere out of sight of land. No

of the (im. 4. 21); but we do not know whether of the was able to join him before his death, very the date of his martyrdom. Accord-

### III. THE DISPOSITION OF THE LAND.

1. *THE FOUR LONG LINES.*—The surface of the earth, when cooling, assumed a plateau shape across most of Arabia, but in the north end of that peninsula it curled up in two great limestone folds, the valley between which was rent and deepened by a prolonged crack or "fault." The folds are now the parallel ranges of hills which run almost the whole way from Mount Taurus to Sinai, and find their summits in Lebanon and Anti-Lebanon respectively; the gaping valley between them is that which holds the courses of the Orontes, the Jordan and its lakes, the Dead Sea, and the Gulf of Akabah.

The Eastern Range runs out immediately upon the desert, but between the Western and the sea there generally intervenes a plain of varying breadth. Thus, between the sea and desert, Palesti-

north of the Lebanons out of account) is laid down from north to south in four long lines—the Maritime Plain, the Western Range (also to be called the Central Range), the Jordan Valley, and the Eastern Range. That these run from north to south, in the line of direction from Asia to Africa, and not from east to west across that line, has had the greatest significance for the course of the history of Palestine.

2. *BREAKS AND ADDITIONS.*—But these Four Lines do not exhaust the main features of Palestine. There are breaks across both the mountain ranges and the supplementary ranges.

The chief break is the *Pass of Esdrachon*, which interrupts the Western Range, and provides an open way from the Maritime Plain to the Jordan Valley. At its southern end the Western Range declines into a broad, diversified

To the student or the teacher of the  
knowledge of the geography of the Holy  
indispensable

earnings or promises. A name  
appears

MOUNT LEBANON FROM BEIRUT.  
(From a Photograph by BANVILLE.)

plateau named the Negeb, or Parched Land (English version, the South), from the want of water on its porous limestone surface.

Again, between that part of the Western Range which comprised Judah or Judæa and the Maritime Plain there intervenes an independent range of lower and more open hills known as the *Shephelah*.

And once more, *Mount Carmel* lies right across the Maritime Plain, but so as to leave easy passages from the latter to Esdraelon, in the hills between itself and the Western Range. We have thus the following leading features of the country—(1) the Maritime Plain, interrupted by (2) Carmel; (3) the Low Hills or Shephelah; (4) the Western Range, cut into by (5) Esdraelon, and running south into the (6) Negeb; (7) the Jordan Valley; (8) the Eastern Range. All those (with the exception of the Negeb) are dominated from

the north by the lofty summits of Lebanon and Anti-Lebanon or Hermon. These give birth to the constituent streams of Jordan and the streams of the north end of the Eastern Range. They gather and break the clouds from which most rain falls in Galilee and Esdraelon; and Hermon's snowy summit forms a landmark and attraction as far across the Eastern Range as the borders of the Arabian desert, as far down the Jordan Valley as Jericho, and as far south on the Western Range as Shiloh.

**3. PROPORTIONATE BROKENNESS OF THE LAND.**—The four long lines, with their breaks and additions, render Palestine a marvellous mixture of hilly country and level country, of snows and sand, of desert and valley, of coast and inland life. You get in Palestine all kinds of climate, of soil, and of products, from the sub-tropical heat and verdure of the Jordan Valley



MOUNT HERMON, FROM WADY ET-TEIM, NEAR RASHEIYA.

(From a Photograph by MASON GOOD.)

to the sub-Alpine airs and fruit-trees of the slopes of Hermon, palms by Jericho and pines on Lebanon, constant summer on the coast, summer and winter alternating on the main ranges, snow never seen at Gaza, but lying for days two or three feet deep on Gilead. You have rich valley land feeding husbandmen, and not far from it steep mountain-sides, or the barren desert, giving life to none but shepherds. You have the great plains fit for cavalry and chariots, and the mountain-ranges that train only infantry and guerilla warriors. You have valleys almost as separate from each other as the Swiss cantons are; and numbers of nooks and corners, high hill-sides and recesses of the desert, in which groups of men may hold aloof from each other and the great world highways that pass them so closely by.

**4. ITS EFFECTS ON HISTORY.**—This brokenness of the land, and especially the mixture of hill and plain, have had obvious effects on the history of Palestine.

(1.) We have seen that the humanity which drifted in from Arabia was tribal; the disposition of the land tends to keep them tribal still. Palestine has always been the land of petty populations. Israel on their entry to the land found it divided among numerous clans, with different kinds of civilization—settled and nomad, agricultural and pastoral, living in cities, and in

villages, and in tents. Israel itself was almost permanently divided into three different kingdoms—the tribes south of Esdraelon from the tribes north of Esdraelon, and both of these again from the tribes east of Jordan. And when their common religion enabled them to overcome these natural schisms, it was only to break up again into two kingdoms.

Remember the other kingdoms which preserved themselves by Israel's side right down her history; the number of different authorities under which the Romans put the land; the number of different races, religions, and systems of culture which still prevail in Syria, and you feel how predisposed it is to be a land of tribes, a country of clans forever.

(2.) By distinguishing the hilly from the level country we distinguish what was Israel's proper territory from that which she never conquered, except for a year or two. Israel entered the land without chariots or cavalry. Her conquests were accordingly confined to the hills, and never extended far into the surrounding plains.

The Western Range both south and north of Esdraelon, and on the Eastern Range the hilly, broken Gilead—these comprised Israel's proper territory. From the Maritime Plain she was kept by the Philistines and Canaanites; her hold on Esdraelon was precarious; the chariots of Aram drove her off the level Hauran; she never occu-

pied for long the plateau of Moab. There was only one Jewish prince who united Palestine under his sway, Alexander Jannæus, and he only for a year or two.

(3.) This confinement to the hills of Palestine, which may at first seem to be a defect in the fulfilment of the Divine Promise of the whole land to Israel, was, on the contrary, a most providential arrangement, procuring Israel's independence and purity. The plains and the valleys—these were the portions of the country open to the traffic and the war of foreign empires. Philistia, for instance, was constantly swept by Assyria or Egypt. Moab and Hauran lay bare to the hordes of the desert. So when Greek culture came in the wake of Alexander, or when the

Roman legions came with Pompey, the regions those forces first covered were the Maritime Plain, Hauran, and the eastern levels of Gilead and Moab.

Israel was planted aloof from all these: long after her neighbors had succumbed to Assyrian war or to Greek culture, Judah proudly preserved her independence and her loyalty to the law of her God.

Is there any other land which is at once so much of a sanctuary and an observatory as this one, where God's people, through the time of their discipline, could be so near, and yet so secure from, the main tides of the world's history? It is very remarkable how the history of the Old Testament remains confined to the



VIEW OF MOUNT CARMEL FROM HAIFA.

(From a Photograph by the Photochrom Co., Ltd.)

hills. But as soon as Christ breaks the national limits of the religion, it flows down upon the plains and to the coast. The great place-names of the Acts of the Apostles are Gaza, Lydda, Joppa, Cæsarea, Ptolemais.

We now pass on to a more detailed view of each of the great features, taking them from the sea inland.

#### IV. THE COAST.

1. *NORTH OF CARMEL.*—Here the mountains come down to the sea, and among their feet there are natural harbors, not so great as we to-day should account of value, but large enough for the ships of the ancients. Here the Phœnicians built and sped the navies that brought them wealth and the empire of the sea, with many colonies in the west. Sometimes the Phœnician supremacy extended as far south as the present Tanturah (ancient Dor), and even to Joppa and Ascalon. But usually it was confined to the north of Carmel, its chief seats Acco, Tyre, Sarepta (where there was much smelting of ore, as the name implies), Sidon, and Byblus or Beirut. Of these the southmost, Acco, became in later centuries, under the name of Ptolemais,

the great port by which, in the time of our Lord, Rome poured her traffic and her legions upon Galilee and the east. Ptolemais, it is well to observe, is not twenty miles from the home of our Lord's boyhood and early manhood at Nazareth.

2. *SOUTH OF CARMEL.*—The coast shores are level, an unbroken line of sand and cliff, up to the very mouths of the Nile. The few shallow streams that enter the sea have their mouths choked with the mud and sand which, under the influence of the prevailing south-westerly winds and currents from the south, drift up from the mouths of the Nile. There is neither harbor nor natural room for a harbor; but from Gaza to the headland of Carmel, the coast is strewn with the ruins of attempts to defy nature and make a great port.

Gaza had a roadstead and landing-place through which, for the centuries immediately before and after Christ, the Arabian or Nabathæan commerce was conveyed to Rome.

Ascalon had an artificial dock, used perhaps in Herod's time, and certainly in that of the Crusaders.

Off Joppa a few reefs hardly rise above the

water, with a narrow passage between them for small boats; yet there has always been trade there from at least the time of Solomon to the present day. Joppa was the first and only harbor the Jews ever owned, taken by themselves under Simon Maccabæus (1 Mace. 14. 5) in 144 B.C., and confirmed by Caesar in 47. Note the Jewishness of Joppa in connection with Peter's visit and vision there (Acts 10). North of Joppa there is a creek at Arsuf, and more reefs at Abu Zaburah.

At Cæsarea, Herod built the first real port on this coast, the Great Haven, which so impressed Josephus, and it was finished just in time for the speeding of the gospel westwards (Acts 10, 18, 25, 27). There are now but a few ruins there. North of Cæsarea there are Tanurah, anciently Dor, with the faint remembrance of a double harbor; and Athlit with its jetty, the last stronghold of Jewish independence, and the last fortress of the Crusaders.

## V. THE MARITIME PLAIN.

1. *SHARON*.—From Carmel to some low hills south of Joppa extends the plain or level of Sharon, once covered in the north by a consider-



ASCALON.

able forest, but more cultivated in its southern end; scarce of cities till just off the mouth of Ajalon, called the valley of the smiths (comp. Neh. 11. 35, with 1 Sam. 13. 19), there lay Herod's Antipatris, Lydda, Ono and the Arabic Ramleh, with Joppa as their harbor.

2. *PHILISTIA*.—From the low hills that bound Sharon to the Egyptian desert extended the country of the Philistines, a rolling fertile plain, one vast cornfield, broken only by a few gullies and the sites of their towns, of which the principal five were Gaza, Ascalon, Ashdod, Ekron, and Gath. Ascalon is the only one on the sea; Ekron (*Akir*) lies the farthest inland. The site of Gath is unknown.

## VI. THE SHEPHELAH.

This low and open range of hills rising from the Maritime Plain is separated by a long line of valleys from the Central Range. It extends from the latitude of Gaza to that of Joppa—*i.e.* only opposite Judæa. It is the great debatable ground of Palestine: contested by Israel and the Philistines, by the Maccabees and Syrians, by Turks and Crusaders. It is traversed by five

great valleys, each of them with a great sea-coast town at one end, and continued at the other by a defile or defiles leading up into the hill country of Judæa.

They are the Vale of Ajalon, with the highroads from the coast to Jerusalem; the Vale of Sorek, up which the railway now passes to Jerusalem, past Ekron and Zorah, and Eshtaol, or Samson's country; the Vale of Elah (with its continuation to Bethlehem), where David slew Goliath, and with Adullam near; the Wady el-Afranj with Beit-Jibrin, the capital of the Shephelah; and the Wady el-Hesy—with Tel-el-Hesy, the probable site of Lachish—the ancient gateway from Judah towards Gaza and Egypt.

## VII. JUDAH OR JUDÆA.

The Mount or Hill Country of Judæa forms the southern or most compact part of the Central Range, and between the Shephelah and the Dead Sea. The natural boundary on the north lies about Bethel, either in a line from the Vale of Ajalon to the gorge of Michmash, or a little farther north where the table-land breaks up into the hills and valleys of Samaria. The political frontier oscillated. In the days of the double kingdom it lay across Geba, between Bethel and Jerusalem; when North Israel fell, it lay about Bethel. After the Exile it extended slowly north, till in our Lord's time the limit between Judæa and Samaria was the present Wady Johar, continued on the Maritime Plain by the river Aujeh.

Judah or Judæa thus lay high, aloof; on the west approachable only by narrow defiles, with a desert to the east and south, and with an open access only in the north. The plateau is little more than 35 miles long, by 14 to 17 broad. It consists mostly of stony, waterless moorland, with some fertile breaks.

The character of the country is mostly pastoral, but it must once have held many vineyards. It is affected by its nearness to deserts, that are at once refuges for its own populations in times of invasion and the homes of many nomad tribes. There are none of the occasions or opportunities of a city, no great line of traffic, and no river. Hebron, Bethlehem, Jerusalem, Bethel, all lie on a road that runs up the centre of the plateau. Jerusalem has become famous not by, but in spite of, her position.

## VIII. EPHRAIM OR SAMARIA.

The kingdom of North Israel extended from Judæa northwards to Dan. But the later province of Samaria had its north boundary on the south edge of Esdraelon. The country is more open, diversified, and fertile than Judæa. It forms the natural centre of the land, whose proper capital is Shechem (now *Nabulus*), in the main pass between Ebal and Gerizim. There has always been a close connection with Gilead by the many fords across Jordan. On the other side Carmel lies somewhat aloof, separated by the low hills or "Shephelah of Israel," across which the passes break between Sharon and Esdraelon.

Samaria was noted for the number of its fortresses that rise on the low round hills, so characteristic of the country. The chief was Samaria, from which the province took its name, lying in a vale that led down into Sharon. The other most famous fortresses were Gophni towards Bethel, and the city of Ephraim; on the east, Herod's Archelais and Phaselais, with Korea, all in the Jordan Valley; Bezek, Tirzah, and Thebez at the upper ends of the wadies leading to the latter; and in the north, Geba, Dothan, Bethulia, Engannim (hardly a fortress, but an important frontier town between Samaria and Galilee), Jezreel; and, lying off the north towards Jordan Bethshean.

## IX. ESDRAELON.

This great triangle of plain, lying between the hills of Samaria and those of Galilee, was held by the Canaanites till Deborah won it for Israel. It continued to be traversed by foreign war and traffic, and to the end was the classic battlefield

of the history of the Bible. The natural entrances to it are the three corners of the triangle — the pass of the Kishon at Tel el-Kasis, the glen between Tabor and Nazareth, and the valley south of En-gannim or Jenin, with the entrance from Jordan Valley at Jezreel, and that from Sharon at Megiddo, the modern Lejjun. The



EN-GANNIM.

plain is extremely fertile, but boggy and almost impassable in winter. It has never had towns upon it, and only one or two villages, a sufficient testimony to its defencelessness.

## X. GALILEE AND THE LAKE.

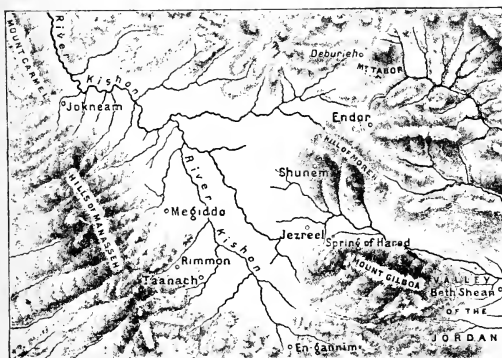
1. *THE PROVINCE.* — Originally the Galilee of the Gentiles lay between Esdraelon (which it comprised on the south) and the river Kasimiyeh or Leontes on the north, the Maritime Plain on the west, and the Lake of Galilee, including the eastern coast of this, on the east. Exclusive of that it measured about 50 miles north and south by 25 to 35 east and west. It fell into three belts running east and west — Esdraelon; Lower Galilee, a series of parallel ranges, none over 1850

stretches of good corn-land. There are many volcanic elements in the geology, and earthquakes are frequent. Great roads pass chiefly from west to east, and also from north to south. The greatest thoroughfare is the so-called Way of the Sea, connecting Damascus with the Levant. It seems to have skirted the north coast of the lake and passed through Capernaum, crossing Jordan by the present Bridge of the Daughters of Jacob. These are the roads which appear so frequently in the parables of our Lord. Nazareth lay within sight of several, in a basin on the hills, just above Esdraelon.

3. *THE LAKE.* — The life of Galilee was concentrated on her lake. It lies in a great ditch 680 feet below the level of the sea. The atmosphere is hot and heavy, but broken by sudden and violent storms. The lake is in shape a pear or a harp, nearly 13 miles long, by 8 broad at the bulging end. Trees are hardly to be seen either on the narrow coast-lines east or west, or on the sloping moors to the north, or on the plain of Gennesaret to the north and west. But in our Lord's time there must have been great woods, and Gennesaret, now mostly a marsh, must have been luxuriantly fertile.

There were at least nine considerable towns round the lake. On the west lay Tiberias, the new capital of Herod Antipas, with Magdala on Gennesaret, and Tarichea where the fish were cured, probably to the south. On the west shore, after it trends east to the mouth of the Jordan, are the sites of Capernaum, Chorazin, a little inland, and Bethsaida on the east of Jordan. There was only one Bethsaida, called "of Galilee," though it lay east of Jordan, for the name of the province extended right round the lake.

Down the eastern shore lay Gergesa, on the lake, and farther south on the hills above lay Aphek (now *Fik*), and Hippos, one of the Decapolis. Gadara lay about an hour and a half from the south-east corner of the lake, on the heights over the Yarnuk, and about 2300 feet above the lake. The lake must have been girdled with towns and villages. But the atmosphere can never have been very fresh. Fevers have always abounded.



MAP OF THE PLAIN OF ESDRAELON.

feet, crossing from the plateau along Tiberias to Haifa and Acre; and Upper Galilee, a series of plateaus surrounded by hills from 2000 to 4000 feet. The line between the two Galilees ran from the north end of the lake and to the south of Safed, between Kefr Anan and Er-Ramch westward to Acre.

2. *ITS FEATURES.* — To her dependence on Lebanon, Galilee owes her much water and fertility. The country is well wooded, with



## XI. THE JORDAN VALLEY AND THE DEAD SEA.

1. *UPPER JORDAN*.—The river rises in three main sources at the feet of Hermon. The longest headstream springs from Hasbeia on the west of the mountain, but has less bulk than either of the other two; the Nahr Leddân, which bursts from Tel el-Kadi, supposed by most to be Laish or Dan; and the Nahr Banias, that issues from a cave near Banias, more probably Dan, in our Lord's time Casarea Philippi. Uniting, these streams flow through marsh to Lake Huleh, the Waters of Merom. From the south end of this the Jordan begins to descend below the level of the sea, by a gorge nine miles long, to the Lake of Galilee.

2. *LOWER JORDAN*.—From the Lake of Gennesaret to the Dead Sea the Jordan Valley is 65 miles, falling from 682 to 1292 feet below sea-level. This is what the Arabs to-day call the Ghôr. On the west rise the hills of Samaria, from 800 to 1500 feet above the valley bottom; in the east the more compact range of Gilead, about 2000 feet above Jordan. The Ghôr twice expands, at Bethshean and at Jericho, to the dimensions of a wide plain, but for the rest is only from 3 to 5 miles broad.

Within this there is a deeper trench a mile wide, full of rank jungle—the so-called Pride of Jordan (*A.V.* "swelling"); within it curves and winds the proper channel, some 90 feet wide, with very little rock or shingle, and mostly cut through alluvial soil. The river varies in depth from 3 feet at the fords to 7, 8, and 10. The fertility of the valley has always been rank, and in ancient times wheat, balsam, palms, flax, and other products were lavishly cultivated. But on account of the great heat, there were few towns, and the jungle was the great home of lions and other beasts of prey. The population has always been small and degenerate. Jericho was the one considerable town; noted for its wealth of vegetation, it became the great storehouse of the barren Judæa behind it. But its inhabitants were notoriously effeminate and ineffectual.

3. *THE DEAD SEA* occupies the 53 deepest miles of the Ghôr, or, as it is called in the Bible, the Arabah; whence the name "Sea of the Arabah," otherwise the Salt Sea. It receives besides Jordan several smaller streams, but has no issue for its waters except by evaporation. Hence its exceeding bitterness, all the greater that most of its tributaries are considerably saline. There are hot springs in the sea bottom feeding it with other chemicals, and the surrounding strata are largely bituminous. There is one large peninsula, El-Lisân, or "the tongue," formed of white marl, from 40 to 50 feet above the water. Terraces of marl rise all round the coast, and on the east and west are backed by high, barren hills.

By the Dead Sea, Scripture places the sites of

the five "cities of the plain," or Arabah, though whether to north or south of the sea it is difficult to say.

On the west coast are several oases—the most famous being En-gedi. A few miles south of it rises the great cliff of Masada, fortified by Herod, and obstinately, though in vain, defended by the last efforts of the Jews in 70 A.D., after the fall of Jerusalem.

## XII. EASTERN PALESTINE.

1. *THE DIVISIONS*.—Eastern Palestine falls naturally into three parts:—

From Hermon to the Yarmuk we have a volcanic formation, rich lava soil and hard basalt rock, a high plateau about 2000 feet above the sea, and rising to the east of Jordan to heights of 4000 feet. This is the ancient *Bashan*, divided into *Golan*, the mountainous region east of Huleh and the Lake of Galilee, and *Hauran*, the level treeless plain to the east of that.

South of Yarmuk, to the north end of the Dead Sea, we have limestone ridges covered with forest. This was *Gilead*, cut in two by the Jabbok.

Along the Dead Sea runs the high treeless plateau of Moab, broken by the Wadies Zerka, Ma'in, and Mojib or Arnon. Ammon lay northeast of Moab, on the upper waters of the Jabbok. In the Greek age, the name of all Eastern Palestine was *Cœle-Syria*.

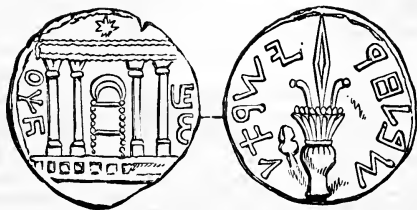
In our Lord's time the north of Yarmuk was divided among the provinces of the tetrarchy of Philip—

*Gaditanitis*, Auranitis (Golan and Hauran), Batanea (ancient Bashan, but now probably the hollow south of Hauran), *Trachonitis* in the Lejâ, and the Iturean land between the latter and Hermon.

The regions of Decapolis were about the Yarmuk and south of Jabbok.

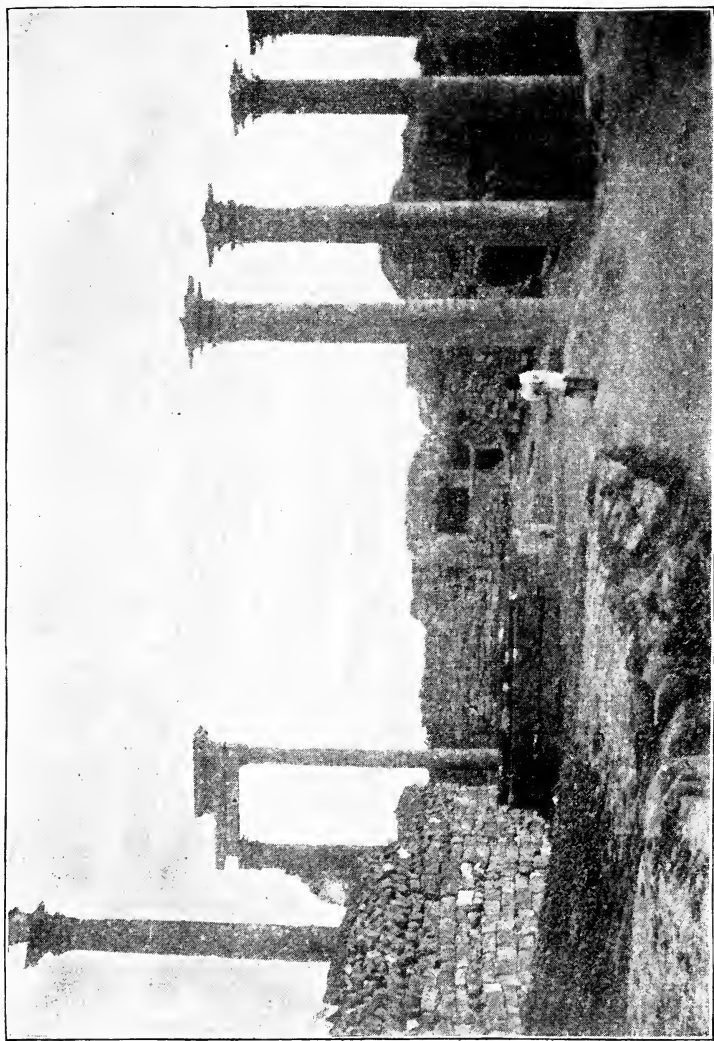
*Peræa* probably stretched from the Jabbok to Machærus, or just north of the Arnon, that is to say, pretty much the present Belka.

2. *GENERAL FEATURES*.—Eastern Palestine is better watered than Western, more healthy, more wooded, and more fertile. But it is not separated, as the latter is by Jordan, from the Arabian desert. Consequently the two notes of its history have been opulence and insecurity. The country was very rich in flocks, as it still is. But the life of men has always been most rude and perilous. The country abounds in underground houses, and even cities, which must have been built as the refuges of the people from the raids of the nomads, who have overrun the land except in times when a strong government kept them off. This has happened virtually only once under the Romans, when the great Greek cities flourished in Gilead and Hauran.



SHEKEL.





RUINS OF BOZRAH IN THE HAURAN.

## PALESTINE: ITS GEOLOGY.

BY PROFESSOR T. G. BONNEY, D.SC., LL.D., F.R.S., HON. CANON OF MANCHESTER.

PALESTINE proper is a high upland not quite so large as Wales, bounded on the east by the deep trench of the Jordan Valley, parted on the west from the Mediterranean by a strip of lowland, of which the northern part is called the Plain of Sharon, the southern the Shephelah.

The upland, which was the chief scene of the national history of the Hebrews—the Canaan of the earlier books of the Bible—is a hilly plateau, the surface of which lies generally from 2000 to 3000 feet above the Mediterranean. Its eastern boundary is sharply defined by the deep trench of the Jordan. It starts from springs which rise in more than one place on the lower slopes of Hermon; at the Waters of Merom (Lake Hûleh) it has almost reached the level of the ocean; at the Sea of Galilee it has descended 682 feet below this; and when it ends its course in the Dead Sea, it is no less than 1292 feet. The great trench, however, runs on till it merges in the Gulf of Akabah, but there is a watershed in its floor, about 700 feet above sea-level. The northern part is called the Ghôr, the southern the Wady (valley) Arabah.

This trench of the Jordan follows for a long distance the line of an important fault or displacement of the rocks, by which no doubt its course has been largely determined. The walls of this singular valley are generally steep and precipitous, and the glens from the western plateau descend rapidly. On the eastern side rises the highland region—the land of Bashan and Gilead, of Ammon, Moab, and Edom.

The plateau of Palestine is carved out of masses of limestone; their lower part is about the same age as the chalk of England; the upper belongs to the eocene period, for in Palestine the secondary deposits pass into the tertiary without any interruption. The ancient parts of the wall inclosing the Temple area are from a hard limestone, and the tombs, cisterns, and reservoirs about Jerusalem are excavated in a softer bed which overlies it.

The newer deposits are chiefly found near the western border of Palestine, since they have been generally removed by denudation from the remaining part of the country. Limestone of Cretaceous age also forms the greater portion of the highlands east of the Jordan, and it broadens out from the south of Western Palestine into the high plateau-land which extends west of the valley of the Arabah to the Isthmus and Gulf of Suez. This plateau also is capped here and there by eocene rocks; these cover the older deposits over a broad zone on its western side, which includes, for instance, no small part of the desert of the Tih, generally identified with the wilderness of the Wandering.

Sandstones lie beneath the Cretaceous rocks; most of them are Neocomian; but a sandstone (with a little limestone) is found in some places which is much older, for it belongs to the Carboniferous Period.

SINAI.—The mountainous region of Sinai, the highest point of which (Jebel Katerina) is 8551 feet above the sea, consists mostly of crystalline rocks—granites, porphyries, and various kinds of schist. These extend across the Gulf of Aka-

bah, and along the eastern flank of the Wady Arabah to beyond the Dead Sea.

BASHAN.—East of the Jordan, from south of the Sea of Tiberias to north of the Waters of Merom, is an extensive area occupied by craters and lava streams (basalt)—part of the old land of Bashan—and patches of the same rocks occur on the western side of the river. The tablelands of Moab, Ammon, and Edom are carved for the most part out of Cretaceous rocks, though small patches of basalt here and there occur, and the reddish sandstones already mentioned rise from beneath the former on the eastern side of the Arabah, together with the underlying crystalline rocks which occur on the eastern coast of the Gulf of Akabah. These basaltic eruptions probably do not differ materially in age, and as some of the craters in the northern regions are very perfect, and the lava streams have flowed down into the present valleys, eruptions must have continued to a date comparatively recent, at any rate in a geological sense. But neither by the Dead Sea, nor in any other part, are there signs of an eruption in historic times; in fact, near the former there are neither craters nor lava streams.

The beds of limestone, which form the Palestine plateau, generally lie either horizontally or with a very gentle slope; but in the more mountainous district to the north, as in the Lebanon, they are much more disturbed and twisted about. The fertile lowland between the plateau and the Mediterranean largely consists of deposits of much later date than those out of which the former has been carved. They prove that the district has been depressed, in some cases as much as 250 feet, and overflowed by the sea, and has then been uplifted. This lowland district, an upraised sea-bed, extends all along the shore of the Mediterranean as far as the Suez Canal; then turning southward it passes by the Bitter Lakes, and extends for a considerable distance along the eastern shore of the Gulf of Suez. Over this part of the lowland the children of Israel must have travelled before they entered the mountainous country about Sinai.

DEAD SEA.—The waters of the Dead Sea contain 24.6 per cent. of mineral salts, about seven times as much as in ordinary sea-water; thus they are unusually buoyant. Chloride of magnesium is most abundant, next to that chloride of sodium (common salt). But terraces of alluvial deposits in the deep valley of the Jordan show that formerly one great lake extended from the Waters of Merom to the foot of the watershed in the Arabah. The waters were then about 1100 feet above the present level of the Dead Sea, or slightly above that of the Mediterranean, and at that time were much less salt.

The rainfall in those days must have been much heavier than at present; it is now insufficient in parts of the country, and the climate generally seems to have become more arid. The district of the Tih is now very barren, even in the valleys; yet the children of Israel contrived to maintain themselves and their flocks in the more fertile parts of it for nearly forty years. The Negëb, or South Country, which now is not much better than the Tih, once supported abundant vineyards.

# TOPOGRAPHY OF BIBLE LANDS.

BY LIEUTENANT-COLONEL CONDER, R.E.

**ABANA.** See Table of RIVERS, p. 262.

**ABARIM.** See Table of MOUNTAINS, p. 261.

**ABILENE,** a district, including Hermon, north-west of Damascus (Luke 3. 1), the capital being at Abila, on the river Abana. The site is close to the village of *Sûk Wady Barada*, and includes a small Roman temple, and rock-tombs of the early Christian period with Greek inscriptions. A Latin text of the time of Lucius Verus and Marcus Aurelius is cut on rock beside the Roman road north of the river.

**ACCHO** (now *Akko*), Judg. 1. 31, a seaport in Galilee, on the north side of the Carmel bay. It is noticed on monuments about 1500 B.C., and was held by the Canaanites and Phœnicians. In the 3rd century B.C. it was called *Ptolemais*, after Ptolemy of Egypt (Macc. 5. 15, 55; 10. 1, 58, 60; 12. 48; Acts 21. 7). It has a small port to the south, and was still an important place in the 12th and 13th centuries A.D., when it was called *St. Jean d'Acre*, after the Knights of St. John (Hospitaliers), who had a hospital there. It has now 8,000 inhabitants. The walls of the town are modern.

**ACELDAMA.** See JERUSALEM, p. 254.

**ACHAIA,** in New Testament times, the southern province of Greece, the northern being Macedonia. Gallio was Roman "deputy," or proconsul of Achaia (Acts 18. 12).

**ADRIA,** the Adriatic Sea, including in Paul's time the part of the Mediterranean between Greece and Sicily (Acts 27. 27).

**ADULLAM** (Gen. 38. 1; Josh. 12. 15; 1 Sam. 22. 1, etc.), a royal Canaanite city in the lowlands of Judah, now the ruined village *Aid-el-ma*, on a hill west of the valley of Elah. There is a cave on the hill, which may be that in which David lived.

**ÆNON** (John 3. 23), a place near Salin, probably in or near the Jordan Valley. The only place where these two names occur together is the stream of *Wady Feah*, flowing into Jordan from the west, north of Shechem. The ruin of *Ainûn* stands on the plateau north of the ravine, and the village of *Salin* on the mountain to the south of the stream, which has a plentiful supply of water.

**AI, HAI,** or **AIATH** (Gen. 12. 8; Josh. 7. 2-5; Isa. 10. 28), a royal Canaanite city in Benjamin, east of Bethel, now the ruin *Hagân*.

**AJALON** (Josh. 10. 12; 19. 42), a city of Dan, the scene of the Amorite defeat by Joshua. It is noticed on monuments about 1480 B.C., as captured by the *Abiri*. Now the village *Yalo*, in the low hills west of Jerusalem.

**AKABAH,** the eastern arm at the head of the Red Sea; also a town there, near Elath of Scripture (Deut. 2. 8).

**ALEXANDRIA** (Acts 18. 24), the great seaport at the mouth of the Nile, founded by Alexander the Great about 332 B.C. He gave the Jews a quarter in it, and in the early Christian age it was the chief trade centre of East and West, and the home of literature and Greek philosophy. Its commercial importance has continued down to the present.

**AMMONITES,** country of the east, of the Jordan, near the upper part of the river Jabbok. The Ammonites were defeated by Saul (1 Sam. 11. 11), and by David (2 Sam. 10. 6-14), who took Rabbah, their chief city, now the ruined city *Amman*, north of Heshbon.

**ANATHOTH,** one of the cities of refuge, in the tribe of Benjamin, about three miles north-east of Jerusalem. It was the birthplace of Jehu (1 Chr. 12. 3), and of Jeremiah (Jer. 1. 1; 11. 21-23, etc.).

**ANTIOCH,** (1) in Syria, on the river Orontes; first the Syrian and afterwards the Roman capital; a great city ranking in importance next after Rome and Alexandria. There the name "Christian" was first used (Acts 11. 26). It was the centre whence missionaries were sent to the Gentiles (see Acts 13. 1; 15. 22-25; Gal. 2. 11, 12); (2) in Pisidia, visited by Paul and Barnabas (Acts 13. 14). They were driven out by the Jews; but afterwards returned (Acts 14. 21).

**ANTIPATRIS** (Acts 23. 31), a city on the edge of the Sharon plain, on the main road from Jerusalem to Cæsarea, so named after Antipater, father of Herod the Great. Now the ruined mound at *Râs el-Ain*.

**ARABAH,** the Hebrew name of the lower Jordan Valley, and of that south of the Dead Sea.

**ARABIA,** an extensive region of Western Asia, between the Persian Gulf and the Red Sea; anciently divided into (1) Arabia Felix, in the south-west; (2) Arabia Deserta, in the east, the "Great Wilderness;" (3) Arabia Petraea, or Rocky Arabia, in the north-west. The last includes the peninsula of Sinai and the desert of Petra; and this was the scene of the forty years' wanderings of the Israelites. Paul retired into Arabia Petraea after his conversion (Gal. 1. 17).

**ARARAT,** the country of the river Aras in Armenia (Asiatic Turkey); also the mount of Ararat, on which the ark rested after the Flood (Gen. 8. 4); its name in Persian is *Kuh-i-Nuh* (Noah's mountain). It stands at the meeting-point of the modern empires of Russia, Turkey, and Persia. There are two peaks, respectively 14,300 ft. and 10,300 ft. above the level of the plain.

**ARMAGEDDON** (Rev. 16. 16), "Mount Megiddo." See MEGIDDO.

**ARXON.** See Table of RIVERS, p. 262.

**ARTAD,** a famous Phœnician town (Gen. 10. 18, etc.) on a small island north of Gebal, called Arados in Greek (now *Er-Râdû*). It is mentioned on monuments about 1500 B.C., when the fleet of Arvad assisted the Amorites under Aziru, who rebelled against Egypt, and attacked Tyre. Phœnician remains have been found on the island.

**ASCALON** (Josh. 13. 3, etc.), a Philistine chief city, on the rocks by the sea. It is noticed on monuments in 1600, 1500, and 1350 B.C., as subject to Egypt under Philistine princes. Now the ruined city *Askalan*, with walls built in the 13th century A.D. It was an important town down to that time, and the birthplace of Herod the Great, who adorned the city.

**ASHDOD** (Josh. 11. 22, etc.), a Philistine chief city, near Ascalon, captured by Sargon in 711 B.C., according to his record. Now the small village of *Esdûl*, by the sandhills north of Ascalon.

**ASHTEROTH-KARNAIM** (Gen. 14. 5, etc.), a chief city of Bashan, noticed on monuments 1700-1500 B.C., now the ruin *Tel Ashterah* in the Hauran.

**ASSYRIA,** a country north of Babylonia, named from its chief city Assur, on the Tigris. It was originally a colony from Babylonia, but it threw off the yoke of that government, and became a great independent kingdom, which in a career of conquest absorbed Babylon, Damascus, and Samaria, conquered Phœnicia, and made Judæa, Philistia, and Idumæa subject states. Sargon, the king of Assyria after Shalmaneser IV. (2 Kings 17. 5), put an end to

the kingdom of Israel, and carried the people into captivity (2 Kings 17. 1-6, 24; 18. 7, 9), and captured Jerusalem (Isa. 10. 6-34). The Assyrian empire was broken up in the seventh century B.C.

The discoveries of Layard at Nineveh half a century ago, and the decipherment by Grotefende and Sir H. Rawlinson of the cuneiform character, led to the reading of the monumental texts of Assyria, carved on statues and obelisks, or stored in the royal libraries on brick tablets. The work, continued by G. Smith, by Dr. Sayce, and by many others, has given us a very complete account of Assyrian history, often illustrating the book of Kings and other parts of the Old Testament. The names of Jehu, Azariah, Menahem, Pekah, Hoshea, and Hezekiah are mentioned by the contemporary Assyrian kings.

**ATHENS**, the capital of Attica, the chief division of ancient Greece, and the seat of Greek literature, art, and civilization. Paul visited it in his second journey (Acts 17. 14; 1 Thes. 3. 1), and delivered a famous address on the Areopagus, or Hill of Mars (Acts 17. 22-31).

**BABYLON** (Gen. 10. 10, etc.), the great city on the lower Euphrates, capital of Southern Mesopotamia. The monumental list of its kings reaches back to 2300 B.C., including Amraphel (2120 B.C.), the contemporary of Abraham. It was taken by Cyrus in 538 B.C. It is now a complete ruin.

**BASHAN** (meaning light or sandy soil), a plateau east of the Jordan, between Mount Hermon in the north and Mount Gilead in the south. It is noted in Scripture for its grand oak trees (Isa. 2. 13), and its fine breed of cattle (Deut. 22. 14; Ezek. 39. 18). Argob, one of its districts, contained, in the time of Joshua, sixty walled towns (Deut. 3. 4). After the conquest of "Og the king of Bashan," the country was assigned to the half-tribe of Manasseh. The western part of Bashan, called Golan in the Old Testament, according to modern travellers still abounds in rich pasturage and refreshing streams.

**BEER LAHAI-ROI**, "the well of let me live beholding" (Gen. 16. 14), in allusion to Hagar's speech (ver. 13). It was near Kadesh, probably at *'Ain Kadis*. [See KADESH.]

**BETHLETH**, a city of Benjamin (Josh. 18. 25, etc.), north of Jerusalem and south of Bethel, now the village *Beth* on the main north road. It has a small church, built in the 12th century, and ancient tombs.

**BEERSHEBA** (Gen. 21. 14, etc.), the south border town of Palestine, where Abraham dug wells, now the ruin *Bir es-Saba'*, with three wells, one being dry; the largest is some 40 ft. deep. The masonry is modern. It became an idolatrous centre under the later kings of Judah (2 Kings 23. 8). It lies at the edge of a dry pastoral plateau stretching south.

**BENJAMIN**, the inheritance of the tribe of the younger son of Jacob and Rachel. It was north of Judah and south of Ephraim, and it had Dan on the west (Josh. 18. 21-28). Bethel was near the north border.

**BETHABARA** (John 1. 28), "the house of the crossing," on Jordan. The scene of the baptism is traditionally placed east of Jericho, which is too far from Cana of Galilee (now *Kfar Kanna*). The true site is found at the ford of *'Abdrah*, south of the Sea of Galilee.

**BETHANY** (Mat. 21. 17; Mark 11. 1. 12; Luke 19. 29; John 11. 1, 18; 12. 1), a village on the south-eastern slope of Olivet, 15 furlongs from Jerusalem, now the stone village *El-Azariyeh*, or "place of the leper-house," so named from a mediaeval leper-house. The tall tower in the village dates from the 12th century, and a small rock-chapel is shown as the tomb of Lazarus.

The Jewish tombs are, however, near the road south-east of the village.

**BETHEL** (Gen. 12. 8; 28. 19, etc.), "house of God," the site of Abraham's altar, near Luz, now marked by the village *Beitin*, north of Jerusalem. It was a sacred place under the Judges, but became an idolatrous centre under Jeroboam and the later kings of Israel. The village stands on high ground amid very barren rocky hills.

**BETHER**, mountains mentioned in S. of Sol. 2. 17. Their position is doubtful.

**BETHER** (now *Bittir*), a village a few miles south of Jerusalem, and a railway station.

**BETHESDA** (John 5. 2), "house of the stream," a pool with five porches. The site is doubtful. It has been shown in different ages at different spots. The only stream near Jerusalem is that of Gihon [see JERUSALEM, p. 252], which is remarkable for the periodical overflow of its waters.

**BETH-HORON** (Josh. 10. 10, etc.), two villages at a pass in the land of Benjamin, famous for victories under Joshua and Judas Maccabeus. Now the two villages of *Beit Aur*, the lower at the foot of the pass, the upper, 500 ft. higher, at the top, west of Gibeon. Beth-horon is mentioned as taken by Shishak in 965 B.C. in the list of his conquests.

**BETHLEHEM** or **EPHRATAH** (Gen. 35. 19, etc.), a small place in Judah, 5 miles south of Jerusalem, the home of David, now *Beit Lahm*, a flourishing town of 5,000 inhabitants. The basilica of Constantine, over the traditional site of the rock-cut manger mentioned as early as the 3rd century A.D., is perhaps the oldest existing Christian church in the world.—Bethlehem of Zebulun (Josh. 19. 15), now *Beit Lahm*, west of Nazareth, is a distinct place.

**BETHPHAGE**, a village on Olivet (Mat. 21. 1; Mark 11. 1; Luke 19. 29), apparently near Bethany. The site is unknown. In the 12th century it was placed west of Bethany, near the road from Jericho; and remains of a fresco belonging to a chapel have been found, representing Christ riding on the ass, with mediaeval inscription. The authority for the situation is, however, doubtful.

**BETHSAIDA** (Matt. 11. 21; Mark 8. 22; Luke 9. 10; 10. 13; John 1. 44; 12. 21), called Julias when rebuilt by Herod the Tetrarch, in honor of Julia, sister of Augustus, was at the point where, in the time of Christ, the Jordan entered the Sea of Galilee. Jewish ruins at *Et-Tel* mark the site, though the lake has been filled up by the river deposit for about a mile southwards. Some suppose a second town, so named, to have stood near Capernaum, but the gospels do not require such a distinction.

**BETHSHEAN**, a city of Issachar, west of the Jordan, where the bodies of Saul and his sons were fastened to the walls (1 Sam. 31. 10), now a village in the Jordan Valley, east of Jezreel. [See SCYTHOPOLIS.]

**BETH-SHEMESH OF JUDAH** (Josh. 15. 10; 1 Sam. 6. 9-20, etc.), to which the ark was brought from Ekron, now the ruin *'Ain Shemes*, in the Valley of Sorek, is distinct from the towns so called (Josh. 19. 22, 38) in Lower and Upper Galilee. The name is Canaanite, and means "house of the sun."

**BEZEK** (1 Sam. 11. 8), where Saul gathered to deliver Jabesh-gilead, now *Ibzik*, a ruin north-east of Shechem. It is not the same as Bezek of Judg. 1. 5, which was the present *Bezakah*, a ruin west of Jerusalem.

**BITHYANIA**, a province in the north-west of Asia Minor, having the Black Sea on the north and the Sea of Marmora on the west. It had Christian churches in apostolic times (1 Pet. 1. 1). Paul was prevented by the Spirit from going there (Acts 16. 7).

**BOZEZ** and **SENEH** (1 Sam. 14. 4), the famous



SOURCE OF THE JORDAN AT CÆSAREA PHILIPPI.

cliffs of the Michmash Valley, the scene of Jonathan's exploit. [See MICHMASH.]

**BOZRATH**, a city of Edom (Isa. 63. 1; Jer. 48. 24), apparently the same as Bezer in the wilderness (Deut. 4. 43), a city of refuge, now the ruin *Buseirah*, south-east of the Dead Sea.—The famous Bosrah, or Bostra, of Bashan is not mentioned in the Bible. It became a Roman colony in 105 A.D., and was the capital of this region till the 7th century A.D. Its ruins are Roman; and the city is not noticed in early records.

**CÆSAREA** (Acts 10. 1, 24; 21. 8; 25. 1), the seaport in Sharon, built by Herod the Great, and the residence of the Roman procurators. It was built in 13 B.C., and remained an important town till the 13th century A.D. The ruins of the Roman city, and of its great aqueducts from Carmel, still bear the name *Kaisariëh*. The smaller fortress of the Crusaders covers the port, which is small and open.

**CÆSAREA PHILIPPI** (Mat. 16. 13; Mark 8. 27), the name given by Philip the Tetrarch to Paneas, at the main Jordan source, now the village *Baniās*, surrounded by a wall built in the 12th century, when it was the bulwark of Christendom against Damascus. Niches for statues, with Greek texts of the 3rd century A.D., exist at the cave close by, whence the Jordan rushes out as a river. The town is at the foot of Hermon, probably the "high mountain" of the Transfiguration.

**CALVARY**. See JERUSALEM, p. 253.

**CANA OF GALILEE** (John 2. 1-11; 4. 46; 21. 2). The site traditionally shown in the 4th century is the modern village *Kefr Kanna*, north-east of Nazareth. In the 12th century the site was shown at *Kannah*, a ruin farther north, where the name is closer to the original. Opinion is, however, in favor of the older traditional site; but the gospels do not define the exact position of the place.

**CAPERNAUM** (Mat. 4. 13; 8. 5; 11. 23; Mark 2. 1; Luke 4. 23, 31; 7. 1; John 2. 12; 4. 46; 6. 17), a city on the Sea of Galilee. Christian tradition points to *Tel Hüm*, Jewish tradition to *Minieh*, 6 miles south-west of the preceding. The site is disputed. Josephus states that the

fountain of Capernaum watered the plain of Gennesaret, which does not apply to the Christian traditional site, at which are ruins of a synagogue.

**CAPPADOCIA**, a province in the east of Asia Minor. It had Christian churches in apostolic times (1 Pet. 1. 1; Acts 2. 9).

**CARCHEMISH** (2 Chr. 35. 20; Isa. 10. 9), a celebrated town of the Hittites, at the chief ferry from Haran to Syria. It is mentioned on monuments in 1600 B.C. and down to 717 B.C. Now the ruin *Jeräblus* (Hierapolis), on the west bank of the river Euphrates, in the north of Syria. Important Hittite remains have been discovered.

**CARMEL**, (1) a ridge running fifteen miles north-west from the plain of Esdraelon, and ending in the promontory that forms the bay of Acre; greatest height, 1,728 feet. At the east end of the range Elijah slew the prophets of Baal (1 Kings 18). Here also Elisha met the mother of the son whom he restored to life (2 Kings 4. 25). On the north-west point stands a convent of Carmelite friars.

(2) A town in the hill-country of Judah (Josh. 15. 55), the native place of Abigail, David's wife (1 Sam. 27. 3); now a ruin retaining its ancient name, south of Hebron.

**CENCHREA**, the eastern harbor of Corinth, near the head of the Gulf of Ægina. There Paul embarked for Syria (Acts 18. 18). [See CORINTH.]

**CHALDEA**, the plain of Babylon, or Lower Mesopotamia; once a very fertile land, now a barren, sandy desert. One of its great cities was "Ur of the Chaldees," where Abraham dwelt till he was seventy years of age, when God "called" him to leave it (Acts 7. 2-4). It is now the ruin *Mugheir*, on the lower Euphrates.

**CHIOS**, an island in the Ægean Sea, where Paul anchored for a night (Acts 20. 15). Now *Scio*.

**CHORAZIN** (Mat. 11. 21; Luke 10. 13), a town near the north shore of the Sea of Galilee; now the ruined village of *Kerâzeh*, with remains of a synagogue. It is, however, doubtful if this or any of the Galilean synagogues are as old as

the time of Christ. They appear to have been built by later rabbis in the 2nd century A.D.

**CILICIA**, a province in the south-east of Asia Minor, containing Tarsus, the birthplace of Paul. It was visited by Paul soon after his conversion (Gal. 1. 21; Acts 9. 30), and also on his second journey (Acts 15. 41).

**CAUDA**, now *Cauda*, a small island of the Mediterranean, south of western Crete. Paul's ship was driven past it on his voyage to Italy (Acts 27. 16).

**COLOSSÆ** was situated in the valley of the Lycus, through which the great trade route to the East ran. It stood on the left bank of the river, at the head of a remarkable gorge, and there are still remains of the acropolis and theatre, and, on the right bank, a large necropolis. It was classed by Pliny amongst the "famous cities," and was noted for its wool and dyed stuffs.

St. Paul addressed an Epistle to the church, which was possibly founded by Epaphras (Col. 1. 7; 4. 12). Philemon and his slave Onesimus (4. 9), Archippus (4. 17), and Epaphras were dwellers in the city. The worship of the angels, alluded to in Col. 2. 18, reappeared in later times in the worship of St. Michael. — *By Sir Charles Wilson.*

**CORINTH**, a city of Southern Greece, 40 miles south-west of Athens; the Roman capital of Achaia. Cenchrea was its eastern, and Lechaum its western harbor. Paul dwelt there for eighteen months — 51, 52 A.D. — (Acts 18. 1-18), and again for three months (Acts 20. 3). There he met Aquila and Priscilla. [See CENCHREA.]

**CRETE**, an island in the Mediterranean, south-east of Greece. Paul visited it on his voyage to Italy (Acts 27. 7, 8), and there he subsequently left Titus (Tit. 1. 5). The Cretans were notorious liars (Tit. 1. 12). It is now *Candia*.

**CYPRUS**, a large island in the Levant, 60 miles from the coast of Syria; once a centre of commercial activity; the *Chittim* of the Old Testament (Num. 24. 24). It was the scene of Paul's earliest missionary labors (Acts 13. 4-13), along with Barnabas and John Mark, who afterwards visited it (Acts 15. 39). Cyprus was given up by Turkey to Great Britain in 1878.

**DAMASCUS** (Gen. 15. 2, etc.), the ancient capital of Syria, now called *Dimesh esh-Shâm*, "Damascus of the north," a city of some 250,000 inhabitants. Being the centre of trade between Palestine and Chaldaea, it has always been important, and stands on the river Abana, amid gardens and orchards. Damascus is noticed on monuments as early as 1600 B.C. It was attacked by the Hittites about 1500 B.C., and conquered by Solomon about 1000 B.C. After his death it became the capital of a Syrian dynasty ruling over Bashan and North Gilead, and often invading Galilee and Samaria. Its king, Rezin, was finally conquered by Tiglath-pileser of Assyria in 732 B.C. It was taken by Alexander the Great after the fall of Tyre. The Romans made it the capital of Syria, and the early Arab khalifs ruled here in the 7th and 8th centuries A.D. It was never reconquered by Christendom. The Great Mosque (now burned) was once a Christian church of St. John the Baptist. In the time of Paul (2 Cor. 11. 32), Aretas, the ruler of Damascus, was a Nabathæan, subject to Rome, of a family which ruled as far as Petra, on the east of Jordan.

**DAMASCUS, THE RIVERS OF**, Abana and Pharpar (2 Kings 5. 12). The Barada ("the cold") is the Damascus river that was known by the Greeks as the Chrysorrhœos ("gold-bearer"). It does not receive its water from tributary streams, but from the two great fountains 'Ain Barada and 'Ain Fijeh. The higher of these fountains rises in a beautiful plain, about 23 miles from Damascus. The plain is

over 3,000 feet above the level of the sea, and is shut in like an amphitheatre by lofty mountains. Near the base of a mountain at the south-west side of the plain the waters burst forth, and form a little lake, the sedgey surface of which is tenanted by water-fowl. From this lake the river flows gently between grassy banks to a Roman bridge, where it tumbles down a beautiful cataract. It then foams in a sublime gorge past the ruins of Abila of Lysanias (Luke 5. 1), descending 1,149 feet on its way to Damascus. In its course it is reinforced from the other fountain, 'Ain Fijeh.

The fountain of Fijeh issues from under the ruins of a temple at the base of a mountain, and rushes in a torrent, three feet deep and thirty feet wide, for a distance of seventy or eighty yards, till it joins the Barada. The combined streams cut a deep channel among the roots of the hills, until they break through the last ridge of "Lebanon toward the sunrise" (Josh. 13. 5), and spread fan-like over Damascus. As the Barada nears Damascus, seven canals are drawn off from the main river, and these by thousands of channels carry their wealth of water to every shady garden and thirsty field. These waters are the life and glory of Damascus.

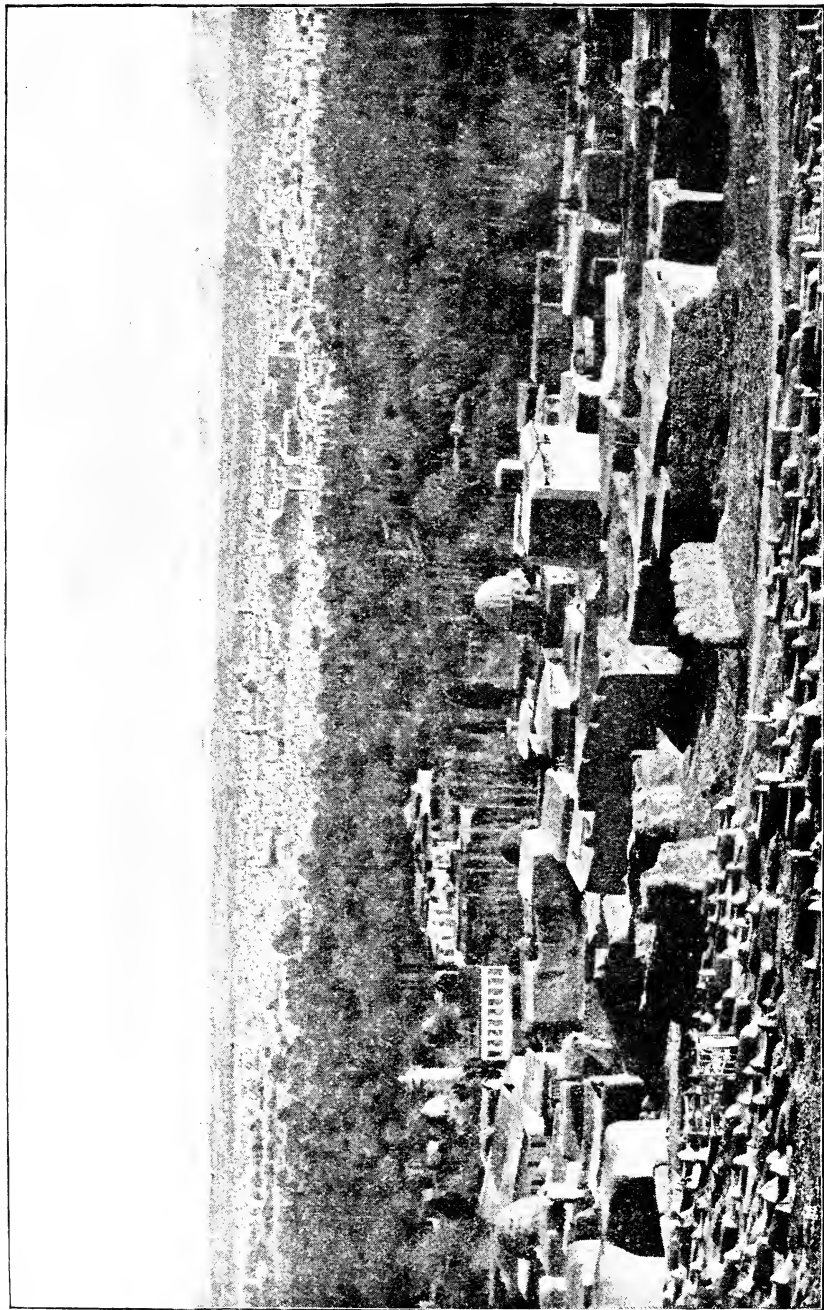
Which of these seven rivers are the Abana and Pharpar? The late Dr. Meshaka, when asked the question, answered: "The Abanias and the Taura." When reminded that the Awaj had been identified with the Pharpar he replied: "The Awaj is not a river of Damascus at all. It is distant a ride of three hours from the city at its nearest point." This view is the old local tradition. In the ancient Arabic Bible published at Constantinople 1546, and reproduced in the Paris and London Polyglots, the names Abana and Pharpar, in 2 Kings 5. 12, are rendered Abana and Taura. Local study of the question during nine years convinced the writer of this article that the great Damascene scholars were right in their identifications.

In the name Abanias we have undoubtedly the Abana. This river, drawn off from the Barada on the right, flowed through the residential south-west of the city; and the Taura, drawn off from the left side, flowed through the residential north-west. Excavations show that the city extended in ancient times far beyond the houses now supplied with water by the Abanias or the Taura.

The tradition that early in the sixteenth century pointed out the Taura as the Pharpar still lives, and fits in with all the circumstances of the case. Naaman could not have lauded the Awaj over the Jordan in the presence of his least intelligent follower. On the other hand, the charms of Abana and Pharpar, for purposes of luxury and comfort, are so much superior to those of the muddy Jordan, that every Damascene in the days of Ben-hadad would join in the patriotic boast, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" — *By Dr. Wm. Wright.*

**DAN** (Gen. 14. 14, etc.), the north limit of Palestine, near the sources of Jordan. It is supposed to be the present ruined mound called *Tel el Kady*, west of Baniās. Under Jeroboam it became an idolatrous centre, where a calf idol was worshipped. A remarkable group of rude monuments — probably early altars — exists on the slopes near the river to the west of the site.

**DEAD SEA**, the great salt lake in the south of Palestine, into which the Jordan flows; called in the Old Testament "the salt sea" (Gen. 14. 3), "the sea of the plain" (Deut. 3. 17), "the east sea" (Ezek. 47. 18), and "the sea" (Ezek. 47. 8); called by the Arabs *Bahr Lât*, "the sea



DAWASCUS.  
(From a Photograph by BONFILS.)



of Lot," and by the Greeks "Asphaltites" or "sea of bitumen." It lies 16 miles east of Jerusalem, and is 46 miles long and about 10 broad. It has no outlet, its level being maintained by rapid evaporation. Its water is strongly impregnated with salt, and nothing living can exist in it. Its surface is 1,290 feet below that of the Mediterranean.

**DEBIR**, a city of Judah (Josh. 15. 49), called also Kirjath-sepher (*q.v.*), and Kirjath-sannah. It was near Dannah (*Idhnah*), Anab (*Anab*), and Eshtemoa (*Es-Semâa'*), in the hills north of Beersheba, and was the farthest city to the south attacked by Joshua (Josh. 10. 38). The site is the present village *Ed-Dhâherîgeh*, south-west of Hebron, with ancient rock-cut tombs. It stands in the "south" (Heb. *Negeb* or "dry") land; but there are springs to the north as described (Judg. 1. 11-15).

**DECAPOLIS** (Mat. 4. 25; Mark 5. 20; 7. 31), a region of "ten cities," allied to each other in Bashan, and Gilead, and Syria, and including Beth-shean (Scythopolis), in the Jordan Valley. The various lists of Roman authors differ; but the ten cities included Damascus, Gerasa (*Jerash*), in Gilead, Gadara, Hippo (*Sâsich*, east of the Sea of Galilee), Pella (*Fahil*, in the Jordan Valley, east of the river), Philadelphia (*Amman*, in Central Gilead), Scythopolis, Canatha (Kenath or *Kanawâ*, in East Bashan), with Capitolias (probably *Beit er-Râs*, in North Gilead), Dion (*Adun*), and Raphana in Bashan. The population appears to have included a strong Greek element, and Greek texts are remarkably numerous in Decapolis. Such leagues of cities, for commerce and mutual protection, were common in the Roman Empire.

**DIBON** (Num. 21. 30, etc.), an Amorite city, on the Arnon, east of the Dead Sea, now the ruined town *Dhibân*, where the famous Moabite stone of King Mesha (900 B.C.) was discovered. The ruins are those of a Roman city.

**DOTHAN** (Gen. 37. 17; 2 Kings 6. 13), a town in the north of Samaria, now the ruined mound *Tel Duthân*, with a good spring-well, in the plain north of Samaria. It is mentioned on monuments in 1600 B.C.

**EDOM**, the land of (Gen. 36. 16), or Idumæa (Isa. 34. 5, 6), a mountainous land between the Dead Sea and the Gulf of Akabah, and extending into Arabia Petæa. Its chief city was Sela or Petra. The Edomites were frequently at war with the Israelites. They were conquered by David (2 Sam. 8. 14), and by Amaziah (2 Chr. 25. 11, 12). They at last fell under the power of the Assyrians, and disappeared as a nation.

**EDREI**, a city of Bashan (Num. 21. 33, etc.), now the ruined site of *Ed-Dherâh*, south of Asheroth-karnaim, with which it is often named. — Edrei of Naphtali (Josh. 19. 37) was a distinct place, now the village *Yu'ter*, in Upper Galilee.

**EGLON** (Josh. 10. 3-34; 12. 12, etc.), a chief city of the Philistines, probably the small ruin *Ajlân*, north-west of Lachish.

**EGYPT**, the name applied since the time of Homer to the land of the Nile, in the north-east of Africa, bounded on the north by the Mediterranean, on the south by Nubia or the Eastern Soudan, on the east by the Red Sea, and on the west by Tripoli and the Sahara. Egypt is one of the oldest countries of which we have historic records, and it holds a prominent place in the Scripture narrative. The Hebrews called it *Mizraim*, whence the Arab name *Misr*. The origin of the name Egypt is unknown. It is also called "the land of Ham" (Ps. 105. 23, 27), and "Rahab" (Ps. 87. 4, etc.). Egypt proper extends from Wady Halfa at the Second Cataract northward to the Mediterranean, a distance of about 700 miles; and it is divided into Upper Egypt, above Cairo, and Lower Egypt or the Delta (from the Greek letter Δ), below that city.

Even in the time of Abraham, Egypt was a flourishing and settled monarchy. Its oldest capital, within the historic period, was Memphis, the ruins of which may still be seen near the Pyramids and the Sphinx. When the old empire of Menes came to an end, the seat of empire was shifted to Thebes, some 300 miles farther up the Nile. A short time after that, the Delta was conquered by the Hyksôs, or shepherd kings, who fixed their capital at Zoan, the Greek Tanis, now Sâh, on the Tanic arm of the Nile. All this occurred before the time of the new king "which knew not Joseph" (Ex. 1. 8). In later times, Egypt was conquered by the Persians (525 B.C.), and by the Greeks under Alexander the Great (332 B.C.), after whom the Ptolemies ruled the country for three centuries. Subsequently, it was for a time a province of the Roman Empire, and at last, in 1517 A.D., it fell into the hands of the Turks, of whose empire it still forms nominally a part. Abraham and Sarah went to Egypt in the time of the shepherd kings. The exile of Joseph and the migration of Jacob to "the land of Goshen" occurred about 200 years later. On the death of Solomon, Shishak, king of Egypt, invaded Palestine (1 Kings 14. 25), and has left a list of the cities he conquered.

The pyramids, the mined temples, and the obelisks of Egypt have been described in all ages; but it was not until early in the present century, through the finding of the Rosetta stone, that the key to reading the hieroglyphic texts was discovered by the French scholar Champollion. The work of Brugsch and Birch then led to the recovery of history contained on the monuments or in papyri. The excavations of Mariette followed; and those of Dr. Flinders Petrie and Mr. De Morgan are still increasing our information as to the religion, social customs, and history of Egypt.

**EKRON** (Josh. 13. 3, etc.), a chief city of the Philistines, now the small village *Akir*, on high ground south-east of Joppa, on the borders of Judah and Dan. It is mentioned on monuments in 702 B.C., when Sennacherib set free its king, Padi, imprisoned by Hezekiah in Jerusalem, according to the Assyrian record.

**ELAH**, the valley of, near Shocho of Judah, now *Wady es-Sunt*. Here the Israelites were encamped when David killed Goliath (1 Sam. 17. 2, 19).

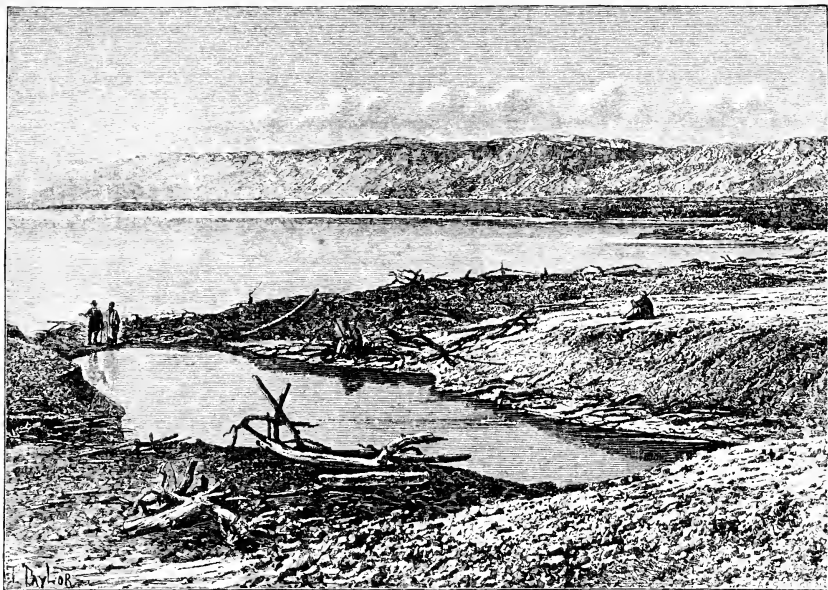
**ELATH** (Deut. 2. 8; 2 Kings 14. 22; 16. 6) or **ELOTH** (1 Kings 9. 26), the southern seaport of Solomon, and of later kings of Judah, on the Gulf of Akabah, now the ruin *Aila*, near the town of Akabah, at the head of the gulf. It was the port for trade with Arabia.

**EMMAUS** (Luke 24. 13) was a town about 60 furlongs from Jerusalem. The site is quite uncertain. Neither Emmaus, on the west shore of the Sea of Galilee (Hammath), nor Emmaus Nicopolis, in the low hills east of Joppa, are noticed in the Bible under this name. A possible site for Emmaus is the ruin *Khamasah*, on the high-road from Jerusalem to Ascalon, but it is more than 60 furlongs from the Holy City.

**ENDOR** (Josh. 17. 11; 1 Sam. 28. 7; Ps. 83. 10), a town famous for Saul's visit to the witch, now the little village of *Andâr*, on the north slope of the hill facing towards Tabor, near the source of the Kishon.

**EN-EGLAIM**, a place near the Dead Sea (Ezek. 47. 10), apparently opposite En-gedi. The site is unknown. It is sometimes supposed to be the same as Beth-hoglah (Josh. 15. 6), now *Ain Hoglah*, near the north end of the lake; Eglaïm, however, was in Moab (Isa. 15. 8).

**EN-GANNIM**, (1) a town of Judah, south-west of Jerusalem (Josh. 15. 34), now the ruin *Um Jinn*. (2) A city of the Levites, in Issachar (Josh. 19. 21; 21. 29), now *Jennin*, on the south border of the plain of Esdraelon.



DEAD SEA (at the north end).

**EN-GEDI** (Josh. 15. 62; 1 Sam. 23. 29; 2 Sam. 23. 36; Song of Sol. 1. 14; Ezek. 47. 10), a town on the cliffs west of the Dead Sea, now the ruin *'Ain Jidy*, with a hot spring half-way down the cliffs. The "vineyards of En-gedi" were cultivated as late as the 12th century A.D., but have now disappeared.

**EN-ROGEL.** See JERUSALEM, p. 252.

**EPHESUS**, a famous city of Lydia, in Asia Minor, and the capital of Proconsular Asia; noted for its Temple of Diana (Acts 19. 27) and its great theatre. It was visited by Paul in his second journey (Acts 18. 19), when he left Aquila and Priscilla there to carry on the work; and in his third journey, when Demetrius raised an uproar against him (Acts 19. 24-35).

**EPHRAIM.** See Table of MOUNTAINS, p. 261.

**ESDRAELON**, or **JEZREEL**, the great plain stretching across Central Palestine from Gilboa to Mount Carmel and the hills of Galilee, and drained by the river Kishon. It was "the battlefield of Palestine" (Judg. 7. 1-25; 2 Chr. 35. 20-27).

**EUPHRATES**, a great river of Asia, flowing from the mountains of Armenia to the Persian Gulf—1,700 miles; 140 miles above the Gulf it is joined by the Tigris, and the united stream is called Shat-el-Arab. The region between the rivers is thence called Mesopotamia. Babylon stood on the Euphrates. The Euphrates was the farthest limit of the land of Israel on the east. In the Bible it is called "the river" (Ex. 23. 31), and "the great river" (Deut. 1. 7).

**EZION-GEBER** (Num. 33. 35, etc.), a city near Elath, and a seaport. The name survives some miles inland at *'Ain Ghadiān*, but Arab writers identify *Asiān* with Akabah. [See ELATH.]

**GAD-IRA** (Mark 5. 1; Luke 8. 26-37), a city of Gilead, now the ruin *Um Keis*, on the slope south of the Sea of Galilee. The remains are those of a Roman city, with two theatres, temple, etc. The region round was called the country of the Gadarenes. The MSS. of the

gospels contain variations between the names Gadara, Gergesa, and Gerasa. [See GERASA, GERGESA.]

**GALATIA**, an inland province of Asia Minor, inhabited in early times by Celtic tribes (Galli). Paul, along with Silas and Timothy, visited it in his second journey (Acts 16. 6), and was detained there by sickness (Gal. 4. 13). The Epistle to the Galatians was probably written after a second visit (Acts 18. 23).

**GATH** (Josh. 19. 45, etc.), a Philistine fortress near the valley of Elah. It is noticed on monuments about 1500 B.C., and is probably the present village of *Tel es-Safi*, at the entrance of the valley of Elah. The ruins are those of the 12th-century castle of Blanche Garde. The site, on a white chalk cliff, is of great strength.

**GAZA** (Gen. 10. 19, etc.), a famous Philistine city on the south border of Palestine, close to the sea, with a small *limen* or port now *El-Minch*. It is noticed on monuments as early as 1600 B.C., and was held by the Egyptians till Solomon's reign. It was tributary to Assyria in 702 B.C., and to the Babylonians and Persians. Alexander the Great took it in 332 B.C. It retained its importance as a caravan depot in all ages, and is now a city of 18,000 inhabitants, with ancient ruined walls, fine gardens and olive-yards, and a Church of St. John (now a mosque) built in the 12th century A.D.

**GEBAL** (Josh. 13. 5; 1 Kings 5. 18 (in Hebrew); Ezek. 27. 9), a famous city of Phœnicia, south of Tripoli, by the Adonis River. It is noticed on monuments as early as 1600 B.C., and was attacked by the Amorites about 1500 B.C. The temple of Baalath was celebrated down to Roman times, and is noticed about 1350 B.C. It is now a small town (*Jibeit*) on the shore of a shallow bay, with mediæval walls and a street of columns. An important Phœnician text, referring to the temple of Baalath, on a monument of Yehumelek its king (probably about

600 B.C.), has been discovered. The city was celebrated for its ships and trade, and continued to be an important commercial place in the 12th and 13th centuries A.D.

**GENNESARET** (Mat. 14. 34; Mark 6. 53; Luke 5. 1), a fertile plain on the north-west shore of the Sea of Galilee. It is now called *El-Ghuweir*, "the little hollow," and is well watered. The name is thought to mean "garden of chiefs," or perhaps more probably "of vegetation."

**GERAR** (Gen. 10. 19; 20. 1, 2; 26. 1-26, etc.), a place where Abraham and Isaac dug "pits," in the Philistine country. It is noticed on monuments in 1600 B.C., and is now the ruined mound

*Um el-Jerrâr*, on the great water-course east of Gaza, which contains water beneath the surface, still obtained by the Arabs, who dig "pits" in the gravel bed of the valley.

**GERASA** stands in some MSS. for Gergesa; but the accepted reading seems preferable, as Gerasa in the Gerasene region is some 20 miles from the Jordan, and too far from the Sea of Galilee to suit the Gospel narrative. Gerasa existed before the Christian era east of Ramoth-gilead. The ruins at *Jerâsh* are those of a large Roman town of the 2nd century A.D., with triumphal arch, two theatres, a large temple, baths, and a Christian church of early date.



EL-JIB—GIBEON.

(From a Photograph.)

within the ruined walls. These remains are second only to Palmyra in importance. [See GADARA; GERGESA.]

**GERGESA** (Mat. 8. 28); some MSS. read Gerasenes for Gergesenes). The site intended appears to have been near the cliffs east of the Sea of Galilee, and the name is thought to survive at the small ruin of *Khersa*, which however does not properly represent the original. The name of the Gergesenes has been compared with that of the Canaanite tribe of Girgashites.

**GERIZIM**. See Table of MOUNTAINS, p. 261.

**GETHESEMANE** (Mat. 26. 36; Mark 14. 32), a garden at the foot of the Mount of Olives. The exact position is unknown. The Greek traditional site is as old as the 4th century. The Latin site is quite modern.

**GEZER** (Josh. 16. 3-10, etc.), a city of Dan, in the low hills west of the Jerusalem mountains, given up by Egypt to Solomon (1 Kings 9. 15, 16). It is noticed on monuments about 1500 B.C., as tributary to Egypt, and as attacked by the *Abiri*. It is now the ruined mound *Tel Jezar*, and a Hebrew text of about the 2nd cen-

tury B.C. here found defines the limits of the town lands.

**GIBEATH**, the name of two towns in Benjamin and Judah (1 Sam. 10. 5-26, etc., and Josh. 15. 57). Gibeah of Saul in Benjamin appears to have been a district of which the chief place, Gibeah or Geba, was near the Michmash Valley, now the village *Jeba'*, standing on a remarkable knoll east of Ramah.—Gibeah of Judah may be the present ruin *Jeba'*, on the hills south-west of Jerusalem.

**GIBEON** (Josh. 9. 3, etc.), a Hivite town in the country of Benjamin, now the village *El-Jib*, north of Jerusalem. It stands on a low hill, surrounded by open ground, with a rock-cut pool to the east. It is mentioned on monuments in 965 B.C., when captured by Shishak.

**GIHON**. See JERUSALEM, p. 252.

**GILBOA**, a mountain (1 Sam. 31. 1) to the east of the great plain of Esdraelon. The name survives at the village of *Jelbôn* on the south part of the range. It is treeless and barren, except to the south, where copses clothe the slopes.



JERUSALEM, FROM MOUNT SCOPUS.  
(From a Photograph.)

**GILEAD** (Gen. 31. 23-25, etc.), the slopes east of the Jordan, where the name still survives in *Jebel Jil'ad*. This region is one of the best watered and wooded in Palestine, with fine perennial streams, and forests of oak and pine. The scenery is picturesque, and the pasture abundant. It was preferred by the tribe of Gad, which was, however, the first to fall captive to the Assyrians, when Tiglath-pileser invaded Gilead in 734 B.C.

**GILGAL**, the name of three places in Palestine, of which the most famous (Josh. 4. 19, etc.) was east of Jericho, in the Jordan Valley. The name survives as *Jiljülieh*, in the open plain, north of modern Jericho, but east of the ancient city. A large tamarisk marks the spot. Another Gilgal in Mount Ephraim (2 Kings 2. 1) is marked by the village of *Jiljilia*, north of Bethel. A third, called Gilgal, of the Gomm or "nations" (Josh. 12. 23), is the present village *Jiljülieh* in Sharon, south-east of Casarea. The Samaritans recognized a fourth Gilgal near Shechem, still marked by a ruined site. The name indicates a "circle" of stones, such as the Hebrews set up at Gilgal near Jericho, which remained a sacred site in Samuel's time, but afterwards became an idolatrous centre (Hos. 9. 15, etc.).

**GOLGOTHA**. See JERUSALEM, p. 253.

**GOMORRAH** (Gen. 10. 19, etc.), one of the five cities of the "plain" (*Ciccar* or Jordan Valley), mentioned with Sodom, Admah, Zeboim, and Zoar. The sites of three of these are quite unknown. Admah may be the same as the city Adam (Josh. 3. 16) which stood near the *Damieh* ford, half-way up the Jordan Valley. [See ZOAR.] The unknown cities probably stood in the plains north of the Dead Sea.

**HAMATH** (Num. 13. 21, etc.), a famous Syrian city on the Orontes, between Damascus and Aleppo. It was one of the chief towns of the Hittites, and Hittite monuments have been here found. It is often mentioned on monuments, and was finally conquered by the Assyrians in the 8th century B.C.—The deity of Hamath was called Ashima (2 Kings 17. 30) or Eshmun, who was the principal Phœnician god. The town now contains 13,000 inhabitants, and stands in a gorge east of the Lebanon. It has always been an important place on the trade route from Assyria to Egypt.

**HAURAN** (Ezek. 47. 16-18), the east part of Bashan, a fine agricultural plain. It retains its name to the present day.

**HAZOR**, the name of three towns in Palestine, of which the most famous was in Upper Galilee (Josh. 11. 1, etc.), where the name still survives at *Jebel Hadirch*. It is noticed on monuments 1500-1300 B.C.—Hazor of Benjamin (Neh. 11. 33) is the present ruin *Hazzûr*, near Gibeon.—Hazor, in the extreme south (Josh. 15. 23, etc.), was perhaps the same as Hezron (Josh. 15. 3-25).—The name exists at *Jebel Hadirch* on the plateau west of Petra.

**HEBRON** (Gen. 23. 2-19, etc.), an ancient city in the high mountains of Judah, 20 miles south of Jerusalem. Its remote and difficult situation accounts for its never being mentioned on the Egyptian or Assyrian monuments. The modern town of 10,000 inhabitants surrounds the Jewish inclosure over the rock-cut cavern supposed to be the sepulchre of Abraham, Isaac, Jacob, Sarah, Rebekah, and Leah, representing the cave of Machpelah (Gen. 23. 19, etc.), which lay east of Mamre or Hebron (Gen. 13. 18). The city occupied flat open ground, amid vineyards, surrounded by higher spurs on the most rugged and highest part of the mountains of Judah.

**HELBON**, a place famed for its wine (Ezek. 27. 18), near Damascus. Now the village *Helbôn* in the mountains, north-west of the city, and still remarkable for its vineyards.

**HERMON**. See Table of MOUNTAINS, p. 261.

**HESHBON** (Num. 21. 25, etc.), a city of the Amorites on the plateau above the north-east corner of the Dead Sea. Now the ruined town *Heshbân*. These remains are those of a Roman city on the old site, with numbers of rude stone monuments on the slopes to the west.

[**HIERAPOLIS**, the "Holy City" (Col. 4. 13), stands on a terrace on the hill-side above the Lycus Valley. It was a seat of worship of the goddess Leto, had a great religious establishment, and was a centre of Phrygian nationality. There are considerable ruins, and the place is noted for the remarkable calcareous deposits from large springs that rise near the gymnasium. Strabo mentions the existence of the Plutonium—a hole reaching deep into the earth, from which issued a mephitic vapor. The apostle Philip is connected by tradition with the early church at Hierapolis.—*By Sir CHARLES WILSON*.]

**HIXXOM**. See JERUSALEM.

**HOBAB**, a place near Damascus, on the "left" or north (Gen. 14. 15). The exact site is unknown. It is mentioned in 1500 B.C. on monuments as a district near Damascus.

**HOR**. See Table of MOUNTAINS, p. 261.

**ICONIUM**, the chief town of Lyaonia, an inland province of Asia Minor. Paul and Barnabas visited it (Acts 13. 51); were driven out (14. 6), but afterwards returned (14. 21). Now *Konieh*.

**ITALY**, the peninsula in the middle of Southern Europe. The name was applied at different periods to the whole peninsula and to the southern part (Acts 18. 2; 27. 1, 6; Heb. 13. 24).

**JABESH-GILEAD**, a town of Gilead, near the south-west border of the eastern half-tribe of Manasseh. Its inhabitants were put to the sword because they refused to help Israel against the Benjamites (Judg. 21). The city was delivered by Saul from the Ammonites, and afterwards the bones of Saul were buried under a tree near the city (1 Sam. 31. 11-13).

**JABNEEL** (Josh. 15. 11, etc.), a city of Judah, south of Joppa, on the sea coast; now the village *Yebnah*. It was called in later times Jamnia, and became famous as the seat of the Sanhedrin after 70 A.D., and for its school of rabbis, until the massacre of the Jews at Bether (*Bitûr*, near Jerusalem) by Hadrian in 135 A.D. Jamnia was a strong fortress in the 12th century (Ibelin), and a small Christian church has here been turned into a mosque.—Jabneel (Josh. 19. 33) of Naphtali is a distinct site (*Yemma*) south-west of the Sea of Galilee.

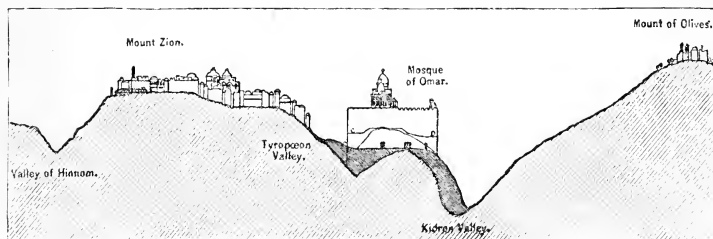
**JERICHO** (Num. 22. 1, etc.). The ancient city stood near the foot of the mountains, on the west side of the Jordan plain. This site is marked by the ruined mounds of sun-dried bricks at *Tel es-Sultân*, which has a fine spring and gardens. The Roman city, which existed as early as the time of Christ, was rather farther south, near the main road to Jerusalem. The remains of a fine aqueduct watering this city are traced to *'An Dak* (Docus), farther north. In the Middle Ages Jericho stood farther east, at the present mud village *Eriha*, where a 12th-century tower still exists. Jericho was famous for its palms and gardens of balsam, which have now disappeared. No monumental notices of the city are known.

**JERUSALEM**. The city stood on the spurs running out from the watershed of Judea southwards, the site being naturally strong except on the north-west. The water supply was from a spring with intermittent flow, and from rock-cut tanks. The town occupied two hills, and the Temple stood on a third ridge to the east, divided from the range of Olivet on its east by the deep gorge of the Kidron, or valley of Jehoshaphat. The HIXXOM Valley, starting on the west and curving round to meet the Kidron, formed a deep ravine, bounding on the west and

south the high flat hill of the upper city, the north and east sides of which were protected by a third valley joining the other two at their junction. This third valley had two heads, a long narrow trench running north and separating MORIAH or the Temple ridge from the city, while a deep and wide valley (the Tyropeon), running east to join this trench, separated the upper city from the smaller and lower knoll to the north, called Millo in the Old Testament, and Akra by Greek writers. The flat ground north of this knoll, and the north

part of the Temple ridge, which was separated by a rock-cut ditch from the Temple site, lay without the city walls till about 60 A.D., when they were included in the new wall of Agrippa.

The end of the Temple ridge on the south is called OPHEL in the Old Testament. Jerusalem is first mentioned under that name in the Book of Joshua, and the Tel el-Amarna collection of tablets includes six letters from its Amorite king to Egypt, recording the attack of the *Ahihi* about 1480 B.C. The name



SECTION ACROSS JERUSALEM.

From West to East.

is there spelt *Uru-Saim*, "city of peace." Another monumental record in which the Holy City is named is that of Sennacherib's attack in 702 B.C. The "Camp of the Assyrians" was still shown, about 70 A.D., on the flat ground to the north-west, included in the new quarter of the city.

The City of David included both the upper city and Millo, and was surrounded by a wall built by David and Solomon, who appear to have restored the original Jebusite fortifications. The name ZION (or Sion) appears to have been — like Ariel ("the hearth of God") — a poetical

term for Jerusalem, but in the Greek age was more specially used of the Temple Hill. The priests' quarter grew up on Ophel, south of the Temple, where also was Solomon's Palace outside the original City of David. The walls of the city were extended by Jotham and Manasseh to include this suburb and the Temple (2 Chr. 27. 3; 33. 14).

A large rock-cut tank was excavated on the narrow neck of high land at the north-west corner of the upper city, and called in later times the pool Amygdalon ("of the tower"). This seems to be the UPPER POOL of Hezekiah's time



VALLEY OF HINNOM.

(From a Photograph by EONFILS.)



(Isa. 36. 2), with a conduit from the west. The pool or spring of GIHON, in the Kidron Valley under Ophel, was the same as EN-ROGEL ("spring of the water channel"), and Hezekiah made from it a rock aqueduct-tunnel through the hill to SILOAM, near the mouth of the Tyropæon, and the King's Gardens. In this aqueduct an inscription recording its cutting is found, which is the only true Hebrew text as yet known. [See p. 23.] The text in question, cut on the rock near the mouth of the aqueduct, in ancient characters, reads thus:—

"1 The cutting. Now this is the method of the cutting: while the workers lifted

"2 The axe each to his fellow, and three cubits were left, each heard the voice of the other calling

"3 to his fellow: for there was an excess of rock to the right and...

"4 the cutting: the workers hewed each to meet his fellow, axe to axe, and there flowed

"5 the waters from the spring to the pool, a thousand two hundred cubits, and...

"6 cubits was the height of the rock..."



POOL OF SILOAM.

(From a Photograph by MASON GOOD.)

The tunnel as measured is about 1,200 cubits of 16 inches in length.

Gihon is also very probably the BETHESDA of the New Testament [see BETHESDA], and the Jews still bathe in the pool to cure rheumatism, the periodical overflow of the water being awaited. Opposite Gihon is the rock of Zoheloth, on the east side of the Kidron gorge. The city remained unchanged from the time of Jotham till its destruction by Nebuchadrezzar in 586 B.C. The walls were rebuilt by Nehemiah on the old line; but in a later age a new wall was built on the north side of the upper city, dividing off the Greek fortress on Akra, and running to the Temple bridge.

There were thus in the time of Christ two lines of wall, one all round Jerusalem, and one dividing it into two quarters. The remains of these walls have been traced on the west, south, and east, and the old line crossed the Tyropæon, leaving Siloam outside the city. Agrippa's later wall, to protect the "New City" farther north, did not then exist, though the suburbs probably had already been built at the time of the Crucifixion. The chief buildings of that age included Herod's Palace in the north-west angle of the upper city; the palace of the Asmonæans opposite the Temple, at the north-east corner of the upper city; the Xystus or gymnasium in the valley under this palace; and the fortress of



Antonia, which commanded the Temple at the north-east corner of the north wall, which is called the "second wall," the "first" being that inclosing the upper city. Antonia stood on a high rock, with a ditch cut through the hill on its north side. The Temple was already reached by a bridge from the upper city in 63 B.C., when the Romans under Pompey took Jerusalem, and broke down the arch.

The TEMPLE itself stood on the highest part of the ridge — now occupied by the Dome of the Rock — with courts on the flat slopes, which are widest to the east. No remains of the original buildings (1 Kings 6. 1-36, etc.) are known, for Herod removed the foundations [Josephus, *Ant.* XV. xi. § 3] and enlarged the area. The outer walls still present his magnificent masonry at the foundations, with the later work of Justinian and of the Moslems above.

The outer court was roughly a square of 1,000 feet side, Antonia projecting on the north-

west. The Court of Israel, and inner Court of the Priests, lay east of the holy house, divided off by a balustrade with Greek texts — one of which has been found — forbidding Gentiles to enter on pain of death. This text reads: "No stranger is to enter within the balustrade round the Temple and Court. Whoso is found will be guilty of his own death to follow." [See page 224.] The upper ramparts (except at the north-west corner), the holy house itself, the cloisters, and the Tyropeon bridge at the south-west angle, have been entirely destroyed, only the fallen arch and pier foundations of the latter having been found by excavation.

There were four entrances on the west, two by bridges, two by gates on the lower valley level, all still extant in ruins, or with later restorations. On the south two outer gates (the Huldah Gates) led from Ophel; the western, which was double, retains its great pillars and flat domes with the semi-Greek ornament of Herod's



PORTICO OF THE MOSQUE OF OMAR.

Built on the site of the Temple.

time; the eastern was triple, and exists as restored by Justinian. The "Golden Gate," near the north-east corner of the outer wall, also belongs, as at present existing, to Justinian's age. On the north the Gate Tadi, leading to Antonia, was reached by a rock-cut passage, still existing, but converted into a tank by a cross wall.

The Temple was supplied with water by numerous rock-cut reservoirs, and by Pilate's aqueduct from Bethlehem, which ran over the south slopes of the upper city, and entered the inclosure by the north-west bridge. The "Stone of Foundation," like the "Stone Zoheleth," seems to have been a natural rock, projecting under the floor of the Holy of Holies. It was revered by the Jews of the 4th century as the "pierced stone" — from a hole in its surface through the roof of the cave under the rock, and it is still revered by the Moslems as a "Rock of Paradise," over which the present

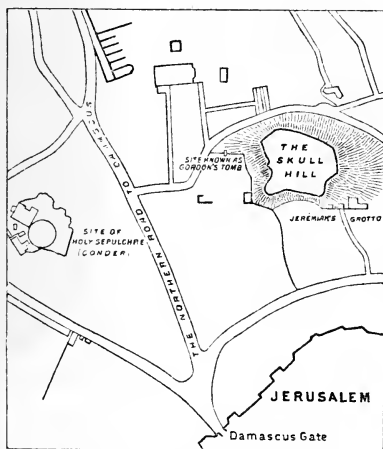
Dome of the Rock was built by the Arab Khalif of Damascus, Abd el-Melek, in 688 A.D. The great altar, of rough stones set in mortar, stood on the flat part of the hill to the east. The levels of the ancient courts are roughly represented by the present levels of the sanctuary.

CALVARY OR GOLGOTHA. — North of the city, just outside the present Damascus Gate, is the remarkable knoll, with a precipitous southern face, in which is the cave known to Christians as "Jeremiah's Grotto." A Jewish tradition still current identifies this with the place of execution mentioned in the Talmud ("Mishnah Sanhedrin," vi. 1) as early as the 2nd century A.D. This is now very generally regarded as the true site of Calvary or Golgotha ("the place of the skull"), which was near Jerusalem (John 19. 17-20), but without the gate (Heb. 13. 12), near the gardens which still existed in 70 A.D. on this side of Jerusalem. A Jewish rock-cut tomb has been found immediately west of

the knoll, which was not included even by Agrippa's wall.

The discovery of the ancient wall, immediately west of the pool Amygdalon, on the narrow neck of high ground between the heads of the Hinnom and Tyropæon valleys, and running for some distance north, renders it improbable that the rocky knoll, now shown in the cathedral within modern Jerusalem, can be the true site of Calvary, or the tomb near it the true Holy Sepulchre. The second wall seems to have included these sites, which have been revered since they were fixed on by Constantine in the 4th century A.D., when all memory of the true sites appears—according to Eusebius—to have been lost. The suburbs of Jerusalem extended far beyond this knoll of Akra, and probably existed at the time of the Crucifixion; but it has not as yet been found possible to trace the line of the second wall on the north side.

Among monuments of the Herodian and Roman age may be mentioned the tomb of the Kings of Adiabene (commonly called "Tomb of the Kings") on the north; the tomb of Herod's family recently found west of the Hinnom Valley; the tomb of Ananus on the south side



PLAN OF SKULL HILL.

of the lower Hinnom ravine near its junction with the Kidron; and the tomb of the Bene Hezir priests (called "Tomb of St. James") on the east side of the Kidron, with other monuments of the same period (called tomb of Ab-salom and tomb of Zechariah), in a debased Greek style.

The site of ACELDAMA ("the field of blood," or "potter's field") is traditionally shown at a vault on the hill south of the Hinnom Valley. The site of Tophet is also uncertain, but lay in the lower Kidron: it was the scene of human sacrifices in honor of Moloch. The exact site of Gethsemane is also doubtful. The tomb of the Kings of Israel and Judah was still known about 30 A.D. (Acts 2. 29), and may possibly be represented by the ancient sepulchre in the west wall of the Holy Sepulchre Cathedral; but other kings were buried on Ophel near the Royal Palace and King's Gardens.

Jerusalem is now a town of some 50,000 inhabitants, with ancient mediæval walls, partly on the old lines, but extending less far to the south. The traditional sites, as a rule, were first shown in the 4th and later centuries A.D.,

and have no authority. The results of excavation have however settled most of the disputed questions, the limits of the Temple area, and the course of the old walls having been traced.

MORIAH is supposed to have been the scene of Abraham's intended sacrifice of Isaac (Gen. 22. 2-4, 14), and Jerusalem has been thought to be the Salem of Melchizedek (Gen. 14. 18). The antiquity of the name Jerusalem has only of late been confirmed by monumental notices as already stated.

**JEZREEL** (Josh. 17. 16, etc.), (1) the capital of Ahab (1 Kings 21. 1-23), now the village *Zerin*, on the north-west slopes of Gilboa, facing Shunem (1 Sam. 29. 1-11). The remains of wine-presses have been found, recalling Naboth's vineyard near the city. (2) See **ESDRAELON**, p. 247.

**JOPPA**, the seaport of Jerusalem, on a mound by reefs in Sharon. It is called Japho in the earliest notice (Josh. 19. 46), and traded with Tyre and Tarshish (2 Chr. 2. 16; Jonah 1. 3; Ezra 3. 7; Acts 9. 42). It is noticed on monuments 1600-1300 B.C., and was attacked by Sennacherib in 702 B.C. It is now a walled town of 7000 inhabitants (*Yāfa* or *Jaffa*), with fine orange gardens. An ancient Jewish cemetery has inscriptions with names of rabbis, of the 2nd and 3rd centuries A.D. A Phœnician text (the genuineness of which is questioned) refers to a temple of Baal in Joppa, and appears to have been cut in the 3rd century B.C.

**JORDAN**, the chief river of Palestine, flowing south for 100 miles through a deep valley. Its sources are in the snows of Hermon. In its course are two lakes—the Sea of Merom, and the Sea of Galilee or Lake of Gennesaret; and it flows into the Dead Sea. Its average width is not more than 30 yards. The current is very rapid. The river was miraculously crossed by the Israelites (Josh. 3. 15), and by Elijah and Elisha (2 Kings 2. 8, 14). In its waters Jesus was baptized by John the Baptist (Mark 1. 9).

**JUDÆA**, or **JUDAH**, the land of the Jews, a name applied sometimes to the whole land of Palestine, sometimes to the southern division only. It was used in the wider sense at the close of the Captivity, most of those who returned having belonged to the ancient kingdom of Judah (Hag. 1. 1, 14; 2. 2). Under the Romans, and in the time of Christ, the name was restricted to the southernmost division; the northern being Galilee, and the middle, Samaria (Luke 2. 4; John 4. 3, 4); but even then it sometimes denoted the whole country (Acts 28. 21). In its limited sense, it formed part of the kingdom of Herod the Great, and included part of Idumæa, or the land of Edom. As a Roman province, it was annexed to the procuratorate of Syria, and was governed by a procurator. "The wilderness of Judæa," in which John began his preaching, and where the temptation of Christ took place, was the eastern part of Judah, near the Dead Sea, and stretching toward Jericho. It was, and is still, a dreary and desolate region (Mat. 3. 1; 4. 1). Judæa stretched from the Jordan to the Mediterranean Sea. The border with Samaria ran east from Antipatris by Amath (now 'An 'Anah) to Sartaba (*Karu Sartawab*), north-east of Shechem.

**JUDAH**, the inheritance of the tribe of Judah, the fourth son of Jacob and Leah. At first it embraced about one-third of the whole land west of the Dead Sea (Josh. 15. 20-63), but afterwards a large section in the south was given to Simeon (Josh. 19. 9). Judah embraced four sections—the south, the low hills, the mountains, and the wilderness. The boundary on the north ran from Jericho to Jerusalem, and leaving this in Benjamin, it extended to Ekron and to the sea (Josh. 15).

**KADESH** ("holy," similar word to *El-Kuds*,

the modern name of Jerusalem), the name of several cities in Palestine and Syria. Kadesh-barnea (Gen. 14. 7; Num. 13. 26, etc.), according to Jewish and Christian tradition, was the later Petra, and stood at the south-east angle of the Holy Land (Josh. 15. 3; Ezek. 47. 19), in the border of Edom (Num. 20. 16). — Kadesh or Kedesh of Judah (Gen. 16. 14; 20. 1; Josh. 15. 23), visited by Hagar, was farther west, and appears to be the present 'Ain Kadis in the desert south of Beer-sheba. Some writers have shown that Kadesh-barnea is the same as the Kadesh mentioned in the story of Hagar. Ain Kadis is a strategic stronghold with a mountain-encircled plain of sufficient extent for the encampment of such an army as that of Chedorlaomer, or such a host as Israel's with its holy tabernacle. It is the southernmost and central point of the natural boundary line along the southern border of Canaan from the lower end of the Dead Sea to the entrance of Wady el-Arish into the Mediterranean. Its identification renders clear the movements of the Israelites toward the border of Canaan. If 'Ain Kadis is Kadesh-barnea, the spies went north by the Amorite hill-country road, which may still be traced; Jebel Madurah becomes Mount Hor, and the water of the fountains of Kadis flows from under such a rock or cliff as would be indicated by the term *Sela*, the Hebrew designation of the Kadis rock.

Kedesh of Issachar (1 Chr. 6. 72) is the present *Tel Abu Kadeis*, near Tannach. — Kedesh-Naphthali (Josh. 12. 22, etc.) is the village *Kades* in Upper Galilee, with Jewish and Roman remains. — Kadesh on the Orontes (in the Greek version of 2 Sam. 24. 6) is the ruined city *Kades*, south of Emesa.

**KENATH**, a city of Manasseh beyond Jordan, called also Nobah (Num. 32. 42). It is usually placed at the later Kanatha (*Kanawā*), on the east side of Bashan, a ruined town, with Greek inscriptions of the Christian period. The situation is not defined in the Bible. Nobah is noticed (Judg. 8. 11) with Jogbehah (*Jabbehah*) in Central Gilead, but the whole of Bashan belonged to Manasseh.

**KIDRON**. See Table of RIVERS, p. 262.

**KIR HARASETH**, a city of Moab (2 Kings 3. 25; Isa. 16. 7, 11; Jer. 48. 31, 36). The site is doubtful. Some suppose it to be the present *Kerak*, remarkable for its great castle, built in the 12th century A.D. on the cliffs east of the Dead Sea.

**KIRATH-JEARIM** (Josh. 9. 17, etc.), a town on the north border of Judah, where the ark remained for some years (2 Sam. 6. 2). It is the present ruined town *Erma*, on the south bank of the valley of Sorek, near Beth-shemesh, and east of the "camp" or "plain" of Dan. The name means "town of woods," and the hills are here still thickly clad with copse.

**KIRIATH-SEPIHER**, an older name for Debir (Judg. 1. 11). It is believed to mean "city of books," and to indicate the knowledge of writing among the Canaanites, which has now been proved by the discovery of the Tel el-Anarna tablets, written by Canaanites in the 15th century B.C. The name is, however, rendered "city of numbers" by others. It was also called **KIRIATH-SANNAH**: "city of the palm" (Josh. 15. 49).

**KISHON**, the river which drains the plain of Esdraelon, and falls into the bay of Acre. Here Sisera was defeated (Judg. 4. 7, 13), and Elijah destroyed the prophets of Baal (1 Kings 18. 40).

**LACHISH** (Josh. 10. 3, etc.), a Philistine city, noticed on monuments about 1500 B.C., as taken by the *Abiri*. The site is a large mound at *Tel el-Hesi*, near the hills east of Gaza. Remains of early date have been here excavated, including seals of the Pharaohs about 1500 B.C., flint instruments, pottery, etc., with a clay tablet of cuneiform writing—a letter from

Zimridi of Lachish, who was killed by the *Abiri*. An Assyrian bas-relief represents Sennacherib on his throne before Lachish in 702 B.C. (2 Kings 19. 8). The town was still inhabited after the Captivity (Neh. 11. 30), but is now deserted.

**[LAODICEA]**, one of the "seven churches" (Rev. 1. 11), and mentioned in close connection with Colosse and Hierapolis (Col. 4. 13, 15, 16), stood on rising ground in the valley of the Lycus. The great "eastern highway" passed through it, and it was one of the richest cities in Asia (Rev. 3. 17). It was a centre of banking and financial transactions, and was renowned for its woollen manufactures, its carpets, and its woven garments (3. 18).

In the reign of Nero it was destroyed by an earthquake, and rebuilt by its wealthy inhabitants at their own cost. According to tradition, Philemon was the first bishop. From Col. 4. 16 it would appear that St. Paul wrote an Epistle to the Laodiceans, and some authorities suppose this letter to have been the Epistle to the Ephesians or that to Philemon.—*By* Sir CHARLES WILSON.]

**LEBANON**. See Table of MOUNTAINS, p. 261.

**LUZ**, the name of two places in Palestine. The first was a village close to Bethel (Gen. 28. 19); the second was in the country of the Hittites (Judg. 1. 23), possibly the present *Luwiczeh*, north of Dan, on the west side of Mount Hermon. The word means "almond." The Samaritans, who placed Bethel wrongly on Gerizim, still show Luz (*Lözeh*) on the slope of that mountain.

**LYCAONIA**, an inland province of Asia Minor, south of Galatia: chief town, Iconium (*q.v.*). Paul preached in this region (Acts 16. 1-6; 18. 23; 19. 1). "The speech of Lycaonia" was probably a mixture of Greek and Syriac (Acts 14. 11).

**LYCIA**, a province on the south coast of Asia Minor: chief towns, Patara and Myra. It was visited by Paul (Acts 21. 1; 27. 5).

**LYDDA** or **LOD** (1 Chr. 8. 12; Ezra 2. 33; Neh. 7. 37; 11. 35; Acts 9. 32), a city of Dan, east of Joppa, near the foot of the hills. It is noticed on monuments as early as 1600 B.C. Now a small village (*Ludd*) with a church of St. George dating from the 12th century A.D.

**MACEDONIA**, in New Testament times, the northern Roman province of Greece, the southern being Achaia. Paul was summoned thither by the vision of the "man of Macedonia" (Acts 16. 9-17); and he visited it a second time (Acts 20. 1-6). Philippi was one of its chief cities, and there Lydia was converted (Acts 16. 13-15).

**MAGDALA** (Mat. 15. 39; Luke 8. 2), the home of Mary Magdalene. Now a hamlet on the west shore of the Sea of Galilee (*Mejdel*), north of Tiberias.

**MAHANAIM** (Gen. 32. 2, etc.), an important town in Gilead, apparently towards the south (1 Kings 4. 14), probably the present ruin *Makh-mah*, in the hollow plain south of the Jabbok, upon the plateau of Gilead. Jacob, having travelled along the plateau from Mizpeh (*Sāf*) in Northern Gilead to Mahanaim, recrossed the Jabbok, retreating north before Esau, and descending to Succoth (*Tel Dejala*) in the Jordan Valley, north of the river.

**MAMRE**, the place, near Hebron, where Abraham dwelt (Gen. 23. 17, 19; 35. 27).

**MEDEBA** (Num. 21. 30, etc.), a city of Moab between Dibon and Heshbon, now the large ruined town *Madebeh*, on the plateau east of the Dead Sea. The ruins are those of a Christian Roman city, with a large cathedral, and gates and walls.

**MEGIDDO**, an important Canaanite fortress in Issachar (Josh. 12. 21, etc.), noticed on monuments 1600-1500 B.C., and the scene of a great Canaanite defeat by Thothmes III., who be-



LYDDA.

By permission of the Palestine Exploration Fund Committee.

sieged the city, which was walled. It was the scene of a later Hebrew defeat by Necho (2 Kings 23, 29). The name survives at *Majedda*, a large ruined mound near the junction of the Jordan Valley and valley of Jezreel, south of Beth-shean; and the situation appears to agree with the various notices. Most writers place Megiddo at *Lejjûn* (*Legio*), west of the plain of Esdraelon.

**MELITI**, an island in the Mediterranean, south of Sicily, the modern *Malta*. There St. Paul was wrecked on his voyage to Rome (Acts 27, 28). Malta has belonged to Great Britain since 1800.

**MEROM, WATERS OF**. See **JORDAN**; and **Table of RIVERS**, p. 262.

**MESOPOTAMIA**, "the country between the rivers" Euphrates and Tigris (Gen. 24, 10; Deut. 23, 4; etc.); also called in the Old Testament "Padan-aram." There was the original home of the Hebrews (Gen. 11; Acts 7, 2); there Isaac obtained his wife Rebekah (Gen. 24, 10, 15); there Jacob also obtained his wives (Gen. 28, 2-7), and there most of his sons were born (Gen. 35, 26; 46, 15). It was at last absorbed into the empire of Assyria.

**MICHAÏSH** (1 Sam. 13, 2; 14, 5, etc.), a city of Benjamin, on the north side of the "valley of thorns," now the little village *Mukhmas*, north of *Wady es-Sa'adîl*, "the valley of the little thorn trees." It was the scene of Jonathan's romantic adventure.

**MILETUS**, a town in the province of Caria, 36 miles south of Ephesus. There Paul addressed the elders of Ephesus (Acts 20, 15-35).

**MIZPEH**, "the place of view," the name of several towns in Palestine. Mizpeh of Gilead (Gen. 31, 49; Judg. 10, 17, etc.) was probably the present village *Sûf* in North Gilead, remarkable for its large group of rude stone monuments.—Mizpeh of Benjamin (Josh. 18, 26, etc.) lay north of Jerusalem, but the exact site is very doubtful.—Mizpeh of Judah (Josh. 15, 38, etc.) probably stood near the valley of Zephathah (*Wady Sâfich*) in the low hills north-east of Lachish.—Mizpeh of Moab (1 Sam. 22, 3) is as yet unknown.

**MORIAH**. See **JERUSALEM**, p. 254.

**NAÏN** (Luke 7, 11), the present small village *Nain*, on the slopes south of Tabor and west of Endor, within a day's journey from Nazareth. Hebrew rock-cut tombs exist west of the village.

**NAZARETH** (Mat. 2, 23; 4, 13; Mark 1, 9; Luke 2, 4), unnoticed in the Old Testament, was apparently a small place, but contained a synagogue. It stands on a plateau in the hills of Lower Galilee, with a low cliff to the north, in which are ancient Jewish tombs. It is supplied by a fine spring, and is now a flourishing Christian town of 6,000 inhabitants, with Greek, Latin, and Protestant churches, and an orphanage. The so-called "Holy House" is a cave under the Latin church, which appears to have been originally a tank. The "brow of the hill"—site of the attempted precipitation—is probably the northern cliff: the traditional site has been shown since the middle ages at some distance to the south. None of the traditional sites are traceable very early, and they have no authority. The name Nazareth perhaps means "a watch tower" (now *Eu-Nâsarâh*), but is connected in the New Testament with *Nétzer*, "a branch," (Isa. 4, 2; Jer. 23, 5; Zech. 3, 8; 6, 12; Mat. 2, 23), Nazarene being quite a different word from Nazarite.

**NEBO**. See **Table of MOUNTAINS**, p. 261.

**NILE**, the great fertilizing river of Egypt. The name, which means "dark" or "blue," is not found in the Bible, but it is understood to be referred to as *Shihor*, or the black stream (Isa. 23, 3; Jer. 2, 18); as "the river" (Gen. 41, 1; Ex. 1, 22, etc.). It consists of two rivers—the White Nile, which flows from the Victoria Nyanza; and the Blue Nile, which flows from the Abyssinian Mountains. These streams unite at Khartoum. To the annual overflowing of the Nile, caused by periodic rains in southern regions around its sources, Egypt owes its fertility. Below Cairo the river is divided into two main branches—the Rosetta and the Damietta branches—which form the boundaries of the Delta; but the Delta is itself intersected by many subsidiary channels.

**NINEVEH**, the later capital of Assyria, after the kingdom had been extended north along the Tigris from Assur (Gen. 10. 11); the great city on the Upper Tigris, which has yielded almost a complete monumental history of Assyria. It is mentioned on monuments as early as the 16th century B.C., and was destroyed about 606 B.C. by the allied Medes, Persians, and Babylonians, after having been ruined by the Scythians.

**OLIVES, MOUNT OF.** See Table of MOUNTAINS, p. 261.

**ORONTES**, the chief river of Syria, flowing northward in the plain east of Lebanon, then past Antioch, and falling into the Mediterranean.

**PAMPHYLIA**, a province on the south coast of Asia Minor; chief towns, Perga (Acts 13. 13, 14), and Attalia (Acts 14. 25), both of which Paul visited.

**PARAN**, a desert tract in the north-east of the peninsula of Sinai. There the Israelites wandered (Num. 10. 12, 33); thence—*viz.* from Kadesh—the spies were sent to Canaan (Num. 13. 3, 26); and there David found refuge (1 Sam. 25. 1, 4).

**PARTHIA**, a country east of Media, in the north-west of Persia. There were Parthians at Jerusalem on the day of Pentecost (Acts 2. 9).

**[PATMOS]** (Rev. 1. 9), a very rugged island south of Samos, is the place where St. John wrote the Apocalypse, having, according to tradition, been banished to it during the reign of Domitian. The island is almost divided into two parts by a narrow isthmus, and on the southern half, within the walls of a monastery, is the cave in which the apostle is said to have received the Revelation.—*By* Sir CHARLES WILSON.]

**PELLA**, a city in Perea, east of the Jordan, in which the Christians from Jerusalem took refuge before its capture by the Romans (70 A.D.). Its ruins remain in the Jordan Valley near Gadara.

**[PERGAMUM]** (Rev. 2. 12-17), one of the "seven churches" (1. 11), was the chief town of the Hellenic dynasty of the Attalids, which played such an important part in the history of Western Asia Minor during the third and second centuries B.C. The town is situated in the valley of the Caius, and above it rises, to a height of 1,000 feet, the acropolis hill on which Dr. Humann made his remarkable excavations for the German government. The grand sculptures of the great altar of Zeus, now in Berlin, attest the high character of Pergamene art. Pergamum was a city of temples, and almost on the top of the hill are the ruins of the temple of Rome and Augustus, which Professor Ramsay identifies with the "throne of Satan" (Rev. 2. 13).—*By* Sir CHARLES WILSON.]

**PERSIA**, an ancient empire of Western Asia, between the Caspian Sea and the Persian Gulf. In its widest extent it stretched from the river Indus to the Danube. The kings of Persia mentioned in Scripture include Cyrus, who made it independent of Media, and released the captive Jews (Ezra 1. 1); Darius, who confirmed the decree of Cyrus (Ezra 6. 2); and Artaxerxes (Ezra 4. 7; 7. 1).

**PETHOR**, a city of Syria, whence Balaam travelled to Moab (Num. 22. 5). It is mentioned in an Assyrian inscription as being west of the Euphrates, in the Hittite country, near Car-emish, but the exact site is unknown.

**PETRA**, the Roman name of the Nabathæan city, close to Mount Hor, which is called Selah in the Old Testament. According to the Talmud and Josephus, it was also called Rekem or Arken (*Arce*), and these authorities identify it with Kadesh-barnea. It was first colonized by the Romans in 23 A.D.; but the rock-cut

tombs and theatre, with other remains, date probably rather later. In the time of Christ the Nabathæan princes of Petra ruled east of Jordan as far as Damascus. The present name, *Wady Musa*, is due to the tradition that the stream issuing through the gorge which defends the entrance of the city, set in a hollow of the Edomite mountains, was that stricken from the rock by Moses at Meribah (Num. 20. 8-13).

**PETRA**, the Greek word for the Hebrew *selet*, a rock, a great city of Edom, or Arabia Petraea. It was taken by Amaziah, king of Judah, who called it Joktheel ("subdued by God") (2 Kings 14. 7). Its famous rock-tombs show it to have been a magnificent city in Roman times. [See SELA.]

**[PHILADELPHIA]** (Rev. 3. 7-13), one of the "seven churches," was built on the lower slopes of Mount Tmolus, overlooking the valley of the Cogamus, a tributary of the Hermus River. It was called "Little Athens," and was celebrated for the excellence of its wine. In the reign of Tiberius it was partially destroyed by an earthquake. There was apparently a synagogue of Hellenized Jews there, the "synagogue of Satan" (3. 9). The modern town has a large Greek population.—*By* Sir CHARLES WILSON.]

**PHŒNICIA**, a strip of the Mediterranean coast, stretching northward from Mount Carmel for 120 miles, with an average breadth of 20 miles (Acts 21. 2). It has been called "the England of antiquity," because of its commercial greatness. Tyre and Sidon, Gebal and Arvad, were its chief cities. The Phœnicians were enterprising merchants, and founded many colonies, of which Carthage was the chief.

**PHRYGIA**, an inland province of Asia Minor; chief towns, Antioch in Pisidia (Acts 13. 14), Colossæ, and Laodicea. Paul visited it twice (Acts 2. 10; 16. 6; 18. 23).

**PL-HAHIROTH**, a place in Egypt, where the Israelites encamped (Ex. 14. 2, 9).

**PISGAH**, the name of the extreme end of Mount Nebo, overlooking the Jordan Valley (Num. 23. 14; Deut. 34. 1). Nebo still retains its name (*Jebel Nebo*), being a long spur east of Jordan, near the north end of the Dead Sea, commanding a fine view of the mountains west of Jordan from Tabor to Hebron. The later name of Pisgah, *Seoth*, still survives as *Siâghah* at the west end of the Nebo ridge.

**PISIDIA**, an inland province of Asia Minor, forming the southern portion of Phrygia [*q.v.*].

**PITHIOM**, one of the "store-cities" built by the Israelites for the Pharaoh Rameses II. during their bondage (Ex. 1. 11). It is now identified with *Tel el-Mashkuteh*, 12 miles west of Ismailia on the south bank of the Suez Canal, where ruins of grain storehouses have recently been found.

**PTOLEMAIS.** See ACCHO, p. 241.

**PUTEOLI**, a seaport on the Bay of Naples, where Paul landed (Acts 28. 13, 14).

**RABBAH**, meaning "great," was the name of several cities. Rabbath Moab, the same as Ar (Num. 21. 28), the later Areopolis, is now *Rabbah*, a ruin south of the river Arnon.—Rabbah of the children of Ammon (Josh. 13. 25, etc.), conquered by David (2 Sam. 12. 26), was the later Philadelphia, now *Amman*, a city at the source of the Jabbok, in the east part of Gilead. The remains of the temples, baths, tombs, etc., are Roman, but ancient sepulchres have been found here, and rude stone monuments, probably very ancient.—Rabbah of Judah (Josh. 15. 60) is now the ruin *Rubba*, in the low hills south-west of Jerusalem.

**RAMAH** ("height"), the name of several places in Palestine. Ramah of Benjamin (Josh. 18. 25) is the present village *Er-Râm*, west of Gilead, and is probably the home of Samuel.—

Remeth of Issachar (Josh. 19. 21) is the present village *Rameh*, east of Dothan.—Ramah of Zebulun and Ramah of Naphtali retain their names in Lower and Upper Galilee (Josh. 19. 29, 36), but the position of other towns of the name in the far south and east is uncertain.

**RAMESSES**, or **RAMSES**, **THE LAND OF** (Gen. 47. 11), probably the same as "the land of Goshen" [*q.v.*] (Gen. 45. 10). The land took the name from the "store-city" built by the Israelites (Ex. 12. 37). The latter was probably the same as Zoan.

**RAMOTH-GILEAD** (Deut. 4. 43), the capital of North Gilead, a city taken by the Syrians about 900 B.C. It is the present village *Ramān*, west of Gerasa, on a high slope north of the Jabbok.

**RED SEA**, the long narrow sea between Arabia and Africa—1,400 miles long. It is connected with the Indian Ocean by the Strait of Babel-Mandeb. In the north it is divided into two arms—the *Bahr el-Akabah* on the east, and the Gulf of Suez on the west; between them is the peninsula of Sinai. The Israelites crossed the Red Sea by a miracle in their flight from Egypt (Ex. 14. 16-22).

**REZEPH** (2 Kings 19. 12; Isa. 37. 12), a trading city of the Hittites in North Syria, near the Euphrates, north of Palmyra. It was included in Solomon's kingdom, and is noticed on monuments about 1500 B.C., when it was ruled by a Hittite prince named Tarkondara.

**RHODES**, an island in the Mediterranean, south-west of Asia Minor. Paul passed near it on his return from his third journey, and probably landed there (Acts 21. 1).

**ROME**, the capital of the Roman empire, and the chief city in the world at the time of Christ. Paul was imprisoned there for two years (Acts

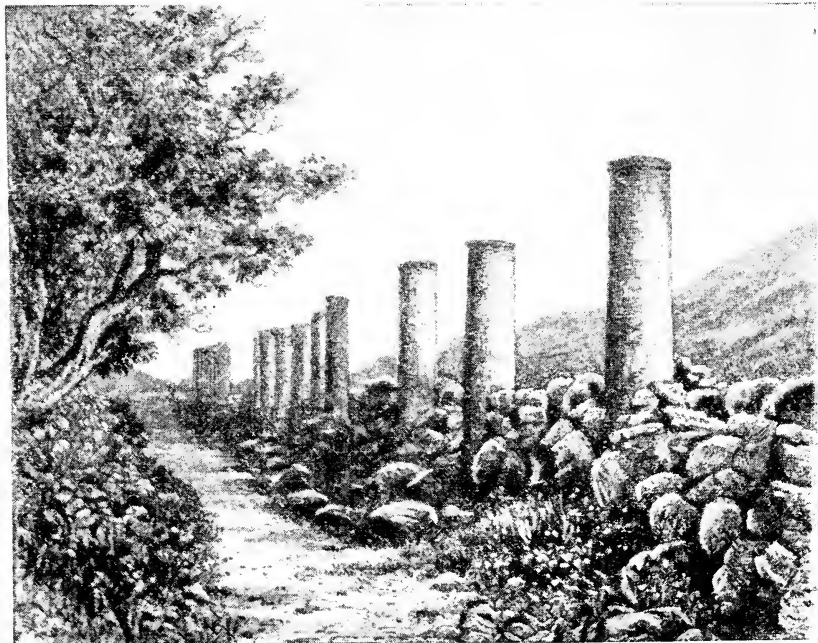
28. 30, 31), and there he wrote his Epistles to the Philippians, the Ephesians, the Colossians, and Philemon, and probably also that to the Hebrews. After a short period of freedom he returned as a prisoner to Rome and was there executed.

**SALCHAH**, a city of Bashan (Deut. 3. 10), now the ruined town *Sakkhad*, in the extreme south-east of Bashan. The existing remains belong to the Roman period.

**S. LILIM**, near Enon, west of Jordan, where John baptized (John 3. 23); probably the same with *Shalem* (Gen. 33. 18), east of Shechem. It still retains its name.

**SAMARIA**, the name both of a city and of a province in Palestine. The city, founded by Omri about 920 B.C. (1 Kings 16. 24), lay west of Shechem, on an isolated hill, with a spring to the east. It was taken by Sargon in 722 B.C., and afterwards rebuilt by Herod the Great, who erected a temple in honor of Augustus, and named the city Sebaste (or Augusta in Latin). The ruins of this temple still exist on the top of the hill, with a surrounding colonnade. The modern village surrounds a ruined church of St. John Baptist, on the east brow of the hill, and beneath is a crypt which was originally a Jewish tomb—perhaps representing that of the later kings of Israel after Omri.

The province of Samaria, in the centre of Palestine, reached from the sea to the Jordan Valley. The south border ran along a valley north-east from Antipatris, and passed east of Shechem, following the valley of Enon to the Jordan. The north border ran from Ginea, at the southern limit of the great plain of Esdraelon, and skirting this plain on the west, appears to have included Mount Carmel in Samaria. On the east, Beth-shean near the Jer-



SAMARIA.

Ruins of Herod's Palace.

dan appears to have been near the border. The region thus coincided with the land of the half-tribe of Manasseh. After the time of Ezra it was considered by the Jews, who avoided passing through the province of Samaria, to form no part of the Holy Land.

[**SARDIS** (Rev. 3. 1-6), one of the "seven churches," was the capital of the kings of Lydia, and during the reign of Crœsus was a very wealthy commercial town, as well as the seat of government. An allusion to the licentiousness of the Lydians may be intended in ch. 3. 4. There are a few ruins, including those of the celebrated temple of Cybele. The most striking object is the hill, over 900 feet high, on which stood the triple-walled citadel. The capture of this citadel by Cyrus, after he had defeated Crœsus on the plain below, is one of the most picturesque incidents in Herodotus. — *By* Sir CHARLES WILSON.]

**SAREPTA**. See ZAREPHATH, p. 260.

**SCYTHIA**, the country north of the Black Sea and the Caspian, occupied by pastoral tribes. The Scythians were descended from Japheth (Gen. 9. 27); some of them seem to have become Christians (Col. 3. 11).

**SCYTHOPOLIS**, a name given to the city of Beth-shean—a few miles south of Gennesaret—because (as is supposed) Scythians from South Russia settled there about 640 B.C.

**SEIR MOUNT**. See Table of MOUNTAINS, p. 261.

**SELAH** (2 Kings 14. 7; Isa. 16. 1), "the cliff," in Edom, is believed to be the later Petra, so named in Roman times, the capital of the Edomites, and of the later Nabathæan Arabs. [See KADESH-BARNEA.]

**SHARON**, or **SARON**, a plain extending from the hill-country west of Jerusalem to the Mediterranean; noted for its beauty and fertility (1 Chr. 27. 29; Isa. 33. 9). The "rose of Sharon" is mentioned in Song of Sol. 2. 1.

**SHECHEM** (Gen. 12. 6, etc.), an ancient Hivite city in the valley between Ebal and Gerizim; the first meeting-place of Israel after the conquest, and the capital of Jeroboam. It is now a walled town of 15,000 inhabitants, including 140 Samaritans, the last survivors of that sect, with a large Christian church, now a mosque, and an ancient Samaritan synagogue. In the modern synagogue three ancient rolls of the law in Samaritan are preserved, the oldest dating perhaps from the 6th century A.D. The site of Abraham's altar (Gen. 12. 7; 48. 22) is supposed to have been to the south-east, where a small mosque called "the pillar" (*El-Amûd*) stands at the foot of Gerizim, this being also perhaps the site of the "pillar in Shechem" (Josh. 24. 26; Judg. 9. 6). Shechem is often confused with Sychar [*q.v.*].

**SILLOH** (Josh. 18. 1, etc.), the centre of worship from the time of Joshua to that of Eli, in a remote part of the hills of Ephraim north of Bethel. It is now a ruined village (*Sellân*), with remains of what is perhaps a synagogue. The flat ground north of the ruins is thought to be the probable site where the tabernacle was erected, round which in Samuel's time some kind of more permanent building with doors (1 Sam. 3. 3) had been built.

**SITTIM**, a vale in the land of Moab, whence Joshua sent the two spies to view the Promised Land (Josh. 2. 1), immediately east of Jericho.

**SIUNEM**, a village in the tribe of Issachar, north of Jezreel and south of Mount Gilboa (Josh. 19. 18). There the Philistines encamped when they went against Saul (1 Sam. 28. 4), and there Elisha was entertained in "the prophet's chamber" by a rich woman, whose son he restored to life (2 Kings 4. 8-37). It is still a village north of Jezreel, with gardens and a spring.

**SIUR**. See p. 165.

**SIDON**, or **ZIDON** (Gen. 10. 15-19, etc.; Mat. 11. 21, 22, etc.), a very ancient Canaanite city, with a good port, north of Tyre. It is noticed on monuments as early as 1500 B.C., and remained one of the most important centres of commerce in all subsequent ages. It is now a town of 10,000 inhabitants, with remains of the walls built in the 12th century A.D. The port (20 acres) was the largest in Phœnicia. Fine gardens surround the town. The important sarcophagus of Eshmunazar, who ruled Phœnicia and Sharon in the 3rd century B.C., was found here, with others of the Greco-Persian age. The former bears a Phœnician text, and is of semi-Egyptian character. The latter are adorned with beautiful bas-reliefs, one representing a battle of Greeks and Persians.

**SILLOAH** (John 9. 7), **SILLOAH** (Neh. 3. 15), or **SHILOAH** (Isa. 8. 6). [See p. 252.] The name seems to refer to the artificial "sending" of water through the rocky tunnel, and the pool was probably made by Hezekiah about 702 B.C.

**SINAL**. See Table of MOUNTAINS, p. 261.

**SMYRNA** (Rev. 2. 8-11) was founded, after the capture of Sardis, by Alexander the Great, on the site which the modern town now occupies. It is charmingly situated at the head of the Gulf of Smyrna, and behind it rises Mount Pagus, upon which the acropolis was built. On the slope of the hill are the remains of the great theatre, and near them is the stadium, close to which St. Polycarp, the first bishop, suffered martyrdom. It has been supposed that allusions to the story of Dionysius and to certain pagan practices are contained in 3. 8, 10. — *By* Sir CHARLES WILSON.]

**SODOM**, one of the cities of the Plain. [See GOMORRAH.] The site is quite unknown, but probably it stood in the plain immediately north of the Dead Sea.

**SOREK, VALLEY OF**, stretching north-west from the hills of Judæa, and falling into the sea near Joppa. Here was the home of Delilah (Judg. 16. 4). The name still survives.

**SYCHAR** (John 4. 5), in Samaritan *Ischar*, now *Askar*, a village about a mile east of Shechem, near Joseph's tomb and Jacob's well.

**SYRACUSE**, a city on the south-east coast of Sicily. Paul spent three days there on his way to Rome (Acts 28. 12).

**SYRIA**, the Hebrew Aram, an extensive region extending from Mount Taurus to Tyre, and from the Mediterranean to the river Tigris, and therefore including both the Lebanon and Mesopotamia; the latter is distinguished as Aram Naharaim or "plateau of the two rivers" (Tigris and Euphrates). The Greek word Syria applies to Western Aram only in the New Testament. Under the Romans, Syria was the province of a proconsul, to whom the procurator of Judæa was subject. It is now subject to the Sultan.

**TAANACH** (Jos. 12. 21, etc.), a city on the border of Issachar, now the ruined mound and village *Taanuk*, west of the plain of Esdraelon. It is mentioned on monuments as early as 1600 B.C.

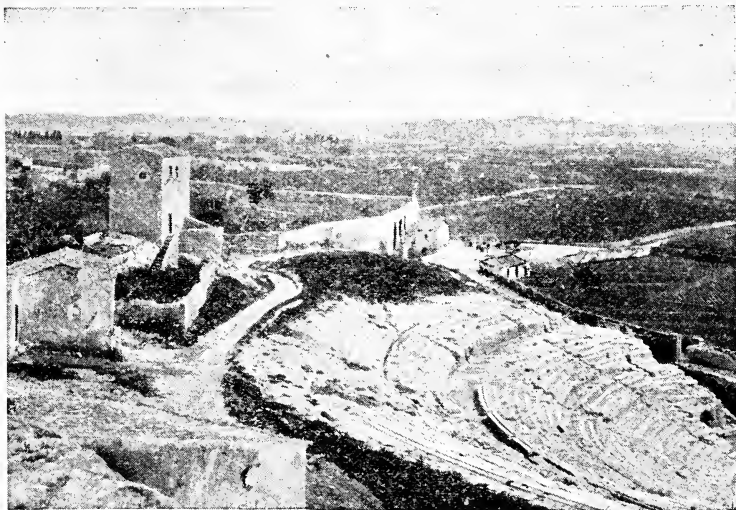
**TABOR**. See Table of MOUNTAINS, p. 261.

**TADMOR** (1 Kings 9. 18; 2 Chr. 8. 4), the great city in the desert north-east of Damascus, called Palmyra in Roman times. In Palmyrene texts it preserves its native name to the 2nd century A.D. The ruins are of that period, and the finest in Syria.

**TARSHISH** (Gen. 10. 4, etc.) is now usually supposed to be the later Tarsus in Asia Minor, though there was possibly a second Tarshish in Arabia. The city was a seaport, and Tarsus on the Cydnus was approachable by ships as late as the 1st century B.C.

**TARSUS**, the chief city of Cilicia; the birth-place of Paul (Acts 21. 39), now *Tarsûs*, on the Cydnus River.





SYRACUSE AND AMPHITHEATRE.

(From a Photograph by RALPH DARLINGTON.)

**THESSALONICA**, a city of Macedonia, near the head of the Thermaic Gulf. There Paul preached in his second journey (Acts 17, 1-4), and thence he was driven by the Jews. Paul wrote two Epistles to the Thessalonians. Now *Saloniki*.

[**THYATIRA** (Rev. 2, 18-29) is situated on the Lycus, which flows to the Hyllus, a tributary of the Hermus. It was an important place, with a large Greek (Macedonian) population, but little is now left of its former grandeur. Several guilds are mentioned in the inscriptions, including that of the dyers, with whom Lydia, the seller of purple garments, with whom St. Paul lodged at Philippi (Acts 16, 14), was no doubt connected. The "woman Jezebel, which calleth herself a prophetess" (Rev. 2, 20), is supposed to be a reference to the Sibyl (Sambutha), in whose honor there was a temple outside the walls.—By Sir CHARLES WILSON.]

**TIBERIAS** (John 6, 1; 21, 1), built by Herod Antipas, on the west shore of the Sea of Galilee, and famous in the 2nd century A.D. for its school of rabbis, and as the seat of the Sanhedrin, is now the small town *Tabariya*, with 2,000 inhabitants, and surrounded with modern walls. It contained a stadium, and a palace of Herod adorned with sculptured figures of animals. The traces of the ancient walls show the city to have been much larger than the present town.

**TIGRIS**, a great river of Western Asia, joining the Euphrates [*q.v.*]. On it was Nineveh.

**TIRZAH** (Josh. 12, 24; 1 Kings 14, 17, etc.), an early capital of the kings of Israel, probably the present village *Tarasir*, N.E. of Shechem. The ruins include a fine Roman tomb.

**TOPHET**. See JERUSALEM, p. 254.

**TRIBES**, the divisions of the Holy Land assigned to the descendants of the sons of Jacob—namely, Judah, Simeon, Benjamin, Dan, Ephraim, Manasseh, Issachar, Zebulun, Asher, Naphtali, Gad, and Reuben—Ephraim and

Manasseh representing Joseph. When the kingdom was divided, Judah and Benjamin formed the kingdom of Judah; the other tribes, the kingdom of Israel.

**TYRE** (Josh. 19, 29, etc.), a famous Phœnician seaport, noticed on monuments as early as 1500 B.C., and claiming, according to Herodotus, to have been founded about 2700 B.C. It had two ports still existing, and was of commercial importance in all ages, with colonies at Carthage (about 850 B.C.) and all over the Mediterranean. It was often attacked by Egypt and Assyria, and taken by Alexander the Great after a terrible siege in 332 B.C. It is now a town of 3,000 inhabitants, with ancient tombs and a ruined cathedral. A short Phœnician text of the 4th century B.C. is the only monument yet recovered.

**UR**, a city of the Chaldees, near the mouth of the Euphrates (Gen. 11, 28, 31). There Abraham dwelt before he was called of God and removed to Haran (Acts 7, 2-4). Now *Mugheir*.

**ZAREPHATH**, a small Phœnician town, midway between Tyre and Sidon. There Elijah sojourned with the poor widow (1 Kings 17, 9-24). It is called *Sarepta* in the New Testament (Luke 4, 26). Now *Sarafend*.

**ZIKLAG**, a town of Southern Judah, on the borders of the Philistines (Josh. 15, 31; 19, 5), who held it till the time of Saul. Then Achish of Gath gave it to David, who lived there till he heard of the death of Saul (2 Sam. 2, 1, 2). The site is doubtful.

**ZION**. See JERUSALEM, p. 251.

**ZOAR** (Gen. 14, 2-8, etc.), a city at the foot of the hills of Moab, in the plain of Shittim. It is the present *Tel esh-Shaghâr*, a ruined mound.

**ZORAH** (Josh. 19, 41, etc.), the home of Samson, a city of Dan, on the hill north of the valley of Sorek; now the village *Surrah*. It is noticed on monuments in the 15th century B.C. as attacked by the *Abiri* or Hebrews.

THE MOUNTAINS OF THE BIBLE.

BY DR. ROBERT M'CHEYNE EDGAR.

LOCALITY.	NAME, ANCIENT AND MODERN.	GEOGRAPHICAL AND HISTORICAL ASSOCIATIONS.	SCRIPTURE REFERENCES.
I. The HIGHLANDS of Western Palestine. (The order adopted is from north to south, as they come in the map.)	1. Lebanon ( <i>Jebel Libnan</i> , the white mountain).	Though not in Palestine proper, but between it and Syria, it is evidently one of the range of mountains which runs from north to south. Famous for its cedars; supplied Solomon's Temple. Source also of refreshing streams.	Deut. 3. 25; 1 Kings 5. 14; 7. 2; Ps. 92. 12; Song of Sol. 4. 15; 5. 15; 7. 4; Hos. 14. 5-7.
	2. Hermon ( <i>Jebel esh-Sheikh</i> , the chief mountain).	Believed to be the scene of our Lord's transfiguration, which took place on a high mountain.	Deut. 3. 8, 9; 4. 48; Josh. 11. 3, 17; 12. 1, 5; 1 Chr. 5. 23; Ps. 89. 12; 133. 3; Song of Sol. 4. 8; Mat. 17. 1; Luke 9. 28.
	3. Tabor ( <i>Jebel et-Tur</i> ).	The rallying-place of Barak, before descending with his ten thousand upon Sisera. Near Nazareth. Christ doubtless often enjoyed the view from its summit.	Josh. 19. 22; Judg. 4. 6; 12. 14; 8. 18; Ps. 89. 12; Jer. 46. 18; Hos. 5. 1.
	4. Carmel ( <i>Jebel Kurmul</i> ).	A spur running out to the sea. Famous as the scene of Elijah's contest with the priests of Baal. Not to be confounded with a town of the same name south of Hebron.	Josh. 12. 22; 19. 26; 1 Kings 18. 19-42; 2 Kings 2. 25; 4. 25; 19. 23; Amos 1. 2; Nah. 1. 4.
	5. Gilboa ( <i>Jel-bon</i> ).	Saul's last battle-field. Celebrated in David's lament for the fallen Jonathan.	1 Sam. 28. 4; 31. 1, 8; 2 Sam. 1. 6, 21; 21. 12.
	6. Ebal ( <i>Jebel Estamiyath</i> ).	A hill 3,077 feet high, where the cursing of transgressors was to take place. In Samaria.	Deut. 11. 29; 27. 4, 13; Josh. 8. 30, 33.
	7. Gerizim ( <i>Jebel et-Tur</i> ).	A hill 2,849 feet high, where over against Ebal the blessings were to be pronounced. The Samaritan temple was built on it. Referred to by Christ when dealing with the Samaritan woman.	Josh. 8. 33; Judg. 9. 7; John 4. 20, 21.
	8. Ephraim.	The burying-place of Joshua. One of the cities of refuge, Shechem, lay there. Home of Elkanah.	Josh. 20. 7; Judg. 2. 9; 1 Sam. 1. 1.
	9. Moriah.	Site of Temple at Jerusalem; perhaps also of Abraham's intended sacrifice of Isaac.	Gen. 22. 14; 2 Chr. 3. 1.
	10. Calvary.	Where our Lord was crucified, outside the gate of Jerusalem.	Luke 23. 33.
	11. Olivet.	Where our Lord had His ascension; where He also wept over Jerusalem; where David had been in sorrow too.	2 Sam. 15. 30; Mat. 24. 3; Acts 1. 9-12.
	12. Zion.	Site of David's palace. Symbol of God's church.	2 Sam. 5. 7; Heb. 12. 22.
II. The HIGHLANDS of Eastern Palestine, called as a whole range "Abarim," which means "Those on the other side."	1. Bashan ( <i>Jebel Kautib</i> ).	This hill is the most prominent eastern boundary of Palestine.	Ps. 68. 15.
	2. Gilead.	Where Laban and Jacob made their covenant.	Gen. 31. 48.
	3. Pisgah ( <i>Sûghah</i> ).	Where Moses stood to view the Promised Land. It is two miles westward from Nebo.	Num. 21. 20; 23. 14; Deut. 34. 1.
	4. Nebo.	Where Moses died, and was buried in "the lonely mountain."	Deut. 32. 49; 34. 1.
	5. Abarim.	The term for the Moabitish range of mountains, where Balaam blessed, instead of cursing, Israel.	Num. 33. 47, 48.
III. Mountains beyond the Land of Promise.	1. Ararat.	In Armenia; the great mountain, 16,915 feet high, where Noah's ark came to rest after the Deluge.	Gen. 8. 4.
	2. Sinai ( <i>Horeb</i> ).	In Arabia, where the Law was given, and Elijah had his instructive lessons from the Lord.	Ex. 19. 1-11; 1 Kings 19. 8-21.
	3. Hor ( <i>Jebel Neby Harân</i> , or <i>Jebel Madavarah</i> ).	A mountain in Edom, where Aaron died.	Num. 20. 22-27; 21. 4; Deut. 32. 50.
	4. Seir.	The home of Esau, originally belonging to the Horites, and practically Edom.	Gen. 14. 6; 36. 8; Deut. 2. 1, 5.

## THE RIVERS AND LAKES OF THE BIBLE.

BY DR. ROBERT M'CHEYNE EDGAR.

LOCALITY.	NAME, ANCIENT AND MODERN.	GEOGRAPHICAL AND HISTORICAL ASSOCIATIONS, WITH SCRIPTURE REFERENCES.
I. The Rivers of EDEN.	<ol style="list-style-type: none"> <li>1. Pison (<i>Indus</i> or <i>Ganges?</i>).</li> <li>2. Gihon (<i>Oxus?</i>).</li> <li>3. Hiddekel (<i>Tigris?</i>).</li> <li>4. Euphrates.</li> </ol>	<p>It bounded a land of gold and precious stones, called Havilah. Gen. 2. 11, 12.</p> <p>It encompassed the whole land of Cush (<i>R. F.</i>). Gen. 2. 13.</p> <p>Daniel enjoyed one of his important visions on its banks during the Captivity. Gen. 2. 14; Dan. 10. 4.</p> <p>The river on which Babylon was built. [See p. 247.] Gen. 2. 14; 15. 18; Deut. 1. 7; 11. 24; 2 Sam. 8. 3; 2 Kings 23. 29; 24. 7; 1 Chr. 5. 9; 18. 3; 2 Chr. 35. 20; Jer. 13. 2-7; 46. 2-10; 51. 63.</p>
II. The Rivers and Waters of CANAAN, or Palestine proper.	<ol style="list-style-type: none"> <li>1. The Jordan.</li> <li>2. The Brook Cherith.</li> <li>3. Waters of Merom (<i>L. Huleh</i>).</li> <li>4. Sea of Galilee (<i>Bahr Tabariyeh</i>).</li> <li>5. The Salt or Dead Sea (<i>Bahr Lul</i>).</li> <li>6. Kishon (<i>Nahr el-Mukatta</i>).</li> <li>7. Kanah, a brook (<i>Kānah</i>).</li> <li>8. Kidron, another brook (<i>Wady en-Nār</i>).</li> <li>9. Eshcol, a brook (<i>Gadis</i>).</li> </ol>	<p>The eastern boundary of the Land of Promise; miraculously divided and crossed by the children of Israel, and by the prophets Elijah and Elisha. Its waters were used to cleanse the leprosy of Naaman. The scene of John's baptism of the people, and of Jesus.</p> <p>Believed now to be a western tributary of the Jordan; where Elijah, a Gileadite, was fed by the ravens. 1 Kings 17. 5.</p> <p>An expansion of the Jordan on its course southward, near which Joshua obtained victories over Canaanitish Kings. Josh. 11. 5, 7.</p> <p>Another and larger expansion of the Jordan. The scene of most of Christ's ministry, and the home of the fishermen whom Christ called to be His disciples. Num. 34. 11; Deut. 3. 17; Josh. 11. 2; 12. 3; 13. 27; 19. 35; 1 Kings 15. 20; Mat. 15. 29; Luke 5. 1; John 6. 1.</p> <p>The last great expansion of the Jordan; 1,292 feet below the level of the Mediterranean Sea. Its modern name is the Arabic for "Lot's Sea," referring, doubtless, to the fate of his wife. Known to classical writers as Lake Asphaltites. Gen. 14. 3; Deut. 4. 49; Joel 2. 20.</p> <p>Where Sisera was defeated by Barak, and where Elijah executed the priests of Baal. Judg. 4. 7, 13; 5. 21; 1 Kings 18. 40; Ps. 83. 9.</p> <p>It constituted the northern boundary of Ephraim and Dan. Josh. 16. 8; 17. 9.</p> <p>A place famous for the passage over it of King David, and of David's King and Lord; also for the burning of idols, and of the grove which Josiah found erected in the house of the Lord. 2 Sam. 15. 23; 1 Kings 15. 13; 2 Kings 23. 6; 2 Chr. 29. 16; John 18. 1.</p> <p>It was here the spies found the grapes used as the sign of the fertility of the Land of Promise. Num. 13. 23; 32. 9; Deut. 1. 24.</p>
III. The Rivers and Waters Beyond.	<ol style="list-style-type: none"> <li>1. River Arnon (<i>Wady Mojib</i>).</li> <li>2. Besor, a brook (<i>Wady Sherah</i>).</li> <li>3. Jabbok (<i>Wady Zerka</i>).</li> <li>4. Zared (<i>Wady Siddiqeh?</i>).</li> <li>5. A bana and Pharpar (<i>Abanias &amp; Tauras</i>).</li> <li>6. Chebar (<i>Nahr Malcha</i>).</li> <li>7. The Nile.</li> <li>8. The Great Sea.</li> </ol>	<p>This is a tributary of the Dead Sea, between Moab and the land of the Amorites, where the Israelites had a great victory on their passage to Canaan. Num. 21. 13-15.</p> <p>It is near Ziklag, where David's fainting soldiers remained while the abler-bodied pressed on. 1 Sam. 30. 9, 10, 21.</p> <p>The brook between Ammon and Moab where Jacob wrestled in prayer. Gen. 32. 22; Deut. 2. 37; 3. 16; Josh. 12. 2; Judg. 11. 13.</p> <p>A brook at the south-east of the Dead Sea. The word means "osiers." Num. 21. 12; Deut. 2. 13, 14.</p> <p>Celebrated rivers at Damascus which Naaman thought better than all the waters of Israel. 2 Kings 5. 12. [See p. 244.]</p> <p>Where Ezekiel, the priest and prophet, was interned during the Captivity in Babylon. Ezek. 1. 1, 13.</p> <p>The great river of Egypt. Gen. 15. 18; Ex. 8. 6.</p> <p>The Mediterranean. Num. 34. 6; Josh. 1. 4; 9. 1; 15. 12, 47.</p>
IV. The Rivers in Prophetic Vision.	<ol style="list-style-type: none"> <li>1. The River which makes glad the city of God.</li> <li>2. Ezekiel's Vision of sweet waters.</li> <li>3. John's River of Water of Life.</li> </ol>	<p>The idea is that of a river within a besieged city, which refreshes the besieged, and nourishes the individual believer's roots. God is Himself the refreshing River. Ps. 46. 4; 1. 3; cf. Isa. 32. 2; 33. 21; 48. 18.</p> <p>They issue from the sanctuary, and make their way down to the sea of death, and cause it to swarm with fish, and its mortality is healed. Ezek. 47. 1-10.</p> <p>The city of God shall be supplied with abundant life through the Spirit of Christ. Rev. 22. 1, 2; cf. John 7. 37-39.</p>

## SECTION VI.—TREASURY OF BIBLE SCIENCE.

CONTAINING

ASTRONOMY OF THE BIBLE, BY E. W. MAUNDER, F.R.A.S.;  
BIRDS AND MAMMALS, BY CANON H. B. TRISTRAM;  
MINERALS, METALS, AND PRECIOUS STONES, BY PROF. T. G. BONNEY, D.SC.;  
PLANTS, BY W. CARRUTHERS, F.R.S.; AND  
REPTILES, FISHES, AND INSECTS, BY DR. A. GUNTHER.

### ASTRONOMY OF THE BIBLE.

BY E. W. MAUNDER, F.R.A.S., OF THE ROYAL OBSERVATORY, GREENWICH.

**ASTRONOMY.**—It must be borne in mind by the student of the Bible that with astronomy in any modern sense of the word it has nothing whatsoever to do. The references to the heavenly bodies are few and slight, and deal with them almost exclusively under two heads—as time-measurers, and as subjects for devout allusion and metaphor. Of the inquiries into their distances, nature, and physical condition, which the telescope and spectroscope have rendered possible, there is of course nothing; but neither is there any hint of that study of their apparent motions which the philosophers of Egypt, and even more of Babylon, brought to high perfection. Yet the Hebrews, though not a scientific nation, were an observant one, having a keen love and reverence for natural objects and phenomena, and finding in them fit matter for devout meditation, if not for physical research. Nature in all its complexity was to them the handiwork of Jehovah. It had no power or vitality of its own; and the widest possible gulf existed between the heathen superstition, which saw many separate deities in sun and sea and storm and wind, and the Hebrew faith, which regarded them only as things made and moved by the will of one only God.

To such a nation the one great lesson which the heavens taught was one of Order—great, magnificent, and immutable. Day by day the sun rose in his strength, and silently pursued his even path across the sky; night by night the yet more impressive spectacle was afforded of the heavenly host. Star after star rose in its appointed place and followed its appointed path—its high-road or “course” (Judg. 5. 20); none ever lingered, none ever hastened, none ever jostled its neighbor (Isa. 40. 25, 26). The “ordinances” of God in the moon and stars were perfect—beyond the possibility of decay and change (Jer. 31. 35). But the Hebrew did not ask the physical secret of these motions. They testified to him of the power and wisdom of God and the immutability of His law; and the order impressed upon the starry host spoke to him of the perfection of the moral law as addressed to man. “The law of the Lord is perfect” (Ps. 19. 1-7) are the words which the heavens are forever declaring through all the earth.

**THE SUN.**—The keynote of such astronomy as was possessed by the ancient Israelites is given to us in the first chapter of Genesis (Gen. 1. 14, 15). A double purpose for the heavenly bodies is here indicated—first, the obvious one of giving light; next, their use as time-measurers. There is no hint that the light of the moon is not self-derived; no suggestion that the sun is a light for other worlds than ours.

The chief purpose of the sun is to give light; it “rules” or regulates the day (Ps. 136. 8), and

“divides the light from the darkness” (Gen. 1. 18). As such, it is the appropriate emblem of God Himself, the “Father of lights” (Jas. 1. 17; Ps. 84. 11; Mal. 4. 2; John 1. 9; 1 John 1. 5). It also stands as a type of the glory to be given to the righteous (Mat. 13. 43). Its apparent unchangeableness makes it, as it were, a just measure of eternal duration (Ps. 72. 5, 17; 89. 36). The penetrating quality of its rays renders “under the sun” a fit expression for universality of place. On the other hand, the fierceness of its heat, as experienced in Palestine, makes it equally suitable as a type of oppression or disaster, and just as we speak of “sunstroke,” so the sun is said in Scripture to “smite” those who are oppressed by its heat (Ps. 121. 6).

Though the spots on the sun are often large enough to be seen under favorable circumstances with the naked eye, no reference is made to their existence in Scripture; and whilst the obviously-spotted moon is, from its pale color, spoken of as “fair,” the sun is termed “clear”—i.e. spotless (Song of Sol. 6. 10).

The references to the vivifying effect of sunlight on vegetation are very few. The precious fruits brought forth by the sun were promised to the tribe of Joseph (Deut. 33. 13, 14); and in Mat. 13. 6, Rev. 16. 8, its scorching power is mentioned. Perhaps the fullest hint of the great modern discovery that every form of earthly life, and nearly every mode of terrestrial activity, is derived from the energy of the sun’s rays, is found in Jas. 1. 17, where God is spoken of as a greater Sun, with whom is no “parallax”—i.e. change of place, no shadow caused by eclipse. [See SIGNS.]

Its rule or regulation of the day we find expressed in the simple division of time which sufficed the people of Israel. [See CALENDAR.] No mention is made in the Old Testament of even so comparatively long an interval of time as an hour, except once in the book of Daniel. For the Babylonians not only divided the day into hours, but the hours into minutes of twice the length of ours. No mechanical measurement of time was in ordinary use amongst the Hebrews; the only timepiece was the height of the sun in the sky, or, what comes to the same thing, the length of the man’s own shadow on the ground, the “shadow” that the servant earnestly desired (Job 7. 2). “The dial of Abaz” (2 Kings 20. 11) was probably an astronomical instrument—of what precise nature we cannot say—imported by that king, like the design for his altar, from Damascus. The sun was not only in this sense the ruler or regulator of the day; he was also “for signs and seasons, and for years.” His apparent position amongst the stars and his varying height at noon were the only means which the shepherd had of judging how

far the year had advanced, and when the seasons might return.

**MOON.**—The references to the moon in Scripture are very few, except indirectly, as affording the ready means of dividing time into "months." The importance of the return of the moonlight portion of the month to men in a primitive state of society is only less than that of the return of daylight, and the new moon was made an occasion of rejoicing and solemn thanks to God. The Hebrew saw in the "ordinances" of the moon, as in those of the sun, the direct handiwork of a wise and good God for his help and blessing. Beyond this, that the "seasons" for which the moon was appointed were a most convenient division of time, and that it afforded men light for agricultural labors and for travel, there is practically no mention of the moon in Scripture, except as an object of worship to idolaters.

**MORNING STARS.**—In ancient times men had to learn by direct observation of the heavens how far the year was advanced. Jacob as he kept the flocks of Laban, Moses as he kept those of Jethro, David of his father Jesse, watched the solemn procession of the starry host through the long night, and knew how it was progressing by seeing what stars were rising in the east, what were setting in the west, and what had attained their culmination in the south. Then, as the night brightened to the dawn, they would attentively watch the eastern horizon, and would note what stars were the last to rise above it, before the growing daylight overpowered the feeble stellar rays. Morning after morning they would watch, until one morning some bright star, not seen on the preceding mornings, would shine out for a few moments low down in the glimmer of the dawn. The next morning it would be seen for some minutes before the light of the yet unrisen sun was strong enough to drown it; the morning after it would rise earlier still. Later on it would rise whilst the night was still quite dark, and perhaps some other star would be the one to act as immediate herald to the sun. Stars like these would be the "morning stars," and the three patriarchs I have named, knowing each of them well, recognizing each star as it appeared, would by them tell how far the year had advanced in its course. One star would herald the beginning of spring, another the coming of winter; the time to plough, the time to sow, the time of the rains, would all be indicated to them by the successive "morning stars" as they appeared. In this way the stars were "for seasons." By the reappearance, after an interval of 365 days, of a familiar one as a "morning star" or a second time, they were "for years."

**STARS.**—As with the sun and moon, the references to stars deal with them as light-givers, or as marking seasons. But two other ideas are also dwelt upon: their number (Gen. 15. 5; Ps. 147. 4; Isa. 40. 26), and their height (Job 22. 12; Isa. 14. 13; Obad. 4). In the light of the discoveries of modern astronomy, both these ideas receive especial emphasis. The great international star chart, now in course of construction, will probably show over fifty millions of stars; the total number within the reach of our largest telescopes is probably forty or fifty times as great. As to their distances, their "height," who can fathom it? The *nearest*, so far as we know, is twenty-five billions of miles; the

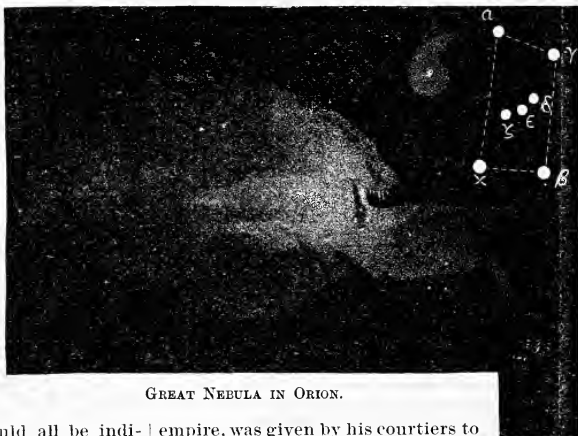
brighter stars are, *on the average*, quite ten times as far; as to the distances of the myriads of fainter stars beyond, we have no gauge.

Stars are used as the types of rulers (Rev. 1. 20). The angels appear also to be referred to under the same image (Job 38. 7). Especially is Christ Himself spoken of as the "Star" out of Jacob (Num. 24. 17), and "the bright and morning Star" (Rev. 22. 16; 2 Pet. 1. 19).

Four star-names are given us in the Bible, and three of these occur in several passages. It is not possible for us now to say with absolute certainty what stars or constellations the original Hebrew names actually meant, but the probability seems to be that the equivalents in the *R.V.* are correct.

**ARCTURUS** (Heb. *Ash*), lit. "assembly," is probably not actually the star Arcturus, but the neighboring constellation of the "Plough," or "Charles's Wain," the "Great Bear" of astronomers, and is so given in the *R.V.* This was in Old Testament times, and still is, the most conspicuous of the constellations that never set. It therefore appears to travel continually in an unending circle around the Pole. The idea conveyed in the question asked of Job (38. 31, 32) appears therefore to be, "Canst thou guide the great assembly of northern stars, which follow their course round the Pole, like the wheels of a chariot driven by a skilful charioteer round a race-course?"

**ORION** (Heb. *Cesib*), lit. "fool." The general interpretation of the term is that the name of Nimrod, the founder of the earliest Euphratean



GREAT NEBULA IN ORION.

empire, was given by his courtiers to the most glorious of all the constellations; but that the Hebrews, whose traditions represent him as a rebel against God and a tyrant over men, whilst adopting the identification of Nimrod with the constellation, instead of regarding him as a glorified hero in the sky, consider him as a "mad rebel," bound in chains amongst the stars that all may behold his punishment. Hence the question, "Canst thou loose the bands of Orion?" "Canst thou, that is, 'bring down out of their places the stars that make up this figure, and so, as it were, release the rebel?'"

Besides the three passages in which the word is translated "Orion" in the *A.V.*, it also occurs in the plural (Isa. 13. 10), "the Orions thereof." Here the most glorious group of stars in the sky is put for star-groups in general, and the word is no doubt rightly rendered "constellations."

The astronomical interest of Orion centres in

its Great Nebula, a marvellous object wherein we seem to see multitudes of suns and systems in the earliest stages of their construction. Faint, far-reaching nebulosities are also spread round the constellation, and form, as it were, its "bands."

**PLEIADES** (Heb. *Cimah*), lit. "a heap or cluster." There can be little doubt that the stars intended are those we know under this name; the most conspicuous star cluster visible to the naked eye. Six stars can be easily seen by any good eye; eight, ten, or even fourteen have been counted by specially keen-sighted persons. But the telescope reveals hundreds, and photography raises the number to thousands, and shows the stars as linked, enveloped, and bound together by delicate streams of nebulous matter—the "tie of the Pleiades," if we adopt the rendering of Job 38, 31, favored by many translators, and read, "Canst thou bind the tie of the Pleiades?" The ordinary translation would be equivalent to "Canst thou restrain the sweet influences of nature in the spring-time?" for the Pleiades were the sign of the vernal equinox about 2000 B.C., and no doubt the group continued to be associated with the spring for centuries later.

The expression *Cimah* occurs also in Amos 5, 8, where it has been translated "the seven stars." In each of the three passages where it occurs it seems to stand in correspondence or antithesis to "Orion."

**MAZZAROTH**, of Job 38, 32, evidently corresponds to "the chambers of the south" of Job 9, 9, and clearly means the twelve constellations of the zodiac, through which the sun appears to pass in the course of the year, and which are poetically likened to the "inns," the "chambers," or "tabernacles" in which the sun rests on his annual journey. These twelve constellations God brings forth each in its season, in antithesis to His guiding of "Arcturus"—i.e. the Great Bear, always visible in its circuit round the Pole. The word "Mazzaloth," which occurs in 2 Kings 23, 5, and is translated "planets," has probably the same meaning as "Mazzaroth."

The "crooked serpent" of Job 26, 13 is not improbably the polar constellation of the Dragon.

**STAR OF BETHLEHEM**.—The Scripture narrative gives us absolutely no details which would enable us to fix the physical character of this object. It is manifest that it was not, as some have supposed, an extraordinary conjunction of the planets, as none that could in the least have given rise to the idea of a single star occurred at the time.

The silence of Scripture as to all the details which would be interesting to us from a purely scientific standpoint, is a striking illustration of the relation which Scripture holds in general to questions of physical science. The purpose of the appearance of the star was not that astronomers might find its size and distance, but to lead humble-minded worshippers to the cradle of the Word made flesh. All suggestions, therefore, as to its nature are pure guess-work.

**METEORS** are most striking, either when seen as solitary bolides or in some great shower. Those who saw the showers of 1833 or 1866 will appreciate the vivid description of Rev. 6, 13—for the meteors fell like autumn leaves driven by a great gale, as numerous and as fast.

A bolide, on the other hand, is a solitary meteor apparently of great size, descending somewhat slowly, "burning as it were a lamp" (Rev. 8, 10). These are sometimes so bright as to light up the sky even in broad daylight.

Falling and wandering stars, being no true stars, but only small pieces of dark matter temporarily heated, and soon disappearing, are fit

emblems of false professors of religion or of apostate teachers.

**SIGNS**.—The sun and moon were not only given for days, months, seasons, and years; they were also given for "signs." The especial sign to which reference is made in Scripture is that of eclipses, which, from their infrequent occurrence and the impressive spectacle which they present, have always greatly terrified uncultured nations. The Hebrews, therefore, in this respect stand forth as immeasurably the superior of the great heathen nations of antiquity; for they were expressly bidden (Jer. 10, 2) not to be dismayed at the signs of heaven, which were so great a terror to Babylonians and Greeks, though these latter were so much more advanced in physical science than were the Hebrews. To them eclipses were signs—signs of the infinite power and unchallengeable authority of God, and their faith in Him forbade them to be alarmed at the portents which so distressed the heathen.

The phenomena of both solar and lunar eclipses are briefly alluded to in more than one passage. When the dark moon, in its revolution or turning, comes between the sun and ourselves (the "shadow of turning" of Jas. 1, 17), the sun is said to be "turned into darkness" (Joel 2, 10; Mark 13, 24; Rev. 6, 12). When the shadow of the earth falls upon the moon, and when the only rays which reach it are rays which have passed through an immense thickness of our atmosphere, and which are therefore of a dull red color, like clotted blood, the moon is said to have been "turned into blood" (Joel 2, 31). There is also perhaps a further reference to the phenomena of an eclipse of the sun in the reference (Mal. 4, 1) to the "wings of the sun." It is certain that the symbol of the Divine Presence which we find on the monuments of Mesopo-



CORONA OF THE SUN.

tamia—the ring with wings—recalls most forcibly the appearance of the corona of the sun as seen in many total eclipses. And it is most likely that both this symbol and the corresponding one of the winged sun, found on Egyptian temples, owed its origin to the observation by these two great astronomical nations of this the most impressive object which the heavens ever present to the sight of man. With these two symbols the Hebrews must have been perfectly acquainted, and the expression quoted may be a reference to them; or it may simply be a poetical simile, like the corresponding one of "the wings of the morning" (Ps. 139, 9).

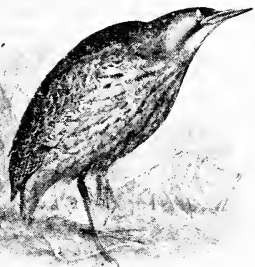
Two eclipses are, it seems probable, predicted in Holy Scripture—that of Nineveh, 763 B.C., in Amos 8, 9, and that of Thales, 585 B.C., in Isa. 13, 10.

## BIRDS.

BY H. B. TRISTRAM, M.A. (OXON.), LL.D., D.D., F.R.S., CANON OF DURHAM.

**BITTERN, A.V.; PORCUPINE, R.V.** Heb. *kippôd*.—Our revisers have followed the conjectures of learned men who were not naturalists, instead of nature. In all the passages where the word occurs, the porcupine is impossible. The pelican and the *kippôd* are spoken of together as inhabiting desolate places, and especially deserted Nineveh. In the reeds and swamps by the Tigris the bittern abounds, as in all the marshes of Syria. No traveller who has heard the weird booming of

passages is not thereby affected. Two characteristics of the crane are noticed—its shrill cry, and its regular migratory habit. Vast flocks of cranes pass over Palestine in March, returning again on their passage south in October; but only remaining two or three days, except a few which remain to breed in the marshy plains of Merom. In

BITTERN. *Botaurus stellaris*.

the bittern in the stillness of the night, while camped near some ruined site, can ever forget it, or mistake any other sound for it. The bird belongs to the heron tribe, but is utterly different in its habits; always solitary, standing still and motionless through the day with its beak upturned, looking like a tuft of withered leaves, and only feeding at night.

**COCK, HEN** (*Gallus ferrugineus*).—The only allusion to domestic poultry in the Old Testament is the mention of fatted fowl in the list of provisions for Solomon's table. In New Testament times they were as common as they are now. In Greece they were called the Persian birds, but were certainly known there long before the Persian wars (500 B.C.), and in Rome from the earliest period. Natives of India, they were there domesticated before Indian history begins, and may well have reached Syria even before the time of Solomon, though they are not found depicted on the Egyptian monuments. Cock-crowing is spoken of in the Gospels as a definite period of the night. "The first cock-crowing is at midnight; but, inasmuch as few hear it, when the word is used generally we mean the second crowing, early in the morning before dawn."—*Alford*. Cocks in the East crow first about midnight, and about two o'clock A.M. they recommence. This is the cock-crowing; for all the cocks of the neighborhood join in a prolonged, inharmonious chorus, while at midnight the call is much briefer, and by no means universal.

**CORMORANT.** Heb. *shâlāk*—i.e. "plunger" (Lev. 11, 17; Deut. 14, 17).—The common or crested cormorant is found on the coast and on all the rivers and lakes of Palestine, as is also the pigmy cormorant of South Europe. "Cormorant" is also the rendering in A.V. of Heb. *kāath* in Isa. 34, 11, Zeph. 2, 14, where R.V. rightly reads "Pelican" [*q.v.*].

**CRANE, R.V.; SWALLOW, A.V.** Heb. *agûr*; while Heb. *sîs* or *sôbs* is rendered by A.V. "erane," and by R.V. "swallow," in both cases.—It appears certain that the translators of the A.V. transposed the words; but the meaning of the



CRESTED CORMORANT.

winter they have regular roosting-places in the southern wilderness, isolated knolls where no intruder can approach unobserved. Clouds of these birds often darken the air as they return



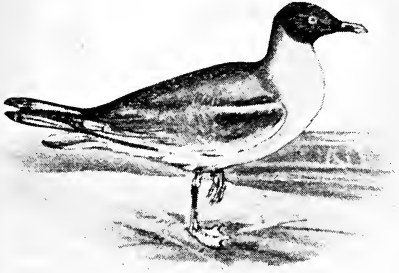
COMMON CRANE.

towards evening, while their trumpeting or bel-lowing is perfectly deafening, and is continued at intervals during the night. It is the largest



land bird in Europe, four feet high, and with a stretch of wing of nearly eight feet.

**CUCKOO, A.V. ; SEAMEW, R.V.** Heb. *sha-chaph*.—There is no authority at all for rendering the Hebrew word by "cuckoo." Commentators agree in referring it to some sea-bird, and the revisers have chosen a word of general application; seamew being an indefinite term, which may cover sea-gulls, terns, and shearwaters, all of which are unfit for human food, and abundant on the coasts and lakes of Palestine, as well as on the Nile. Numbers of gulls resort to the Lake of Galilee and the Waters of Merom in winter and spring, where I collected seven species, including



CUCKOO,

BLACK-HEADED GULL, BLACK-CAP, OR PEWIT GULL.

the magnificent eagle-gull (*Larus ichthyotus*), and the little gull (*Larus minutus*). The abundance of gulls and terns is due to the extraordinary shoals of fish which swarm in the Lake of Galilee. The shearwaters are found only on the coasts.

Two species of cuckoo are common in summer — our familiar bird (*Cuculus canorus*), and the great spotted cuckoo (*Oryzophus glandarius*), which lays its eggs in the nests of raven, crow, rook, or jackdaw, to the eggs of which those of the intruder bear a strong resemblance.

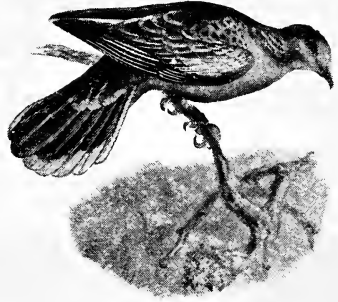
**DOVE, PIGEON.** Heb. *yônah* (*Columba livia*), the rock-dove or blue-rock. **TURTLE.** Heb. *tôr*. **TURTLE-DOVE.** Heb. *tôr-yônah* (*Turtur communis*).—As these closely-allied birds are generally mentioned in connection with each other, we take them together. They were the only birds recognized for sacrifice under the Law.

The rock-dove seems to have been the bird earliest domesticated by man. It is so represented on the Egyptian monuments, and was possibly kept before the Deluge, as we may infer from Noah sending it from the ark. Not only are tame pigeons kept in numbers by all classes, even the very poorest, in Syria, but the wild rock-dove, only differing from ours in having the lower part of the back dove-colored instead of white (*Columba schimperi*), swarms in myriads about all the cliffs and ravines, several of which are named *Wady Haman*, "Ravine of Pigeons."

The common turtle-dove is never domesticated, and is in Palestine, as everywhere else, a migrant, returning in early spring, and overspreading all the wooded parts of the country. The enormous number of pigeons and doves, far greater than I have noticed in other countries except Egypt, may be accounted for by the abundance of their food, which consists not only of the fruit but of the leaves of leguminous plants, such as the clovers, vetches, lentils, etc., which are the characteristic vegetation of the country.

The offering of turtle-doves or young pigeons enjoined by the Law must have been within the reach of all, even if they were so poor as to have no dovecot. Turtle-doves are easily snared on the

ground. The adult rock-dove cannot be so taken; but it breeds all through the year, and the young



TURTLE-DOVE. *Turtur vulgaris*.

might easily be found in the nest. There are many Scriptural allusions to the habits of pigeons: "Fly as a cloud, and as doves to their windows"—*i.e.* dovecoats (Isa. 60. 8). Again, "My dove that art in the clefts of the rock, in the covert of the steep place" (Song of Sol. 2. 14). Again, "The dove that maketh her nest in the sides of the hole's mouth" (Jer. 48. 28)—*i.e.* in the wells or cisterns. Again, the metallic lustre of its plumage is referred to: "Wings of a dove covered with silver, and her feathers like gold" (Ps. 58. 13). So the swift flight ("Oh that I had wings like a dove") and its melancholy "coo" ("I did mourn as a dove") are mentioned, as well as its affection and devotion to its mate, in Solomon's Song.

**EAGLE, A.V. and R.V. ;** but **GREAT VULTURE**, or **VULTURE, R.V. margin.** Heb. *mesher*; Arab. *nissr*; Gr. *æres*.—There can be no question but that the bird denoted by the Hebrew and Arabic words is the griffon vulture (*Gyps fulvus*), never out of sight in any part of these Eastern lands. It is unfortunate that our word "vulture" is commonly associated with the repulsive and filthy Egyptian vulture, rather than with the noble griffon. In the East, from its size, its flight, its stately bearing, the griffon has always been taken as the type of the lordly and noble. It does not kill its food, but feeds on fresh carcasses, as do all the eagles by preference. On plain and mountain alike the griffon is ever on the watch. Let a camel or a horse fall to the



EGYPTIAN VULTURE. *Neophron percnopterus*.

ground, and from every quarter of the compass, one after another, the griffons appear. "Her young ones suck up blood: and where the slain

are, there is she" (Job 39. 30). "Whosoever the carcase is, there will the eagles be gathered together" (Mat. 24. 28). Probably there is not a spot of ground in the whole Orient which, during the daylight, is not under the ken of one or more griffons.

The many allusions to the habits of the *nesher* in Scripture fit this bird and no other — e.g. "Enlarge thy baldness as the eagle [*nesher*]." This refers to the neck and head, which are without feathers, but covered with a fine down — a character which belongs to no eagle, but to the griffon and its congeners. "Thy youth is renewed as the eagle's," refers to the great age which all this class of birds attain. They have been known to live 100 years in confinement. Again, the habit of nesting on the tops of the most inaccessible



GRIFFON VULTURE.

cliffs is spoken of, "She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off" (Job 39. 28, 29). Who that has ever seen the vast eyries of griffons on the peaks of the Atlas Mountains, in the rugged gorges of Moab, on the stupendous cliffs of Petra, or in the wild defiles of Gennesaret, but must recall the warning of Jeremiah, "Though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord"? [See GIER EAGLE.]

**FATTED FOWL.** Heb. *barberim*. — Only in 1 Kings 4. 23, in the list of the provisions daily supplied to Solomon's table. Probably our domestic fowl is intended; for though we have no proof that the Jews reared poultry before the Captivity, yet when Solomon introduced the peacock from India it is not likely he would have omitted the common fowl, which had been domesticated in that its native country from time immemorial.

**FOWLS OF THE AIR.** — Generally applied in the Old Testament to birds of prey, especially to the vultures and carrion-feeding eagles.

**GIER EAGLE, A.V.; VULTURE, R.V.** Heb. *Racham* (Lev. 11. 18; Dent. 14. 17). — *Neophron percnopterus* of naturalists is most familiar to all Eastern travellers, and popularly known as

the Egyptian vulture or "Pharaoh's hen." The Arabic name is identical with the Hebrew.

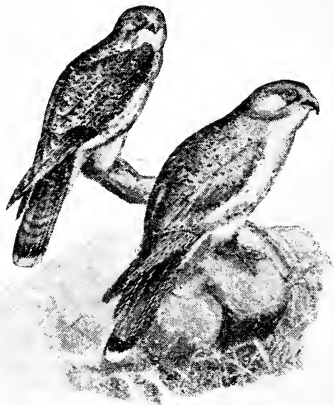
**GLEDE.** Heb. *Ra'ah*, meaning "the far-seer," only occurs in Dent. 14. 13. — The word "glede"



COMMON BUZZARD. *Buteo vulgaris*.

is applied both to the common European kite (*Milvus icinus*), and sometimes also to the buzzard, which is probably the bird intended in the Hebrew text. The buzzard was once common in Britain. There are three species abundant in Palestine, and one of them, *Buteo desertorum*, is especially so in the wilderness of the wanderings. The buzzard has the appearance and manners of a small eagle.

**HAWK.** Heb. *netz* (Lev. 11. 16). — The words following, "after his kind," seem to imply that *netz* was a generic term including many species. It probably denotes the falcons, especially the smaller kinds, the peregrine, hobby, merlin, kestrel, as well as the several kinds of hawks akin to the sparrow-hawk. All these birds are more or less migratory in Palestine, retiring southwards in winter. This seems to be referred to by Job, when Jehovah asks, "Doth the hawk soar by thy wisdom, and stretch her wings towards the south?" (ch. 39. 26). Among the hawks of Palestine the beautiful kestrel is the most common. The larger species, the peregrine, lanner,



KESTREL. *Falco tinnunculus*.

and saker are much prized by the Arabs, and trained for falconry.

**HERON, A.V. and R.V.; Ibis, R.V.** margin. Heb. *'anāphāh*.—The translation is most probably correct. Seven species of heron are found in Egypt and Palestine, all abundant, and resorting in vast flocks to the swamps and marshy places. The buff-backed heron (*Ardea babulcus*), the most common, associates with cattle in the pas-

ture the word by hoopoe (*Upupa epops*). The Coptic and Syriac names for the hoopoe are like the He-



COMMON HERON.

tures, and generally two or three purple ibises may be seen with them, their dark plumage contrasting conspicuously with the glossy white of their companions. The common heron, *Ardea cinerea*, is found throughout the year. The food of all the species is principally reptiles, frogs, and small fish.

**HOOPOE.** See LAPWING.

**IBIS, R.V.** margin for heron. See SWAN, p. 273.

**KITE, A.V.; FALCON, R.V.** Heb. *ayyah*.—In Job 28, 7, *A.V.* has "vulture," which is certainly incorrect.—The only clue we possess to its identification is the keenness of sight, for which Job makes it pre-eminent among birds of prey. This quality is especially possessed by the kite (*Milvus*), of which two or three species are very com-



COMMON KITE. *Milvus iclinus*.

mon in Palestine. The red kite (*Milvus regalis*) is abundant in winter, less so in spring, when most of the birds retire to the hills for nesting. Its place is then taken by the migratory black kite (*Milvus ater*), which may be seen in every village and camp hunting for offal.

**LAPWING, A.V.; HOOPOE, R.V.** Heb. *dukī-path*.—The revisers are clearly right in rendering



HOOPOE. *Upupa epops*.

brew. It is a very common bird in the East. Its beautiful shape, graceful movements, and conspicuously-marked plumage must attract notice everywhere. In ancient Egypt, Greece, and Rome it was the subject of many superstitions, and the modern Arabs believe it to have marvellous medicinal qualities, and call it "the doctor bird."

**NIGHT-HAWK.** Heb. *tachmās*.—The revisers accept the translation, though considering it uncertain. The translators denoted by the name our goatsucker or night-jar, concerning which there are many ancient and Eastern superstitions. The most probable identification is that of the LXX. and the Vulgate, which refer it to the owl. As there are five species of owl common in Palestine, four of which are referable with more or less certainty to other Hebrew names, we may assign *tachmās* to the barn owl (*Strix flammea*), sometimes called the white or screech owl, as well known in Palestine as in England. The barn owl is found throughout the world in all tropical and temperate climates, for American, European, and Australian specimens hardly differ from each other, and it is everywhere a most valuable friend of man, its food consisting almost exclusively of mice and rats.

**OSPREY.** Heb. *'aznīyyah*; *Pandion haliaetus*.—The translation is supported by old authori-



OSPREY,

BALD BUZZARD, SEA-EAGLE, OR FISHING HAWK.

ties. This beautiful and graceful eagle preys exclusively on fish. Probably the name is generic, and would include especially the short-toed eagle (*Circetus gallicus*), which is very much more common in Palestine, and also in Arabia Petraea, and in size and some other points resembles the osprey. It feeds exclusively on snakes and lizards, both of which abound in desert places.

**OSSIFRAGE, A.V.; GIER EAGLE, R.V.** Heb. *peres*—i.e. "The breaker."—This bird, *Gypaetus barbatus* of naturalists, the well-known bearded vulture or lammergeyer of the Alps and Pyrenees, is the largest and noblest of the vulture tribe. It is well described by the name "ossifrage"—i.e. bone-breaker. The revisers have unfortunately



BEARDED VULTURE. *Gypaetus barbatus*.

applied to the inadmissible term "gier eagle," a translation half German half English of the Latin "gypaetus." It derives its Hebrew name from its habits. Its favorite food is marrow-bones, snakes, and tortoises; and as its beak and feet are feeble, it soars to a great height with its quarry in its claws, and then drops it on to a rock or stone.

**OSTRICH** (*Struthio camelus*) is represented in the Hebrew by three words which are all rightly rendered in *R.V.* by "ostrich." In *A.V.*, Heb. *gā'au* (Lam. 4. 3) is also rendered "ostrich." But Heb. *bath-hag'auah* (merely the feminine form of the former, with the prefix *bath*, "daughter")—i.e. "daughter of greediness," or "of the desert," occurring Lev. 11. 16; Deut. 14. 15; Job 30. 29; Isa. 13. 21; 34. 13; 43. 20; Jer. 50. 39; Mic. 1. 8, is expressed by "owl" in *A.V.*, and Heb. *zānuu* (Job 39. 13) by "peacock." As regards this last, all commentators are agreed, and the context proves that the ostrich was intended.

There are many allusions in these various passages to the habits of the ostrich, and to the popular ideas concerning it, which are held in the East to this day. The beauty of its wing and tail feathers is spoken of by Job; and we know how these have been prized for decorative purposes in all ages. The Arab chieftain binds a tuft of ostrich feathers round his spear-head as a sign of his rank, and places them on his tombs and in the mosques. The ladies of the East and West equally value them for head-dresses or for fans. Hence the chase of the ostrich has ever been eagerly practised by the hunters of the desert. This is alluded to in Job: "She scorneth the horse

and his rider"—the earliest allusion to the chase of the ostrich on horseback, as depicted also in the sculptures of Assyria.

The ostrich, the largest of living birds, though unable to fly, runs more swiftly than any quadruped, and can be captured, even by the swiftest horses, only by stratagem, relays being arranged beforehand, and the route which the bird will take having been calculated. With all its wariness, the ostrich has gained among the ancients and modern Orientals a character for stupidity, as illustrated by the tale of hiding its head in the sand, and fancying it cannot be seen. Though this is a libel, it deserves the reproach; for when its flight is checked by the hunters in front and to windward, instead of turning, it endeavors to run past them, and so is often caught.

Job shows he was familiar with its manner of incubation. The ostrich lays a great number of eggs, sits upon them at night, but buries them in the sand during the day, when the sun continues the process. Round the covered eggs are found scattered about many others, left carelessly on the surface. But these are to supply food to the newly-hatched chicks, who could not otherwise find food at first in the desert. The ostrich is found in all the North African deserts; in Arabia, formerly common, but now very rare; and extinct in the Syrian and Persian and Scindian deserts. A closely-allied species is common in South Africa.

**OWL, GREAT OWL**—(Heb. *yaushûph* (*Bubo ascalaphus*))—occurs in the lists of unclean birds. Also in Isa. 34. 11 it is mentioned as inhabiting ruins. The Hebrew name is derived from a word meaning "twilight."

There are many species of eagle-owl, one or other occurring in almost every part of the world, and hardly to be discriminated from one another. The Egyptian eagle-owl, named above, is the species of Palestine and the neighboring countries; a noble-looking bird, nearly two feet long, living in caves, among rocks, and in ruins, always avoiding the neighborhood of man. It is not uncommon, and is especially numerous about Petra, the ancient Edom, in literal accordance with the prophecy of Isaiah. It is also found in the wilderness, where it sometimes burrows in the sand. It is strictly nocturnal. Its note is a weird-like, loud, prolonged hoot.

**OWL, GREAT, A.V.; ARROWSNAKE, R.V.** (Heb. *kippōz*), occurs only in Isa. 34. 15. There is great uncertainty as to the creature here intended. The rendering of *R.V.* is founded upon the guesses of several critics, but is certainly not warranted by the context, which speaks of the *kippōz* as "laying," "hatching," and "gathering under her shadow," all plainly pointing to a bird, not to a reptile. It is probably an owl, and may be a generic term; or if specific, the scops owl (*Scops asio*) as suggested by some commentators, may be intended. The note of the scops resembles the sound of the Hebrew word, and I found this owl very common in summer about ruins in all parts of the country.

**OWL, SCREECH, A.V.; NIGHT-MONSTER, R.V.** (Heb. *lilith*), occurs only in Isa. 34. 14. The rabbis explain *lilith* as a night spectre, like the ghoul of Arabian fables, which takes a human form and carries off children. But the context seems undoubtedly to point to some actual bird, which is nocturnal in its habits and resorts to desolate places—e.g., to some species of owl. As only five species of owl are at all common in Palestine, and four of these have with more or less probability been identified with other Hebrew names, we may reasonably refer *lilith* to the tawny or hooting owl (*Syrnium aluco*), a bird found throughout Europe, Western Asia, and North Africa.



YELLOW OWL,  
BARN OR SCREECH OWL.

OWL, LITTLE. Heb. *côs*, Lev. 11. 17; Deut. 14. 16, and in Ps. 102. 6, where it is translated "owl" (*Athene glauc*).—That *côs* was an owl is certain, that it was the little owl is more than probable. This species is not only the most abundant owl, but is one of the commonest and universally distributed birds in the country. It is a great favorite, from its grotesque appearance and amusing habits; and, unlike other owls, frequently shows itself in the daytime. As the



TAWNY OWL. *Syrnium aluco*.

sun gets low, *boomah* comes from his hiding-place, and perches on the most conspicuous mound or wall, often on the edge of a well, uttering his low, wailing note, bowing and keeping time to his own music. The little owl, as the bird of Minerva among the Greeks, was the type of wisdom, and is stamped on the coins of Athens, of which city it was the badge.

OWL, HORNED.—R. V. Thus translates Heb. *tinshemeth*, but without good authority. [See SWAN, p. 273.]

PARTRIDGE. (Heb. *korê*, "the caller"), occurs twice: "As when one doth hunt a partridge in the mountains" (1 Sam. 26. 20), and "As the partridge sitteth on eggs and hatcheth them not" (Jer. 17. 11), where R. V. margin "sitteth on eggs which she hath not laid." The first passage refers to the habits of the bird and to the mode of its capture.

Two species of partridge are common in Palestine: one, *Ammoperdix Heyi*, in the Jordan val-

ley and southern wilderness; the other, *Caccabis chukar*, found also in India, and very closely allied to the Greek partridge, is abundant in all the hilly parts of the country from Lebanon to Judea. Both these are essentially mountain and rock birds, differing thus in habits from the English gray partridge, which loves cultivated fields. Both the Palestine species are hunted by the Arabs in the manner spoken of by David. Unlike the English species, which takes to wing when startled, both kinds endeavor to save themselves when pursued by running, and rise very reluctantly. The reference in Jeremiah seems to be to the constant robbery of the nests of the partridge, not only by carnivorous birds and beasts, but especially by man, as the eggs are eagerly sought for as food, the more so that the complement is very large. The meaning of the passage is that the man who enriches himself unjustly shall have



PARTRIDGE. *Ammoperdix Heyi*—male.

as little enjoyment of his ill-gotten wealth as the partridge who commences to sit, but is speedily robbed of her hopes of a brood. In Eccl. 11. 30, there is a reference to "a partridge taken and kept in a cage"—i.e. a decoy bird, which is very frequently used in the East. The desert, or Hey's partridge, is smaller than the English gray bird, and has most beautiful plumage. The *chukar* is much larger, nearly as heavy as a pheasant, resembling somewhat the red-legged or French partridge, with the same richly-barred feathers on the flanks.

PEACOCK, A. V.; OSTRICH, R. V.—Heb. *rânân*. See OSTRICH, p. 270.

PEACOCK. Heb. *tuccîgm* (*Pavocristatus*).—Mentioned among the remarkable things, as ivory and apes, imported by Solomon in ships of Tarshish. The word is not Hebrew, but Tamil, as are also the words for the peacock and apes, *tokai* being the name for the peacock at the present day both in Ceylon and on the Malabar coast. We have thus distinct evidence that Solomon's ships of Tarshish visited India. Solomon was the first to introduce pea-fowl into the Mediterranean countries. They were brought into Persia a little later, and were well known to the ancient Greeks, but, unlike the pheasant, they have never become naturalized, but have remained domesticated, except only in the island of Teneriffe, where they have resumed their first state.

PELICAN. Heb. *kâath*. Always so rendered in R. V., but in Isa. 34. 11 and Zeph. 2. 14 A. V. gives (in error) "cormorant."—The name *kâath*

means "vomiter," from the habit of the pelican of storing quantities of fish in a great pouch under its bill, and disgorging them to feed its young. From the red tip at the end of its beak it was also said to feed its young with its blood. Hence it was taken as an emblem of the Christian church feeding her children. Two species are found in the Levant, and visit the Jordan lakes, *Pelecanus crispus* and *P. onocrotalus*. They are five feet long, and with a wing expanse of twelve



PELICAN.

feet. They resort to the most desolate wastes, and live entirely on fish.

PIGEON. See DOVE, p. 267.

QUAIL. Heb. *selâc*. The Arabic name is identical. (*Coturnix communis*).—The quail is mentioned several times, but only in connection with its supplying food on two occasions for the Israelites in the wilderness. To any one who has seen the migration of the quail, the account in Num. 11. 31, 32 is at once intelligible. These birds migrate northward in spring in countless myriads, always, contrary to the habit of most birds, flying with the wind, and very low, only a few feet above the ground. Being of very feeble flight, they choose the narrowest parts of the sea for crossing, and on reaching the shore alight utterly exhausted. The flocks arrive after night-fall, and cover the country for miles, so utterly exhausted that they may be caught with the hands. Their mode of flight and vast number are mentioned both by Aristotle and Pliny. The migration is watched for in South Italy. At Nettuno, near Naples, 100,000 have been taken in a day, and on one rock at the entrance of the bay of Naples 160,000 have been netted in a season. We may note that the camps of Israel were in the line of the ordinary quail migration. The flights from Africa skirt the western shore of the Red Sea till near its head, when they cross into the Sinaitic peninsula, and then up the Jordan valley.

The Israelites "spread the quails round about the camp" to dry them for food. So Herodotus tells us the Egyptians prepared them by drying them in the sun.

RAVEN. Heb. *'ocēb*. (*Corvus corax*).—The raven is the first bird mentioned in Scripture, and is one of the most widely spread, species very closely allied, and varying only in minute particulars, being found all over the globe from the Arctic Circle to the Tropics. More than once in Scripture the raven is cited as an instance of God's care for His lower creatures, its food being scanty and precarious. Its carnivorous habits and its practice of picking out the eyes of young or sickly animals are referred to by Solomon, its

love for desolate places by Isaiah, its glossy plumage by Solomon (Song of Sol. 5. 11). The



RAVEN. *Corvus corax*.

raven sent forth from the ark by Noah kept going and returning, but not re-entering the ark, as it could find abundant food from the floating carcases. The "raven after his kind" includes the various species of crow, rook, and chough. Of these, no less than eight species are found in Palestine, including those common in Britain.

SPARROW. Heb. *tzippôr*.—The Hebrew word occurs more than forty times in the Old Testament, but only twice is rendered by "sparrow." Elsewhere it is given as "bird" or "fowl." It is, in fact, a general term for all small birds. The Jews did not discriminate the numerous species any more than the Arabs do at the present day. The references of our Lord in the New Testament to the sparrow are to the common sparrow of the country, similar to our own. Probably also the reference of the psalmist to the sparrow nesting about the Temple refers to the same, as swarms of sparrows still resort to the Mosque of Omar. All Orientals reverence and respect birds which resort to their sacred buildings. The house-sparrow (*Passer domesticus*) abounds in all the towns, and on the coast.

"The sparrow that sitteth alone upon the house-top" is the only allusion to a particular species, and points to the blue thrush (*Petrocineta cyaneus*), a solitary bird, which has this habit, uttering meanwhile a monotonous and plaintive note. Upwards of one hundred and fifty species of small passerine birds were collected in Palestine by the writer, including most of the common English species, as larks, finches, wheatears, thrushes, blackbirds. Besides these are many peculiar to the country or to the East, as the bulbul (*Leus xanthopygius*).

STORK. Heb. *chasidah*. *Ciconia alba* of naturalists.—The Hebrew name signifies "kindness," in allusion to the well-known devotion of the stork to its mate and its young. For this it has been noted in all ages and among all nations, and this characteristic is often alluded to in classical writers. It is also implied in Job 39. 13, where for "feathers" we should read "stork" (see R.V. margin). Here the affection of the stork for its young is contrasted with the supposed indifference of the ostrich.

The stork is an inhabitant of Europe and Asia except the extreme north, and of the whole of Africa. In temperate regions it is a summer migrant, as noted by Jeremiah, "The stork in the heaven knoweth her appointed time." There is peculiar force in the words, "in the heaven:" for, contrary to the habit of most migratory birds,

the stork travels by day at a great height in vast flocks, so that it cannot escape notice. It is punctual almost to a day in the date of its return. They overspread the land for a few days, and then as suddenly the bulk disappear, leaving small detachments everywhere which remain to breed. Not only are they thus punctual to time, but year after year, indeed we may say century after century, as is known by observation at Strasburg, a pair return to the same spot and restore the nest on the same site. The Psalmist speaks of the fir trees as the house of the stork (Ps. 104, 17). Though it usually selects ruins or tall buildings for its nest, yet in default of these, and especially in the neighborhood of marshes, it selects tall and strong trees. The black stork (*Ciconia nigra*) always does this; but it is much less common and very wary. The food of the stork consists of frogs, reptiles, and, in the neighborhood of man, of offal; hence it is counted unclean in Leviticus. It is one of the largest of land-birds, standing four feet high; of pure white plumage, with bright red legs and bill and

The Hebrew *sîs* or *sûs* (Isa. 38, 14; Jer. 8, 7) ought to be translated "swift" (*Cypselus*). The vernacular Arabic is identical with the Hebrew, and the Arabs do not confuse the swift and swallow. The expression, "Like a *sîs* so did I chatter," Isa. 38, 14, exactly suits the scream of the swift—harsh and shrill, like that of the crane, and resembling a cry of pain. The swift returns in myriads to Palestine at the end of March, and so suddenly that the air is filled with them, and they overspread the whole land, while on the previous day not one could be seen.

*SWAN, A.V.; HORNED OWL, R.V.* Heb. *tinshemeth*.—The swan, though occasionally seen in very severe winters in Egypt and Palestine, is the rarest of visitors, and a bird of the far north, and most unlikely to have been mentioned. I obtained at the Pools of Solomon the only swan recorded from Palestine. The horned owl is extremely rare, and all the four owls common in Egypt or Palestine have been dealt with elsewhere.

A water-fowl is probably intended, and the Septuagint renders the Hebrew word by "porphyrio" and "ibis." Either of these birds may be *tinshemeth*, for both must have been familiar to Israel in Egypt. The "porphyrio," or purple water-hen, is still common in both countries. It is as large as a duck, with a uniform rich blue plumage and brilliant red beak and legs. Being a very miscellaneous feeder, and often carnivorous, it would naturally be looked on as unclean.

The sacred ibis (*Ibis religiosa*), though now exterminated on the Lower Nile, must formerly have been abundant in Egypt, to judge by the many thousands of mummies which have been found, and by its frequent representation on the monuments. It was a sacred bird, and closely connected with Egyptian idolatry, and therefore



STORK. *Ciconia alba*.

glossy black wings. These have a striking effect when a flock suddenly rises.

On one occasion, under Hermon, on the twentieth of April, while resting at noon, we were startled by the sound as of a sudden gust of wind, and looking up saw a flock of more than two hundred storks overhead, who, after a month's halt, were starting on their northward journey. The incident recalled Zechariah's vision, "The wind was in their wings; for they had wings like the wings of a stork" (ch. 5, 9). The stork is one of the few birds which has no note and emits no sound, except by the snapping of its bill, like a pair of castanets.

*SWALLOW*.—Two Hebrew words *derâr* and *sîs* or *sûs* are thus translated. As to the former, which occurs in Ps. 84, 3, Prov. 26, 2, there is no question. The name means "freedom," an apt name for the swiftly-flying swallow, which cannot exist in confinement. There are many species of swallow in Palestine, besides our own familiar barn swallow, which is there far more abundant than any other; and has the same habits as in Britain, building about houses, and especially churches and mosques. Several species remain through the winter.



SACRED IBIS. *Ibis religiosa*.

naturally unclean to the Israelites. It is a bird of very striking appearance, with long, curved bill, naked black neck, and snow-white plumage, and with lustrous black plumes reaching from the wing coverts to beyond the tail. Its body is nearly as large as that of a goose.

*TURTLE*. See DOVE, p. 267.

*VULTURE*. See EAGLE, p. 267, and GIER EAGLE, p. 268.



## MAMMALS.

**ANTELOPE, R.V.; WILD BULL, A.V.** Heb. *lêd, lē*. (Deut. 14, 5; Isa. 51, 20). — *Oryx beatrix*, formerly confounded with the African *Oryx leucoryx*, of which it is the Arabian representative, with horns less recurved and much straighter. It ranges over Arabia and Southern Persia, and though now scarce, was anciently very abundant. The LXX. and all early authorities refer *lêd* to the antelope known as *Oryx*. The different species of this genus they did not discriminate. The antelopes form by far the largest group in the mammalian family *Boridae*, or hollow-horned ruminants; which besides these includes goats, oxen, and sheep. They are at once distinguished from deer by not shedding their horns. Africa is the central home of the antelope tribe, of which new species are year by year brought home by explorers; but various species are found throughout all the warmer regions of the Old World, especially in the desert plains, and a few, chiefly mountain-antelopes, in more northern regions, as Tartary. One, the chamois, is European; and one species, the prong-horned antelope, belongs to western North America. The *Oryx leucoryx* is often depicted on Egyptian monu-



ORYX ANTELOPE.



ORYX BEATRIX.

ments. It is a beautiful creature, standing about four feet high; very wild and fleet, and fierce when hard pressed by the hunter.

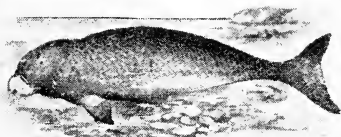
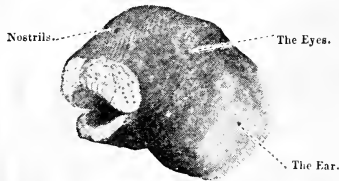
**APE.** Heb. *kôphim* (1 Kings 10, 22). — Mentioned among Solomon's imports from Tarshish. No species of ape or monkey has ever been found in Palestine or the adjacent regions, till the south of Egypt is reached. "Ape" is generally used of tailless, "monkey" of tailed, *quadrumanæ*. Almost all the Indian species have tails. The Egyptians imported both kinds, as may be seen from their monuments. Baboons, apes, and monkeys are all represented in the Assyrian sculptures.

**ASS. HE-ASS,** Heb. *chamôr*; **SHE-ASS,** Heb. *athôn*; **ASSES COLT,** Heb. *ayir*. — The date of the reclamation of the ass is lost in antiquity, though it is evidently derived from *Asinus vulgaris*, the wild ass of North-east Africa and South Arabia. It is depicted in the earliest Egyptian records, and also on the oldest Assyrian monuments. Transformed in its habits and disposition, it has changed but little in outward appearance from its wild progenitors, of which it retains the general color and markings. The ass is much more highly prized in the East than in the West. There seem to be two races, a larger and a smaller, the latter more diminutive than our northern stock. White asses are especially valued for the saddle, and are used by pashas and other dignitaries. So of old: "Ye that ride on white asses" (Judg. 5, 10). The ass was the animal of peace, as the horse was of war. It was forbidden to plough with an ass and an ox together, probably because the ass, as the weaker of the two, would have had more than its fair share of the labor.

**ASS, WILD.** Heb. *pêrê* (*Asinus hemippus*) and *'arôd* (*Asinus onager*). — The Hebrews appear to have discriminated between the wild ass of Syria and Arabia, known as *A. hemippus*, and that of Babylonia, *A. onager*. The domestic ass is derived from a third species, *A. vulgaris* — the wild ass of North-east Africa and the Sahara. Most of the Biblical references are to the *pêrê*, or wild ass of Syria, especially the description in Job. In Job 39, 5, the two species are mentioned in juxtaposition: "Who hath sent out the *pêrê* free? or who hath loosed the bands of the *'arôd*?" While the domestic ass is the meekest, the wild ass is the wildest and most untamable. In fleetness it far surpasses the horse. The allusion to its habits in the Book of Job is most accurate. Its fondness for salt plains, its congregating at watering-places, its standing on the look-out on any rising ground, its sniffing the air, its close grazing of the herbage, all these have been noted by modern observers. The hunting of the wild ass is frequently represented in the Assyrian sculptures.

**BADGER SKINS, A.V.; SEAL SKINS OF PORPOISE SKINS, R.V.** Heb. *tachash*. — The word occurs both as the substance used for the covering of the Tabernacle, and (in Ezek. 16, 10) as a

material for women's shoes. Our translators seem to have been misled by the similarity in sound of the Hebrew *tachash* and the Latin *tarsus*, "a badger." The revisers have correctly substituted "seal skins." The Arabs of Sinai apply



DUGONG. *Halicorn tabernaculi*.

With enlarged Drawing of the Head.

the name *tachash* to the seals and dugongs which are common in the Red Sea, and the skins of which are largely used as leather, and for sandals. Though the badger is common in Palestine, and might occur in the wilderness, its small hide would have been useless as a tent covering. The dugong, very plentiful in the shallow waters on the shores of the Red Sea, is a marine animal from 12 to 30 feet long, something between a whale and a seal, never leaving the water, but very easily caught. It grazes on seaweed, and is known by naturalists as *Halicorn tabernaculi*.

**BAT**, Heb. *'atalleph*.—Though spoken of as "a fowl" in Leviticus, this need create no difficulty; for the word translated "fowl" simply means winged, and is as appropriate to a bat as to a bird. Palestine, with its countless ravines,



BAT. *Phyllostoma tridens*.

caves, and ruins, is specially suited for bats, which everywhere abound in literal swarms, though different species inhabit different districts. Often persons entering a cave have their lights extinguished by the swarms of bats they have disturbed. A short-tailed bat is in myriads in the quarries under Jerusalem and the Temple. Several horse-shoe bats swarm in the caves by

the Jordan valley. Many African species, as well as the more familiar European forms, abound, especially near the Sea of Galilee.

**BEAR**, Heb. *dōb* (*Ursus Syriacus*).—The bear of Syria is only to be distinguished from the brown bear of Europe by its paler color and more slender claws. It has become extinct in Southern Palestine, but a few linger in the wooded parts of Galilee, and it is still common on Hermon and in the Lebanon. The Syrian bear is not naturally a carnivorous animal, though individuals occasionally acquire a taste for animal food, and become dangerous and savage. But all these bears, especially a she-bear with cubs, will attack man when disturbed. Its ferocity when deprived of its cubs is several times referred to in Scripture, as well as its deep growl: "We roar all like bears." It is to be noted that the Hebrew text does not imply that the bears slew the chil-



SYRIAN BEAR.

dren that mocked Elisha, but only that they wounded or tore them with their claws.

**BEAST, WILD**.—Four Hebrew words are thus rendered in *A.V.*, and three in *R.V.*

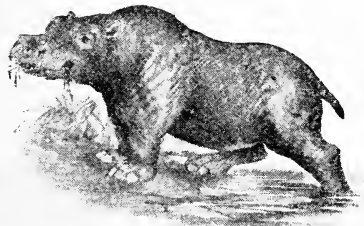
1. Heb. *chayyah*, a general term for wild animals, as in Gen. 1. 28, etc.

2. Heb. *šay*, also a general term, meaning things that move, as in Ps. 50. 11.

3. Heb. *teyymān*, "wild beasts of the desert," *A.V.* and *R.V.*, occurs thrice, Isa. 13. 21; 34. 14; and Jer. 50. 39. It evidently denotes some particular animal which frequents desert places and ruins; very probably a wild cat or lynx, of which several species are found among the ruins, especially in Moab.

4. Heb. *teyymān*, "wolves," *R.V.*; "howling creatures," *R.V.*, marg. There cannot be any doubt but that "jackals" is the correct rendering; *teyymān* means "howlers." One Arabic name for the jackal is *Ibn a'arī*, "the son of howling;" another is *shaghal*, corresponding with the Hebrew *shāal*. Both these latter are used indifferently for the jackal and the fox, and from them our word jackal is derived. It would have been strange if the jackal, *Canis aureus*, one of the most common and familiar animals of the country, had escaped notice in the Bible. It prefers ruins or caves, or, in default of these, thickets, for its home, where it lives in packs. But at night it prowls over the whole country. Wherever the traveller pitches his tent, the howl of the jackal will break the stillness of the night, as the wail is re-echoed from pack to pack in the distance. "The jackals shall cry in their desolate houses." They howl alike in the village street and under the walls of Jerusalem, and are the dread of the keepers of the vineyards—"the jackals that spoil the grapes." They will eat anything, though preferring flesh or carrion. The jackal is of a tawny yellow color, whence its Latin name, and very like a collie dog, but smaller. It is quite possible that it is among the progenitors of the domestic dog. Its range extends from Morocco to Further India, and from Greece and Turkey to Central Asia.

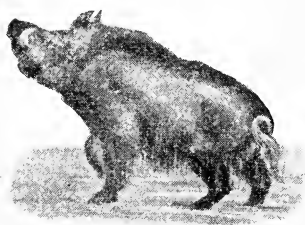
**BEHEMOTH.**—This is a Hebrew word, signifying literally "great beasts." But it was also applied specifically to the hippopotamus, a creature better known to the ancients than to the moderns. Our translators, being without our knowledge, simply gave the Hebrew word. In this the revisers have followed them, informing us in the margin that it is the hippopotamus; as in the next paragraph they explain that leviathan



HIPPOPOTAMUS AMPHIBIUS.

is the crocodile. The *Hippopotamus amphibius*, as the largest quadruped known to the Israelites, was naturally called the great beast. It then ranged down the whole course of the Nile, of which fact we have historic and monumental evidences, and may have extended to the rivers and marshes of Palestine, as the crocodile to this day exists in the marshes under Carmel. The genus is exclusively African. A small species, *H. Liberiensis*, is found on the west coast; and a third, the largest of all, has recently been, we fear, exterminated in South-east Africa. Many extinct species are known only from their fossil remains. The Egyptian monuments depict the chase of the hippopotamus by spear and pitfall, exactly as it is described in the Book of Job.

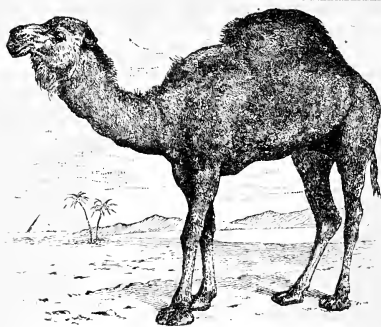
**BOAR, WILD.** Heb. *chazîr* (*Sus scrofa*).—Mentioned with reference to its destructive habits in Ps. 80, 13: "The boar out of the wood doth waste it." Wild boars are especially numerous in the thickets and brakes of the Jordan valley, whence, when the river rises just before harvest, they are



WILD BOAR.

driven out, and play havoc with the cornfields and cultivated ground of the uplands. They are equally common in the southern wilderness, where they plough the ground for the bulbs which abound there.

**CAMEL.** Heb. *gāmāl* (*Camelus dromedarius*).—The name holds, very little changed, both in Arabic and all the languages of Europe. Though the camel has not yet been found depicted on the ancient Egyptian monuments, it was probably the first beast of burden reclaimed by man, and is the only one able to supply his wants in traversing the vast deserts of Asia and Africa.

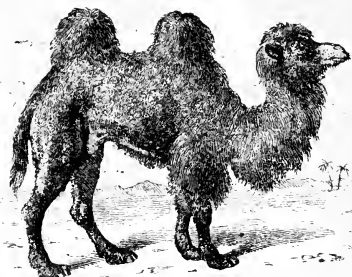


ARABIAN CAMEL.

The camel is used chiefly for riding and for bearing burdens, less frequently for ploughing, and very rarely for draught, for which its frame is unsuited. Its strength is not in the shoulders, but in the sustaining power of the back, and especially of the hump. Its natural posture of rest is kneeling on its fore legs, with the hind legs tucked up beneath the body. Its favorite food is the coarsest and most prickly herbage and desert shrubs, and its capacity for going without water for days is well known. It carries a supply of water in a network of elastic cells, which line the inside of the first stomach. Its pace is ordinarily only 2½ miles an hour, but this it will maintain for 30 hours without stopping; but a dromedary not carrying weight will accomplish 10 miles an hour.

Camels' furniture is spoken of in Scripture. This consists of a great wooden framework on and around the hump covered with folds of carpet, and when carrying women or children, with light wooden or wicker frames like panniers suspended on each side. The camel is never ridden with bit or bridle, but only with a halter. This is often ornamented with patches of bright cloth or leather, with shells, bits of metal, and little bells stitched on to them—"ornaments like the moon" (Judg. 8, 21).

Camels always follow one another in line. The flesh of the camel was forbidden to the Jews, but



BACTRIAN CAMEL.

is much used by the Arabs. Its milk has always been an important article of food wherever the camel exists, and is excellent, as are the cheese, butter, and curds which are made from it. The hair is much coarser than wool, and the tufts about the hump are shorn every spring, and woven into a coarse black cloth, principally used for tents—"the black tents of Kedar"—being very thick and stout, and impervious to rain. With this coarse material John Baptist was clad.

There is only one other species, the two-humped or Bactrian camel (*Camelus bactrianus*)—the only one represented on the Assyrian monuments, but unknown in Western Asia. It has a much thicker and longer coat, adapted for the bitter cold of Tartary, but has not the endurance of the Arabian camel.

Innumerable Eastern proverbs and sayings are connected with the camel, two of which are used by our Lord.

**CAT.**—The cat is mentioned only in the apocryphal book of Baruch (ch. 6, 22), in connection with the idols of Babylon. There is no reason to doubt that the Israelites were familiar with the cat, which had long been domesticated in Egypt. The Egyptian cat (*Felis maniculata*) is the original of our domestic cat, and is still very common in those countries in a wild state. It is quite distinct from our wild cat (*Felis catus*). The cat was a sacred animal among the Egyptians, and thousands of mummied cats have been found carefully preserved in their tombs.

**CATTLE** (*Bos taurus*).—Six or seven words are used in Hebrew for different ages and sexes of domestic horned cattle, representing bull, cow, ox, bullock, heifer, calf. Horned cattle were domesticated in antediluvian days (Gen. 4, 20). History gives no glimpse of a time when the ox was not the servant of man, while everywhere in the Old World, from the musk ox of the Arctic regions, to the gaur of India, the Malayan gayal of the tropics, and the buffalo of the Cape, feral horned cattle exist, or have existed to recent times. [See UNICORN, p. 283.]

The ox was used in life by the Jews for ploughing, treading out the corn in threshing, and for draught. The "milk of kine" was largely used, both fresh and slightly curdled (in which case it is known as *leben*), and also churned into butter, or more generally curds squeezed into a fresh cheese, which is often spoken of as "butter" in Scripture. Cattle were required for sacrifices by the law, and were the usual offering of the richer worshippers. Their value for draught forbade their being often killed except for sacrifice and at great feasts. It was only on very special occasions that even a young calf was killed for food. In the north the breed of cattle is very fine and large, resembling the Tuscan, and light in color; in the maritime plains a smaller race of various



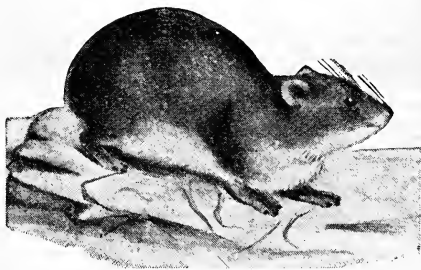
MOUFFLON.

colors; east of Jordan a similar breed, but generally black, with long horns; while in the southern prairies, south and east of Beer-sheba, we find a shaggy, degenerated race, something like the small Highland cattle. In the Jordan valley the Indian buffalo (*Bos bubalus*) has been introduced, probably from Persia, in post-Exilian times. It was unknown to the Jews, but is well suited for the swamps of Huleh (Merom),

**CHAMELEON.** See MOLE, p. 281.

**CHAMOIS, A.V. and R.V.** Heb. *zémér*—i.e. "the leaper."—"Chamois" would be a very good rendering of the Hebrew, if the chamois, a native only of the snow-clad mountains of Central Europe, had been or ever could have been an inhabitant of Bible lands. In these, three kinds of mountain sheep and goats are known—viz. the ibex (treated of elsewhere); the *kebsch* (*Ovis tragelaphus*), the wild sheep or mouflon of Sinai and the desert mountains of North-east Africa, known also in the Atlas Mountains as 'aoudad; and in Northern Syria the wild goat, *Capra agagrus*, the probable original of the domestic goat, is not uncommon. The *kebsch* must have been familiar to the Israelites, and probably the *C. agagrus*, which the Arabs do not discriminate, also. We may, therefore, safely render *zémér* by mouflon or wild sheep, than which there are few animals more wary or difficult of approach.

**CONEY.** Heb. *shāphān*—i.e. "the hider" (*Hyrax Syriacus*).—The coney is among the creatures forbidden as food by the law. Its habit of

CONEY. *Hyrax Syriacus*.

dwelling in the rocks for security, and its helpless, defenceless nature, are referred to in Ps. 104, 18 and Prov. 30, 26. Though not unlike in habits, it has no connection with the rabbit, with which it is sometimes confounded, but of which no species exists either in Arabia or Palestine. It is one of a group of quadrupeds peculiar to Africa and Arabia; and though clothed with fur and of the size of the rabbit, it belongs by its structure and anatomy to the *Pachydermata*, along with the elephant and hippopotamus.

It has a dark, tawny coat, with a lighter spot on the centre of its back, very short ears, a minute tail, scarcely visible, no claws but tiny nails, like those of the human finger, on the four toes of its fore paws and the three toes of its hind paws. It has conspicuous chisel-shaped incisor teeth, like those of the hippopotamus. Other species are found in Abyssinia, and in Central and Southern Africa. It is classed by Moses among the ruminants, as is the hare, because of the ceaseless motion of its jaws, grinding its teeth as though it were chewing the cud. It is very sociable with its kind, does not make its own burrow, but uses fissures in the rocks, and comes out to feed on the herbage after sunset and at dawn, one of the party being always perched on a rock to give the alarm.

**DOG.** Heb. *cheleb* (*Canis familiaris*).—The dog is frequently mentioned in Scripture, but almost always in a tone of contempt. The Jews not being, like the Egyptians or Assyrians, a hunting people, did not cultivate the dog, nor train it, except simply to guard the flocks, to keep off beasts of prey, and to act as watch-dogs at the doors of houses. Their dogs seem to have

been, as they are still in Palestine, all of one type—that of the pariah or ownerless dog of the country, not unlike the Scottish sheep-dog or collie. They did not cultivate the magnificent mastiffs and wolf-dogs carved on the Assyrian monuments, nor the varied races of hunting dogs portrayed on the Egyptian walls.

The Arabs possess and value the Persian greyhound. Far more numerous than the sheep and house dogs are the ownerless pariah dogs, of which a pack is to be found in every town, where they are protected and recognized as invaluable scavengers. They continue from generation to generation inhabiting the same place or quarter of the town, and admitting no intruders, always gaunt and half starved, yet inoffensive, and showing wonderful sagacity. They are the rivals and foes of the jackals, to whose howlings they respond through the livelong night. When a camp is being pitched outside a town or village, one of these dogs will appear, and if kindly noticed will remain there as long as the tent stands, suffering no rival dog nor human visitor to approach, while never molesting any of the company, however numerous it be. It is evident, from the incident of the Syrophenician woman, that in our Lord's time dogs were not so abhorred as at an earlier period. The term "dog" (*kalb*) is still hurled in reproach by the Jew at the Gentile, and by the Moslem at the Christian.

**DRAGON.**—Two words are thus translated in the A.V. 1. Heb. *tan*, plural *tannim*, always correctly rendered in R.V. by "jackal." [See BEAST, WILD.] 2. Heb. *tannin*. This is variably translated both in A.V. and R.V., according to the context, "whale," "sea-monster," "dragon," "serpent." [See DRAGON, p. 307.] In several prophetic passages in Isaiah and Ezekiel evidently the crocodile is indicated, where the revisers have retained "dragon." In others perhaps the python, a great land serpent, formerly in Egypt but now extinct, is intended. In Ex. 7, and Deut. 32, 33, some kind of serpent is alluded to; and in Gen. 1, 21, the word is used of sea-monsters generally. In the New Testament "dragon" occurs only in Revelation, where it is applied metaphorically to Satan, and not to any creature on earth.

**DROMEDARY.** (Heb. *becher*, *bichrah*) occurs only in Isa. 60, 6 and Jer. 2, 23. There is no doubt as to the correctness of the translation. The dromedary is not a distinct species, but merely a finer and swifter race of camel, differing from the ordinary camel as a race-horse does from a cart-horse. It is taller and often nearly white. There is an Arabic proverb: "Men are like camels—not one in a hundred is a dromedary."

**ELEPHANT.**—The elephant is not mentioned in the canonical Scriptures, though it is frequently noticed in the Maccabees, being used by Antiochus in war. But in 1 Kings 10, 22, 2 Chr. 9, 21 we find *shēnhabbim*—"elephants' teeth"—for the ivory which Solomon imported. Though the Jews did not know the elephant before the Captivity, the name shows that they knew ivory to be the tooth, not the horn of an animal.

**EWE.** See SHEEP, p. 282.

**FALLOW DEER, A.V.; ROEBUCK, R.V.** Heb. *yachmār* (Deut. 14, 5 and 1 Kings 4, 23).—Among the provisions for Solomon's table. There is little difficulty in identifying the *yachmār* with the bubale (*Bubalis buselaphus*), *Becker et-Wash*—i.e. wild cow—of the Arabs, and known by that name from Morocco to Arabia. It was formerly the most abundant antelope in these regions, though now becoming very rare. It is about the size of a red deer, of a uniform rufous color, only varied by a black tip to its tail. It has, like

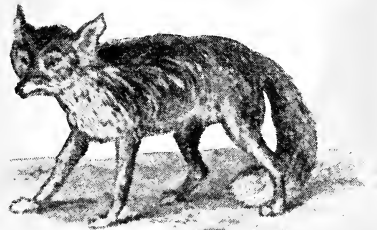
its congener the hartebeest of South Africa, a very long face, somewhat like a horse's, and has a rather clumsy appearance. It was described by the ancients as between a stag and a calf, and the Bedawin maintain that it is a species of cattle gone wild, and not an antelope. Its flesh is considered the most savory meat of all desert game. In wooded northern districts of Palestine, where the bubale is not found, the name has been transferred to the roebuck (*Cervus capreolus*), which still lingers in Galilee.



BUBALE ANTELOPE. *Bubalis buselaphus*.

**FERRET, A.V.; GECKO, R.V.** Heb. *anākhāh*. An unclean creeping thing mentioned only in Lev. 11, 30. The translation "ferret" is now admitted to be incorrect. By *anākhāh* and the other four creatures mentioned in the same verse, different species of lizards are indicated. From the derivation of *anākhāh*, from a root signifying "to click," the rendering "gecko," R.V., is probably correct, as the gecko is a lizard which makes a peculiar clicking sound. It is very common in Palestine.

**FOX.** Heb. *shu'at*.—In most passages where it occurs, *shu'at* ought to be rendered by "jackal," as may be seen by the context. Only in Song of Sol. 2, 15 and Ezek. 13, 4, foxes and not jackals are intended. In the New Testament, on the contrary, where the fox is spoken of, it is the animal



SYRIAN FOX.

we understand by the name. The name of the jackal in every European language, as well as the Arabic and Turkish, is akin to the Hebrew *shu'at*. [For a further account of the jackal, see BEAST, WILD, p. 275.]

The fox, as well as the jackal, is very common in Palestine, especially in the south, where we find a species smaller and lighter colored than the

English, known as *Vulpes Nilotica*. In the north, and throughout the rest of Syria, is *Vulpes flavescens*, differing from the English fox only in its slightly larger size and with the same reputation for cunning, and the same taste for poultry. One marked difference is that the fox is a solitary hunter, the jackal always in packs. This proves that Samson's foxes were jackals. He could scarcely have caught so many foxes, while jackals might be snared in great numbers.

**GAZELLE.** See ROEBUCK, p. 282.

**GOAT** (*Capra hircus*) is represented by several Hebrew words—*attād*, "the leading he-goat;" *tayish*, "a he-goat;" *aiz*, "a she-goat;" *sa'ir*, "goat" or "kid," generally for sacrifice; and *tzāphir*, "he-goat" (in Chaldee).

The goat is a far more important item in the pastoral wealth of the East than it is with us. Goats are adapted for hilly countries, and for plains covered with dwarf shrubs. They are reared alongside of, but not with, the sheep, but under the same shepherd. While the sheep graze, the goats browse. The sheep, following along the hillside, close graze the tender herbage; the goats, in a parallel line a little above them, skip from rock to rock and browse the twigs of the bushes. Where it can be had, goat's milk is preferred to any other, and for a feast a kid is killed in preference to a lamb, which is seldom killed until it has yielded at least one fleece. Goat-skin bottles are used for wine, oil, and water. The Syrian goat is larger and finer than the English, generally black, with long silky hair, enormous pendent ears, and stont recurved horns. It is known as *Capra mambrica*.



SYRIAN GOAT.

**GOAT, WILD.** Heb. *ye'elim*, fem. *ye'alah*. (*Capra beden*.) Arab. *beden*.—The Sinitic ibex. The Hebrew is translated always by "wild goat," except in Prov. 5, 19, where the feminine form is rendered "roe." Another word—*akko*—occurs only in Deut. 14, 5, where it is translated "wild goat," in all probability correctly, since otherwise the ibex, which must have been most familiar to Israel in the wilderness, would not appear in the list. The Sinitic ibex is a very beautiful creature, of a light fawn color, with very long recurved and regularly knotted horns, smaller and more slender than the Alpine, still more than the Himalayan species. Nearly every mountain range in Europe and Asia has or has had its own species of ibex. *C. beden* is found only in the mountains of Egypt, Arabia Petrea, and Palestine.

**GREYHOUND.** *A.V.* and *R.V.*; but *R.V.*, margin "war-horse." Heb. *zarzir-mathnagim*—i.e. "girt about the loins," Prov. 30, 31.—The translation is uncertain, but as a stately gait is what is intended to be illustrated, "war-horse" seems the most suitable rendering. At the same time,



WILD GOAT. *Capra beden*.

the greyhound is represented on the Assyrian sculptures as employed in chasing the gazelle, and therefore must have been known to Solomon. The Persian greyhound is much esteemed in Syria for this purpose. It is larger than our greyhound, has long, silky hair on its ears, and a long, pendent fringe of the same along its tail.

**HARE.** Heb. *arnebeth*.—Though the name occurs only in the lists of Leviticus and Deuteronomy there is no question about the translation—the hare being very common, and the Arabic name the same as the Hebrew. It was forbidden as food to the Israelites because it does not divide the hoof, and Moses parenthetically adds, though it chews the cud—i.e. re-chews, which to all appearance it does, perpetually grinding its teeth. Two species of hare are common. 1. *Lepus Syriacus*, in the north, and not found beyond Syria, a little smaller than the English hare, and with rather shorter ears. It has four young at a birth. 2. *Lepus Egyptianus*, in Southern Judea and the Jordan valley, a little larger than a rabbit, with very long ears, light sandy-colored above and white below. Two others occur, but rarely, in the south—*Lepus Siniticus*, still smaller than the last, but with longer ears, and with the fur of a more reddish hue; and *L. isabellinus*, very rare, only in the sandy deserts of the south-east, small and of a yellowish fawn-color.

**HART and HIND.** Heb. *ayyal*; fem. *ayyalah*.—There can be no question as to this signifying "deer," the Arabic word being identical. It often occurs in Scripture, but is not mentioned in the lists of Leviticus and Deuteronomy, because no kind of deer could exist in the desert, which is fitted only for antelopes. The native deer of Syria is the fallow deer (*Dama vulgaris*), introduced universally into the parks of Western Europe, but almost if not altogether extinct in Palestine. It must have been very common in ancient times, if we may judge by the frequent occurrence of the name Ajalon, "the place of deer." The deer is often depicted on the monuments both of Egypt and Assyria. Only one species of deer exists in Africa, *Cervus barbarus*, a small race of red deer, and it is confined to the north of that continent. The little roebuck, *Cervus capreolus*, is rare in Northern Palestine, its easternmost limit. The bones of the red deer have been found in caverns in Lebanon, em-

bedded in breccia along with those of the reindeer and elk, but there is no proof of its existence within the historic period.

The many allusions in Sacred Writ show a familiarity with the habits and characteristics of the fallow deer.

**HEDGEHOG**, the rendering in Coverdale's version of Heb. *kippôd*, which is translated "bittern" in *A.V.* and "porcupine" in *R.V.* The hedgehog and porcupine are both common in Palestine. [See BITTERN, p. 266.]

**HORSE** is represented by several words in Hebrew. *Sûs*, "a chariot-horse;" *parash*, "a cavalry-horse" (it also signifies "a horseman"); *rachesh*, "a swift horse," rendered "dromedary" in *A.V.*; *sûsah*, "a mare;" and *rammāk* (a Persian word), "a mare" (Esth. 8. 10), but "dromedary," *A.V.*, "steed," *R.V.*

The horse is not depicted on Egyptian monuments before the Eighteenth Dynasty, and was probably introduced by the Hyksos before the time of Abraham. With one single exception, Isa. 28. 28, the horse is never mentioned in the

Old Testament but in a military connection. It was the animal of war, as the ass was of peace. It was the important arm of the Egyptian, Assyrian, and Hittite armies.

Cavalry and chariots, which took the place of modern artillery, were irresistible on the plains, but useless in a mountainous country. In the northern plains near Merom, Joshua first encountered the Hittite chariots; and in the plain of Esdraelon, Jabin the Hittite king employed his nine hundred chariots of iron one hundred and fifty years later. But from these chariots and horses the Israelites in the hills of Central Palestine were safe. It was not till David and Solomon created a foreign empire that they began to use cavalry and chariots, Solomon procuring his horses from Egypt. The Assyrian horse was evidently from the national sculptures a fine bred animal like the modern Arabian; and excepting that there were no saddles or stirrups, but only pads or horse-cloths, the equipment and trappings have been scarcely changed to the present day. There are the same bits and bridles, often with ornaments and tassels attached, and the same head-gear and little bells.



HORSE AND CHARIOT.  
(From Egyptian Sculpture.)

**HYÆNA**.—The name of the hyæna does not occur in our versions, but is probably intended by *habûa* (Jer. 12. 6), "speckled bird" in *A.V.* and *R.V.*, but "hyæna" in LXX. Zeboim (1 Sam. 13. 18) means "valley of hyænas." The hyæna is very common, called *dhabûa* by the Arabs; and living in caves and tombs, it feeds on carrion, but chiefly on bones. It prowls about graves, and often exhumes dead bodies. It is truly a "ghoul," and its wail at dead of night is weird and ghostly.

**JACKAL**. Heb. *tan*, *shû'at*, *uppim*. See BEAST, WILD, p. 275; DRAGON, p. 278; FOX, p. 278.

**LAMB**. See SHEEP, p. 282.

**LEOPARD**. Heb. *nâmer* (*Felis leopardus*).—This is the largest and most dangerous beast of prey now existing in Palestine. Its swiftness, cunning, strength, and fierceness are alluded to in Scripture. It gave name to several places, as Beth-nimrah, "the home of leopards," east of Jordan, in Gad. This, as the country became more thickly peopled, and the leopards disap-

peared, became Beth-abara, "the house of the ford," in the New Testament. Now man has disappeared; the ford is disused; the leopard has returned, and the old name, Beit-Neim'r, has revived, if it were ever quite forgotten by the Arabs. The leopard is not quite so rare as is supposed. It is found in Moab, on Carmel, and near Tabor. The skin is very highly prized, and is in great request by pashas and sheikhs for saddle-cloths.

One other large species of the feline family is found in Palestine, the cheetah, or hunting leopard of India, *Felis jubata*. It is marked with black spots, not like the leopard, with rosettes; and has much longer legs. It is easily tamed, and is trained for hunting deer and antelopes. A few are found in the north. On the east side of Jordan it is common.

**LION** is represented by several Hebrew words, signifying lion, lioness, old lion, young lion, lion cub, etc., all showing how familiar this beast was to the writers of the Old Testament, who mention it about one hundred and thirty times. The lion was well known in all the countries border-



ing on the east of the Mediterranean and throughout Western Asia as late as 500 B.C. The old traditions of Greece are full of it; in historic times the lions in Thrace attacked the army of Xerxes, and in 300 B.C. it was common in Macedonia. It lingered in Palestine to the times of the Crusades, but is now very rarely found west of the Euphrates, though said to be in the interior of



LION.

Arabia. In every ancient nation the lion—Judah's badge—was the symbol of royal power and strength.

In the countries where it still exists it is taken by the same methods that are mentioned in Scripture—by pitfalls cunningly concealed in the tracks from its lair, or by nets hung loosely, in which it becomes entangled. The thickets by the Jordan were the favorite coverts of the lion, from which he was dislodged by the annual overflow of the river—"A lion from the swelling of Jordan."

MOLE. *A.V.*; CHAMELEON, *R.V.* Heb. *tinshe-meth*. The *R.V.* is probably correct.



MOLES.

*Eliomys melanurus.* *Arvicola guentheri.*  
*Arvicola nivalis.*

MOLE, *A.V.* and *R.V.* Heb. *chaphôr-pêrôth*, signifying a burrowing animal, and having possibly a more general signification than the mole alone.—There are many of the rat, ground-squirrel, and weasel tribe, which burrow in ruins, and may be included under this term. Our mole is unknown in Syria, but there is a very singular animal, a rodent, without external eyes, known as the mole-rat, *Spalax typhlus*, which is very abundant. It lives in communities underground, where it forms chambers, and many runs connected with them, and rarely comes to the surface. It burrows much among ruins and stone-heaps. It has much the appearance of a mole, with a velvety silver-gray fur, no tail, and a large ear orifice, but which does not show through the fur. It lives on bulbs and other roots, but especially on onions, committing great havoc in gardens.

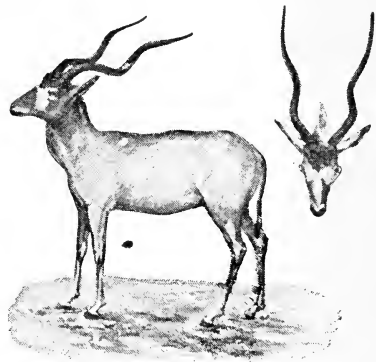
MOUFFLON. See CHAMOIS, p. 277.

MOUSE. Heb. *'achbâr*.—The mouse was forbidden as food by the Mosaic law. It is also spoken of among unclean things by Isaiah. In 1 Sam. 6 we read of the five golden mice sent by the Philistines as an offering when they returned the ark of the Lord; where the LXX. inserts "And their land swarmed with mice." An interesting discovery was recently made at 'Akkir, the ancient Ekron, of several silver models of mice, extremely well executed, and life-sized, votive offerings, doubtless, to the temple of Dagon.

*'Achbâr* is doubtless a generic term, including all the small rodents, as hamsters, jerboas, dormice, sand-rats, and voles. The jerboa, large sand-rat, and especially the hamster, are considered dainty morsels by the Bedawin.

OX, WILD. See ANTELOPE, p. 274.

PYGARG, *A.V.* and *R.V.* Heb. *dîshôn*.—Only in Deut. 14. 5, and rendered *πύργος* in LXX.



ANTELOPE. *Addax pygarg.*

What the pygarg of the ancients was is uncertain, beyond the fact that it was a white-rumped antelope, of which there are several species. Pliny describes what he names the *Strepsiceros*, or twisted-horn, as being locally called in North Africa *adas* or *akas*, the very name by which the Arabs to-day know the *Antelope addax*. It is as large as our red deer, generally of a milk-white color, and with twisted horns  $2\frac{1}{2}$  feet long. It is found in North-east Africa, from Somaliland to Egypt, and across the Sahara, and in Arabia. As there are four Hebrew names recognized as referring to antelopes, and as there are four species found in North Arabia and near Palestine, three of which we may consider sat-

isfactorily determined, we may reasonably infer that *dishôn* represents the addax antelope.

**ROE, ROEBUCK, A.V.; GAZELLE, R.V.** Heb. *tzebâ* (*Gazella dorcas*).—There is no doubt of the correctness of the revised translation. The characteristics of the gazelle—its beauty, swiftness, timidity, grace, gentleness, and affection—are all touched upon in Holy Writ. It is the smallest of the antelope family found in Arabia or Syria, and the most abundant. It is found in every part of the country, and is gregarious. On the plains of the south, in the eastern downs, in the desert, under the glades of Carmel, or the leafy coverts of Galilee, or under the thorn bushes of Gennesaret, the gazelle may be started. On the open ground, however, it is very wary. East of Jordan, a larger species, *Gazella ariel*, is common. It is marked like the other, the upper parts fawn color, white beneath, a white patch on the flanks, and white and black stripes down the face. The gazelle of one race or the other extends from Morocco, across Africa, to Arabia, and thence to India.

**SATYRS** (Heb. *se îrim*, literally “hairy ones”) occurs in Isa. 13. 21, and 34. 14. Elsewhere it means he-goats; but all the old commentators interpret it in these passages as the fabulous creature, half man, half goat, which is known as

a satyr. This was the goat-god of Egypt, and it is depicted on the monuments. Another interpretation is that the *Cynocephalus*, or dog-faced baboon, is intended,—a creature which was also an object of Egyptian worship.

**SHEEP**, Heb. *seb*; **FLOCK OF SHEEP**, *tzôn*; **RAM**, *ayil*; **EWE**, *rachel*; **YEARLING LAMB**, *kebas*, *kebasah*; **SUCKING LAMB**, *tâleh*; **HE LAMB**, *kar*. (*Ovis aries*).—The sheep is the first animal mentioned in the Bible. We have no trace of its wild original. In pastoral countries it always has been, and still is, the most important item of wealth. The plains on the coast, the far-stretching wilderness of the south, the rolling downs of Moab and eastern Bashan, were and are pre-eminently pasture lands. The king of Moab paid a tribute to Israel of 100,000 lambs and 100,000 fleeces.

Sheep were pre-eminently the animals for sacrifice; otherwise lambs were slain only for feasts, or to entertain guests. Ewe's milk was the most valued product of the flock. Next in value was the wool, when cotton was unknown, and linen rare beyond the confines of Egypt. Sheep-shearing answered among a pastoral people to our harvest home. There are two breeds of sheep in Palestine: one, chiefly in the north, not unlike our short-wooled merino breeds; the other, and more general, with the enormous development of fat on the tail. This flat-tailed race seems to



EASTERN SHEPHERD AND SHEEPFOLD.

have been the ancient breed of Israel. (See Ex. 29, 22, and Lev. 3, 9, 11—"the fat thereof and



SYRIAN SHEEP.

the whole rump," etc.) With a sheep weighing 60 lbs., the tail will weigh 10 lbs. Though white is the predominant color, as black is of goats, yet piebald, white and tawny, or white and black, are very common.

The Eastern shepherd's task is very different from that of our own. In a land without fences, of open wolds, downs, and ravines, in the sides of which lurks many a wild beast, the shepherd's task is one of ceaseless watchfulness. At evening the flocks are folded in caves, where such can be found, with a semicircular wall in front, or in inclosures on the open plain, by which the shepherds watch all night, aided by their vigilant, wakeful dogs. The shepherd leads them and calls them, while the dogs look out for jackals. In that thirsty land the sheep require water as regularly as cattle with us, and the event of the day is the collecting the sheep and goats at the well, and filling the little troughs for them, the sheep being served first.

**SWINE.** Heb. *chazir* (*Sus scrofa*).—The Jews of old looked on the swine as the most unclean and polluting of animals, as do the Mohammedans of the present day. Every passage in which swine are mentioned shows the disgust and loathing with which they were regarded. In our Lord's time, intercourse with the Gentiles had weakened this feeling, so that, in the far north at least, swine were kept, if not for food, at least for trade.

**UNICORN.**—The rendering in *A.V.* of Heb. *re'em*, but which in *R.V.* is *Wild-Ox*, and margin *ox-antelope*. That the translation is impossible, even if there ever had been such a creature, is shown by Deut. 33, 17, where the two horns of one *re'em* are spoken of. The *re'em* of the Bible is no fabled monster, but a two-horned reality, a beast which once roamed freely through the forests of Palestine, as of Assyria, of Central Europe, and of Britain, but is now extinct—the aurochs of the old Germans, the *urus* of Cæsar, the *Bos primigenius* of naturalists. The allusions to the *re'em* in Scripture speak of its prodigious strength; of its powerful horns (Ephraim and Manasseh are the two horns of Joseph), and of their great size: of its savage and dangerous nature; and of its untamableness (Job 39, 9-12). It is contrasted with the bullock of the stall (Ps. 50, 9, 10). All the passages point to a mighty wild creature connected with domestic cattle. It can be no antelope; they are all timid and feeble.

The bone caverns of Lebanon prove the existence of two species of wild cattle, contemporaneous with man. They have been found along with flint weapons, the aurochs (*Bos primigenius*), and the bison (*Bison bonasus*). The *re'em* cannot be the latter, for that has very short horns. It still exists, preserved in the forests of Lithuania, and lingers in the recesses of the Caucasus. We have a clue to the date of the disappearance of the aurochs in Western Asia from the monuments of Assyria, which represent its

chase as the grandest achievement of the earlier monarchs, while it nowhere appears in the sculptures of the later dynasties after 800 B.C. Thus, while it is frequently alluded to in Scripture as familiar up to the time of Solomon, it is only once mentioned subsequently, and that in a poetic passage of Isaiah. We may therefore infer its extinction somewhere between 1000 and 800 B.C.

Cæsar found it abundant in the Hercynian forest in Germany in the century before our era, and the last trace of its existence I have been able to find is in the forests of Normandy about 1080 A.D. Cæsar's description may well be compared with that of Job: "These *uri* are scarcely less than elephants in size, but in their nature, color, and form are bulls. Great is their strength, and great their speed; they spare neither man nor beast when once they have caught sight of them. The hunters are most careful to kill those which they take in pitfalls, while the young men exercise themselves in this sort of hunting, and grow hardened by the toil. . . . These *uri*, however, even when young, cannot be habituated to man,



BISON. *Bison bonasus*.

or made tractable. The size and shape of their horns are very different from those of our oxen." —[Cæsar, *Bell. Gall.* 4, 29.]

**WEASEL** (Heb. *chôled*) occurs only in the list of unclean beasts in Lev. 11, 29. There is no reason to reject the accepted translation. Weasels, and also polecats, are common in Palestine, and perhaps others of the genus, while genets and ichneumons (*Herpestes ichneumon*), which also occur, would probably be embraced under the same term.

**WHALE.** *A.V.*; *SEA MONSTER*, *R.V.* Heb. *tannin*.—In three passages *tannin* is thus translated; in others, "dragon" or "leviathan." In the account of creation, it refers evidently to all the great creatures which inhabit the seas, including whales especially. The word does not occur in the account of Jonah, but simply "a great fish," and we have no clue to its species. Many species of whales or *Cetacea* are found in the Mediterranean and Red Sea, and we know from ancient writers that formerly many of the larger whales existed there, which have been exterminated, or nearly so, even in our northern seas, such as the extinct Biscayan whale.

**WOLF.** Heb. *zeib* (*Canis lupus*).—The wolf is everywhere known as the terror of the sheepfold. The wolf of Syria is the same as that of Europe, and formerly of Britain. From the comparative ease with which he obtains food, and from the mildness of the winter, he there never packs, but prowls alone, lurking during the day among the rocks. The wolf is often spoken of in Scripture as the emblem of ferocity and bloodthirstiness. His craftiness and his hunting after sunset are noticed. He secretes himself near the fold, creeps towards it in the night, leaps in suddenly, and seizes his prey. The range of the wolf is over the whole northern hemisphere.

## MINERALS, METALS, AND PRECIOUS STONES.

BY PROFESSOR T. G. BONNEY, D.SC., LL.D., F.R.S., HON. CANON OF MANCHESTER.

**ADAMANT** (Heb. *shamir*; Gr. *adamas*).—It is not known what is meant by *shamir*. Some have thought a peculiarly hard steel, others have suggested corundum (crystallized alumina), which is the hardest mineral excepting the diamond. The Greek word *adamas* (at any rate about the Christian era) denoted the diamond; but it is hardly probable that the Hebrews were acquainted with this stone during the time of the Old Testament.

**AGATE** (Heb. *shebo*; Gr. *achates*).—The word is also used in the *A.V.* as a translation of the Hebrew word *kadkod*. The agate is one of the many varieties of minutely crystalline silica [see **CHALCEDONY**], denoting those arranged more or less in bands of different tints. From a very early period it has been used as a gem, and was often engraved.

**ALABASTER** (Gr. *alabastros*).—A more or less pellucid variety of light-colored marble, often banded or mottled, used for ornamental vases, etc.

**AMBER** (Heb. *chasmal*; Gr. *electron*).—The word thus rendered occurs thrice in Ezekiel. It is almost certainly not the familiar mineral, a fossil resin of an orange-yellow color, which bears this name, but some metallic compound; possibly the mixture of gold and silver now called electrum.

**AMETHYST** (Heb. *achlamah*; Gr. *amethystus*).—A purplish variety of quartz (crystallized silica), often used for ornamental purposes. It looks like a pale purple glass, but is rather harder.

**ANTIMONY**.—The word does not occur in the Bible, but Stibnite (antimony sulphide) was and still is in the East a pigment employed for darkening the outer part of the eye, as when Jezebel "put her eyes in painting."

**BEDELLIUM** (Heb. *bedolach*; Gr. rendering in Genesis *anthrax*, in Numbers *crystallus*).—What is meant is uncertain, probably a gem, but some have suggested a vegetable gum, others pearls.

**BERYL** (Heb. *tarshish*; Gr. *beryllion*).—The beryl is an alumina glucina silicate, of a pale sea-green color, closely allied to the emerald, which, however, is a richer and brighter green. It was well known in classic times, but whether it is the stone meant by *tarshish* is uncertain. Since it occurs in Egypt (as does the emerald) this is not impossible. Both are considerably harder than steel.

**BITUMEN** (Heb. *zepheth* or *chamar*; Gr. *asphaltos*; *A.V.* *stine*).—The name includes several compounds of carbon and hydrogen, from which pitch, asphalt, etc., are obtained. Bitumen is often stranded on the shores of the Dead Sea. It occurs at the base of Hermon, and there are springs of it in the Euphrates valley. It is also found near Nineveh. This substance is not necessarily connected with volcanic disturbances.

**BRASS, BRONZE**. See **COPPER**.

**BRIMSTONE**. See **SULPHUR**, p. 285.

**CARBUNCLE**. This word occurs thrice in the Old Testament (*A.V.*) as a translation of different Hebrew words. What these mean is uncertain, but the carbuncle properly is a rich red variety of the garnet; the term, however, in early times included the ruby. In Ex. 28.17, the words "carbuncle" and "emerald" should be transposed.

**CHALCEDONY** (Gr. *chalkedon*).—One of the many varieties of minutely crystalline silica, of a light, often milky, color, related to agate [*q.v.*].

**CHRYSOOLITE** (Gr. *chrysolithos*).—Properly this is a greenish-yellow gem, a variety of olivine

(a ferromagnesian silicate), which is obtained in a district of Egypt; but in early times the name was usually applied to the Oriental topaz, a yellow variety of corundum. [See **ADAMANT**.]

**CHRYSOPRASE** (Gr. *chrysoprasos*). An apple-green variety of chalcedony [*q.v.*], but the name probably denotes some other greenish stone. As the turquoise, an opaque, rather pale green or blue stone, is found in the neighborhood of Sinai, this may have been known to the Jews.

**COPPER** (Heb. *necosheth*; Gr. *chalcos*).—The word in the *A.V.* is generally translated "brass," but that it means this material (a compound of copper and zinc) is most improbable. In some cases, where hardness was not important, it may have signified copper; in others no doubt it was the alloy called bronze (about one part of tin to nine of copper). Bronze has been known from a remote antiquity, and was employed before the art of working in iron was discovered, for purposes offensive and defensive, ornamental and domestic; in fact, it took the place held by iron at the present day. Palestine is not a metalliferous country, but ores of copper occur in Sinai, and the mines (about Wady Igne and Wady Sarabit) were for long worked by the Egyptians.

**DIAMOND** (Heb. *gahalom*; Gr. *adamas*).—One form of crystallized carbon, usually colorless, remarkable for its brilliancy and exceptional hardness. This gem was known to the Romans at least as early as the first century of our era, but probably not to the Jews in Old Testament times. It cannot have been used for the high-priest's breastplate, because the art of engraving upon, or even of cutting, the stone was a discovery of much later date. Some think the *gahalom* may have been a sapphire [*q.v.*], but in this case also the great hardness would be a difficulty; others a sardonyx [*q.v.*].

**EMERALD** (Heb. *nophak*; Gr. *anthrax*, and in New Testament *smaragdus*). [See **BERYL**.]—But, as is indicated by the list of gems given below, the translation of the Hebrew word is uncertain.

**GEMS**.—Three lists of gems occur in the Bible—*viz.*:

1. The high-priest's breastplate (Ex. 28).
2. The ornaments of the king of Tyre (Ezek. 28).
3. The foundations of the heavenly Jerusalem (Rev. 21). Changes of name made in the *R.V.* are put in parentheses, those marked † being in the margin.

I.	II.	III.
Sardius († Ruby).	Sardius († Ruby).	Jasper.
Topaz.	Topaz.	Sapphire († Lapis Lazuli).
Carbuncle († Emerald).	Diamond.	Chalcedony.
Emerald († Carbuncle).	Beryl.	Emerald.
Sapphire.	Onyx.	Sardonyx.
Diamond († Sardonyx).	Jasper.	Sardius.
Ligure (Jacinth, † Amber).	Sapphire.	Chrysolite.
Agate.	Emerald († Carbuncle).	Beryl.
Amethyst.	Carbuncle († Emerald).	Topaz.
Beryl († Chalcedony).		Chrysoprasus (Chrysoprase).
Onyx († Beryl).		Jacinth († Sapphire).
Jasper.		Amethyst.

True gem-engraving (that is the cutting of stones which, like quartz, chalcedony, beryl, etc., are harder than steel), appears to have been known in Nineveh about 730 B.C., but neither in Egypt nor in Europe till considerably later, though engraving on softer materials was common. The

art appears to have reached the Mediterranean rather earlier than 570 B.C. [See "Handbook of Engraved Gems," by C. W. King, sec. 1.] It must, however, be remembered that as the Egyptians were able, before the days of the Exodus, to sculpture and even to polish granite, of which grains of quartz are a constituent, varieties of this mineral might occasionally have been engraved, though at present, so far as we are aware, no instances have been discovered.

**GOLD** (Heb. *zahab*; Gr. *chrysos*).—This metal apparently was not obtained in Palestine; some was imported from Sheba (part of Arabia), some from Ophir. The last district has been identified both with the western coast of India and with some part of the eastern coast of Africa. It has been suggested of late that it may have been in Mashonaland, where very ancient mines and gold-workings have been described by Mr. Theodore Bent. Gold, as we know from the contents of ancient graves, was in use for ornamental purposes at a very early date, even when stone held the place of metal for weapons and tools. It was no doubt obtained (and this is still one source of supply) by washing the river-sands and other alluvial deposits, though after a time the art of extracting it from auriferous quartz-veins was discovered.

**IRON** (Heb. *barzel*; Gr. *sideros*).—Probably this metal is not always meant (see also ADAMANT), for its ores are scarce in Palestine. It was, however, known to the Hebrews at a very early date, and the art of tempering it and making steel gradually was acquired. Most, if not all, of the iron in use must have been imported. It occurs, however, in parts of Sinai, Egypt, and Assyria.

**JACINTH** (Gr. *hyacinthos*).—The modern jacinth or hyacinth is a variety of zircon (zirconium silicate), but the name was anciently applied, so far as can be determined, to a variety of sapphire. The zircon is of a reddish or yellowish color, and harder than steel.

**JASPER** (Heb. *yahsepheth*; Gr. *iaspis*).—A variety of the chalcedony [q.v.], richly colored (red, deep green, or brown) and opaque; but in ancient times the term was applied to translucent kinds, or in other words to colored chalcedony or agate [q.v.].

**LEAD** (Heb. *opherch*; Gr. *molibdos*).—The metal was imported into Palestine apparently from Tyre. There are, however, mines in the Lebanon, as well as in Sinai, and parts of Egypt.

**FIGURE** (Heb. *teshem*; Gr. *tyguron*).—This is the gem generally called in Greek *tyncurion*, from a singular notion as to its origin, which is identified with the true jacinth [q.v.].

**MARBLE** (Gr. *marmaros*; in Heb. more than one word).—The name is properly applied to a completely crystalline limestone, such as is used for statuary, but is commonly extended to any ornamental limestone that can be polished. In Palestine probably the latter was meant.

**NITRE** (Heb. *nether*; Gr. *helkos* or *nitron*).—Native carbonate of soda, found abundantly in a part of Egypt about fifty miles west of Cairo. It is deposited by the waters of shallow lakes, which are dry for the larger part of the year.

**ONYX** (Heb. *tarshish*; Gr. *onychion*).—A variety of agate [q.v.], consisting of light and dark layers, such as milk white and dull green, red, or brown.

**ROCKS**.—Clay, dust, earth, flint, lime, stone, and sand are words of more or less frequent

occurrence in the Bible; but, as they are employed in their ordinary sense, they require no comment. It may, however, be observed that the first-named was used in making bricks, which very commonly, as in Egypt and in Assyria, were not burnt but sun-dried. In this case, straw was often added to increase the tenacity of the material. Some of the limestones of Palestine and the adjacent regions as well as those of Egypt afford excellent building stones, and certain varieties can be polished. The former are generally of a very pale cream-color.

**RUBY** (Heb. *penium*; not exactly rendered in the Gr.).—The true ruby, valued for its clearness, brightness, and beautiful pink-red color, like the sapphire, is a variety of the corundum [see ADAMANT]; but though the stone was known in classic times [see CARBUNCLE], it is uncertain what red stone is meant in the Old Testament. Some think it refers to red coral, but others consider that it should be translated as pearls. Of course, neither of these, properly speaking, is a gem.

**SALT** (Heb. *melach*; Gr. *hals*).—Not uncommon in more than one part of Palestine, and abundant about the Dead Sea, beds of rock-salt occurring around its margin at various levels. Its waters also, on evaporation, deposit the mineral.

**SAPPHIRE** (Heb. *sappir*; Gr. *sappheiros*).—Properly a blue variety of corundum [see ADAMANT], but in ancient times the name denoted the beautifully mottled blue stone now called lapis lazuli. This is a silicate of various bases, which is still much valued for ornaments. It was obtained in Ethiopia and Persia, and is not so hard as steel.

**SARDIUS** or **SARDINE** (Heb. *odem*; Gr. *sardion*).—A reddish translucent variety of chalcedony [q.v.], now called carnelian. The ancient name also included yellow-colored varieties.

**SARDONYX** (Gr. *sardonyx*).—A variety of onyx [q.v.]; properly with three distinct tints in the layers.

**SILVER** (Heb. *keseoph*; Gr. *argyros*).—An imported metal in Palestine, though a little may have been obtained in the Lebanon from an ore of lead (the sulphide), which is frequently argentiferous. Spain appears to have been one of the chief sources of supply in ancient times. It was used for money and for ornamental purposes, and was well known to the Egyptians in patriarchal ages.

**SULPHUR** (Heb. *gophrith*; Gr. *theion*).—Sulphur springs and encrustations of sulphur are not uncommon near the Dead Sea.

**TIN** (Heb. *bedil*; Gr. *kassiteros*).—The metal (obtained only from the oxide) has not been found in Palestine. It was, however, in use from the first, chiefly as a constituent of bronze. [See COPPER.] It was procured from Tyre, perhaps also from Egypt. Where it was obtained is not easily determined. It is said to have been brought by "ships of Tarshish."

**TOPAZ** (Heb. *pildah*; Gr. *topazion*).—The modern topaz is a silicate of alumina with fluorine, generally of a resin-yellow color, which is harder than all varieties of quartz, and thus considerably harder than steel; but the ancient topaz appears to have been the chrysolite [q.v.].

**VERMILION** (Heb. *shasher*; Gr. *millos*).—This scarlet pigment is a sulphide of mercury (cinnabar). Probably it came from Spain, where the mines of Almaden are still famous.



THE LARGEST OF THE CEDARS OF LEBANON.

## PLANTS.

BY WILLIAM CARRUTHERS, F.R.S., F.L.S.

*ACACIA.* See SHITTAL, p. 302.

*ALMOND.*—The common almond (*Amygdalus communis*), indigenous in the Mediterranean region, and cultivated in sub-tropical countries, is well known from the early appearance of its flowers, as if they were waiting for the milder weather to open their buds. The leafless branches covered with beautiful pink flowers are among the first harbingers of spring. The Hebrew name



ALMOND.

Flower and fruit, and a single fruit with half the fleshy covering removed to show the stone which contains the kernel.

*shaked*, meaning to hasten or watch, is given to the tree on this account. There is a play on the meaning of the word in Jer. 1. 11, 12. In answer to God's question, the prophet says, "I see a rod of an almond tree [*shaked*];" and the Lord said, "Thou hast well seen, for I watch [*shaked*] over my word to perform it." The almond grows wild on the higher lands of Palestine, blossoming in January. Many varieties are cultivated—the chief being the bitter and the sweet almond. There are frequent references to this tree in the Bible. Jacob sent almonds as part of his gift to Joseph (Gen. 43. 11). The bowls of the golden candlestick were designed from the flower (Ex. 35. 33-35). When the Israelites rose against Moses and Aaron, the Lord manifested his choice of Aaron by causing his rod miraculously to bear buds and blossoms and fruits before the morning. In nature it is first the bud, then the flower, and afterwards the fruit, and here the miraculous is evident not only in the dry rod showing life, but in the three stages being present at the same time. The rod was preserved as a token against the rebels (Num. 17). The figurative description of the old man in Ecclesiastes (ch. 12) takes one of its metaphors from this tree. The hoary locks of age suggest the whitish blossom of the almond clothing the leafless branches.

*ALGUM* or *ALMUG*.—Two Hebrew words not translated, "*almug*" being the form used in 1 Kings 10. 11, 12, and "*algum*" in 2 Chr. 2. 8; 9. 10, 11. The name was given to two different woods. The one was obtained by Hiram from Lebanon, where it grew with the cedar and the fir, and was shipped by him to Joppa. It was used as timber in building the Temple. There is nothing to indicate what tree is meant. The other was obtained from

Ophir, and was brought in ships which Solomon dispatched from Ezion-geber, a port in the Gulf of Akabah. With this he made pillars or rails for the Temple and for his own palace, as well as harps and psalteries. Many suggestions have been made as to the locality of Ophir; but it seems that, as the names for almag-trees, apes, and peacocks are Hebraized forms of Sanscrit words, they were brought from India, and not from Arabia, Africa, or Malaya. And if this were so, the wood was most probably the red sandalwood of India (*Pterocarpus santalinus*), or it may have been the white sandalwood (*Santalum album*), which also grows in India.

**ALOES.**—Mixed with myrrh, cassia, and cinnamon, this formed a perfume employed for giving an odor to garments (Ps. 45. 8; Song of Sol. 4. 14), and to the bed (Prov. 7. 17). It was also one of the ingredients in the spices which Nicodemus inclosed in the linen cloths when preparing the body of the Lord for burial (John 19. 39). Aloes was a foreign substance like the other materials with which it was mixed, and was probably the gum of the eagle-tree of India (*Aquilaria agallocha*). The aloes of the Bible have no relation to the aloes of medicine, which is the dried juice of the leaves of *Aloe vulgaris*. [See **LIGN ALOES**, p. 295.]

**AMOMUM**, introduced into the margin of R. V. of Rev. 18. 13, is the Latin equivalent of *amomon*, the word in the original. It is uncertain what classical authors meant by this word, beyond that it was an odoriferous plant. From the descriptions, it has been supposed to be a kind of vine (*Cissus vitiginea*), a native of Armenia. It certainly was not the cardamom, to which the name amomon is now confined.

**ANISE.**—Used only once, when the Lord rebuked the Pharisees for attending to trifles while they neglected weightier matters (Mat. 23. 23). The plant referred to is dill, as the revisers suggest in the margin. It is cultivated in the East as a condiment. By the distillation of its fruits (incorrectly called seeds) with water, the well-known dill water of medicine is produced. This plant grows wild in Palestine, and is cultivated in gardens. The Talmud requires that the seeds, leaves, and stem of dill shall pay tithe.

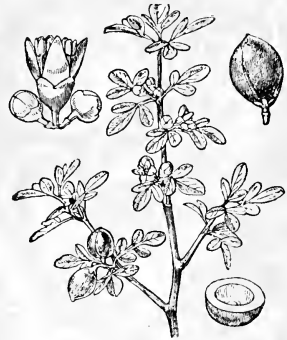
**APPLE.**—This word is used as the name of the tree and its fruit, which was called by the Hebrews *tappach*. In the Song of Solomon the fruit is described as sweet, fragrant, and yellow, and the tree as large and compact enough to afford a grateful shade. It was a well-known tree according to Joel (1. 12), being named with the pomegranate and the palm as a familiar tree among the trees of the field. It was a native of the Holy Land, as its name was given to several places in the south of Palestine (Josh. 12. 17; 15. 34, 53; 17. 8), as early as the time of Joshua. The translators of the Authorized and Revised Versions have taken the tree and fruit to be our common apple; this view has been held by others.

Dr. Post, in his *Flora of Palestine*, says (p. 301) that several poor varieties of the apple are in cultivation in Palestine, but that he has sought in vain for wild specimens; and he maintains, with other botanists, that the Holy Land is outside the limits of its native area. The orange has been held by some to be the *tappach*; but this is a native of India, and was most probably unknown to the Jews till after the Captivity. The quince is a native of the countries surrounding the Mediterranean, and extending to India; but its greatest height is about twenty feet, and its fruit has a harsh taste, and is not fit to eat raw.

Canon Tristram has suggested that the apricot has better claims than any other fruit-tree to be the apple of Scripture. It grows to a height of thirty feet, has a roundish mass of glossy leaves, and bears an orange-colored fruit that gives out a delicious perfume.

**ASH** occurs only in Isa. 44. 14, where it is used to translate the Hebrew word *oren*. One planteth a tree which the rain nourisheth, and then he maketh an idol of it. The tree referred to could not be the ash, for it does not grow in Palestine. The LXX. translates the Hebrew by the word *pitus*, a pine or fir, and it is very probable that the tree meant is the Aleppo pine (*Pinus halepensis*), which is abundant in Palestine. The revisers have adopted this view, and use fir-tree instead of ash.

**BALM.**—An odoriferous resin which was, and continues to be, highly esteemed in the East as possessing great healing virtues. It formed part of the merchandise which was brought from Gilead by the Ishmaelites, when on their way to Egypt they bought Joseph from his brethren at Dothan (Gen. 37. 25). A "little balm" was sent as a present by Jacob when he reluctantly allowed Benjamin to go to Egypt with his brethren, that his sons might obtain favor in the eyes of the man in power there (Gen. 43. 11). It was also an article of commerce between the Jews and the Tyrians (Ezek. 27. 17). Its medicinal value is referred to by Jeremiah three times (8. 22; 46. 11;



BALM OF GILEAD.

With separate flower, fruit, and fruit in section.

51. 8). There is not much difference of opinion as to what the substance was. The revisers have suggested in the margin of Gen. 37. 25 that the balm was mastic, the resin of *Pistacia lentiscus*; but this tree is a common plant on the hills and along the plains of Palestine, and its resin is not much valued, being chiefly used as a varnish. The balm was obtained from the stems of *Balsamodendron Gileadense*, a small tree belonging properly to the African flora, but found, like other African plants, in the Jordan valley, though it has long disappeared from Palestine, and is not now even cultivated there. It continues to be grown at Mecca, and is found wild in Somali-land.

**BARLEY** was extensively cultivated in Palestine and neighboring countries from the earliest times (Ex. 9. 31; Lev. 27. 16, etc.). The Land of Promise was a land of wheat and barley (Deut. 8. 8). Barley was cultivated as food for man. Solomon supplied 20,000 measures of barley as part of the provisions to the workmen of Hiram who were cutting in the Lebanon forests the timber for the Temple (2 Chr. 2. 10). In New Testament times the Lord used the five barley loaves and two fishes that Andrew found in the possession of a lad to feed the five thousand (John 6. 9). Barley was also used for feeding horses. Solomon had "barley and straw" for his great stud of chariot horses (1 Kings 4. 28).

**BAY-TREE** does not refer to a particular kind of tree, but to a tree growing luxuriantly in its native soil, and is thus translated by the



revisers (Ps. 37. 35). There is no ground for identifying the tree with the bay or noble laurel, as our translators and others have done.

**BEAN.**—Cultivated as an article of food, and used both as a vegetable and as flour by the Jews (2 Sam. 17. 28; Ezek. 4. 9). It is the same as our common bean (*Faba vulgaris*).

**BOX** is twice mentioned in association with the fir-tree and the pine (Isa. 41. 19; 60. 13). They grew together, forming the beauty of Lebanon. Some have it that the references in the verses are to the cypress; but the box grows also in Lebanon, and attains a considerable height. It is not the kind with which we are familiar, but *Buxus longifolia*, which has a much longer leaf. That the box is referred to is confirmed by the rendering of Ezek. 27. 6 by the revisers, in which the benches of the Tyrian ships are said to be "of ivory inlaid in boxwood from the isles of Kittim."

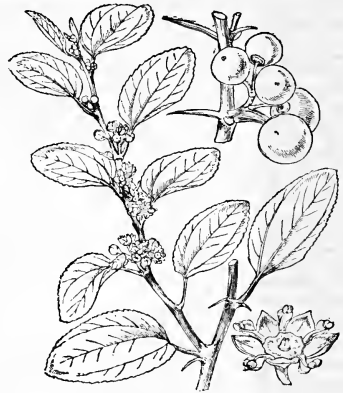
**BRAMBLE, BRIER, THISTLE, THORN**, are represented by nine Hebrew words in the Old



CHRIST'S THORN.

Branch in flower and a separate flower; branch in fruit — the fruit has a broad thin brim.

Testament, and three Greek words in the New Testament. Some of these may refer to particular plants; but they seem rather to be general terms applied to plants that may have no connection with each other, except that they all bear spines. Such plants form a considerable portion of the flora of Palestine. The most frequent of them is a knapweed with great spines proceeding from the involucre of the flower (*Centaurea calcitrapa*). Another is the Christ's thorn, so called because it is traditionally said to have supplied the materials of the crown of thorns (*Paliurus aculeatus*), a straggling shrub with prickles at the base of the leaves, common everywhere, and much used for hedges. Two other spiny plants are found in the lower end of the Jordan valley, *Solanum Sodomaeum*, whose leaves and stems are covered with sharp prickles, and the most formidable of all, *Zizyphus spina Christi*. This produces a roundish edible fruit, which has given to it the name of jujube tree. Three species of lycium, shrubs covered with spines, occur in Palestine, and are used for hedges. Several species of rest-harrow (*Ononis*), some of them spiny like *O. spinosa*, occur in Palestine. Has-



JUJUBE TREE.

With separate flower and fruits.

selquist found one, which he referred to this species, covering whole fields there.



SPINY REST-HARROW.

With separate flower and fruit.

**BROOM.**—Introduced by the revisers into the text in Job 30. 4, and into the margins of 1 Kings 19. 4 and Ps. 120. 4 instead of juniper [*q.v.*]

**BULRUSH.**—The bulrush, of which the mother of Moses made the ark in which she placed her infant on the Nile (Ex. 2. 3), and of which, also, swift vessels were made to carry the ambassadors to the scattered nation (Isa. 18. 2), is the translation of the Hebrew *gome*. It is no doubt the papyrus which formerly grew in the Nile, rooting itself in the river mud (Job 8. 11). It is now extinct in Egypt, though still found higher up the Nile valley. It grows in the upper valley of the Jordan, covering acres of the shallow water in Lake Merom, and is also found in Sicily. The revisers have introduced papyrus into the text in Isa. 18. 2, but give it a place only in the margin in Ex. 2. 3 and Job 8. 11. The papyrus has a triangular stem eight to ten feet high, terminating in a bush of slender leaves, among which the seeds are produced. Pliny records its employment for making light vessels,

but its chief use was for the manufacture of paper. This was made by removing the thin



BULRUSH.

fibrous skin, cutting the soft, white substance of the stem into long, thin sheets, crossing these with shorter portions, and then with gum and pressure making them into a uniform sheet. This paper was used until the seventh century, when parchment replaced it.

**BURNING BUSH.**—There is no means of identifying what this bush was. It is usual to speak of it as a small acacia, a shrub common in the Sinai peninsula. [See SHITTAH TREE (p. 302).]

**CALAMUS** was a chief spice used as an ingredient in the holy anointing oil (Ex. 30. 23). It was imported into the Holy Land, and sold in the markets of Tyre (Ezek. 27. 19). If Vedan and Javan, from which it seems to have been brought,



LEMON GRASS.

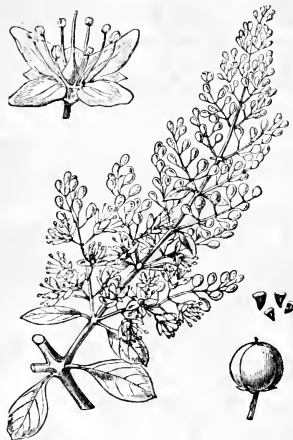
With separate spikelet.

were, as is usually supposed, islands of the Mediterranean, it may have been the sweet sedge

(*Acorus calamus*), which was probably introduced very early into Europe from India. Its underground stem is fragrant, and enters into many compounds of the perfumer.

The calamus may, however, have been one of the sweet-scented lemon-grasses of India. These grasses have a strong aromatic odor. The base of the stem and roots are at the present day made into fans, or woven into screens or mats, and much used in India and elsewhere, because they give off for a long time the fragrance of the plant.

**CAMPHIRE**, the Hebrew *copher*, is mentioned in the Song of Sol. (1. 14), "My beloved is unto me as a cluster of camphire in the vineyards of En-gedi;" also in 4. 13. Camphire is an old form of the word camphor. The revisers have substituted "henna" in those texts. Henna (*Lawsonia alba*) is a shrub found in Northern Africa, and in Asia from Syria to India. It bears numerous small, white, sweet-smelling flowers in large clusters. But the plant has been from remote antiquity famous as a cosmetic, being used to give a reddish-orange stain to the nails, tips of the fingers, palms of the hand, and soles of the feet. The young stems and leaves are reduced



CAMPHIRE OR HENNA.

Separate flower, fruit, and seeds.

to a powder, and when used, are made into a paste with hot water, and applied for a night to the parts to be stained. The stain of the henna has been detected on Egyptian mummies.

**CANE, SWEET**, occurs in Isa. 43. 24 and Jer. 6. 20, and may refer to the sugar-cane, but more probably it is the same as the calamus [*q.v.*].

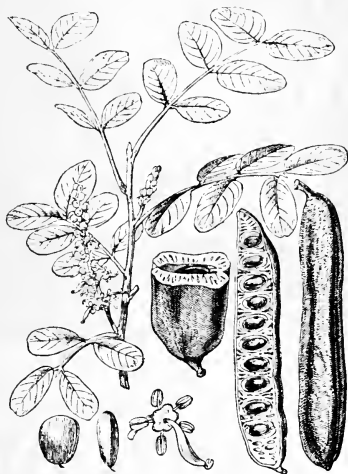
**CAPER-BERRY** (*R.V.* Eccl. 12. 5).—In the remarkable description of old age (Eccl. 12. 5), the revisers have put into the text "the caper-berry shall fail," and placed "desire" in the margin. The flower-bud, preserved in vinegar, is largely used as a stimulating condiment in food. The caper is an abundant shrub in Palestine, found on walls and rocks. It has ovate, smooth leaves, with two little spines at their base, showy flowers, and an oval fruit.

**CAROB TREE.**—The revisers have inserted in the margin of Luke 15. 16, "the pods of the carob tree" for "husks" in the text. The husks were the pods of *Ceratonia siliqua*, a small tree which grows in the countries bordering on the Mediterranean. The pods are from six to twelve inches long, about an inch broad, and of a shining purplish-brown color, containing several



CAPER PLANT.

seeds, separated from each other by a fleshy pulp. From the large quantity of sweet mucilage they contain, they form a good and agreeable food for animals, and are largely exported as a feeding stuff for stock. The pods are sometimes called locust beans and St. John's bread, from the notion that they were used as food by John the Baptist; but this is an error.



CAROB TREE.

With separate flower, pod (external aspect, longitudinal and transverse sections), and two seeds.

**CASSIA.**—One of the ingredients of the holy anointing oil (Ex. 30. 24), and not the same as cinnamon, which was another ingredient. Some, however, hold that cassia was obtained from another species of cinnamon, and that the barks of both *Cinnamomum zeylanicum* and *C. cassia* were used in making the holy oil. It is more probable that the revisers are right when they suggest in the margin that the plant is *costus*. This is obtained from an Indian composite plant called *Apilotaxis lappa*, which grows on the mountains of the Cashmere Valley, where the



CASSIA CINNAMON.

aromatic root is largely dug up in the autumn, and is exported to China to be used as an ingredient in the incense in the temples. It is specified as one of the articles of Syrian commerce (Ezek. 27. 19). The cassia of Ps. 45. 8 is the translation of another Hebrew word, but most probably it refers to the same plant.

**CEDAR.**—This is generally used in Scripture for the famous cedar of Lebanon. This tree was supposed to be confined to the grove on Lebanon usually visited by travellers, but it grows in other places in that range of mountains as well as on the Taurus Mountains, on the heights of Cyprus, and on the Atlas Mountains. It is a noble tree, the glory of the vegetable kingdom in Palestine, and is consequently used throughout Scripture as the symbol of grandeur, might, loftiness, and ever-increasing expansion. Though it grows rapidly, it produces a compact, firm, durable, and odoriferous wood, which was used in the successive temples at Jerusalem. Layard brought to England fragments of cedar joists from the palace of Nebuchadnezzar, and cuneiform inscriptions have since shown that this was obtained from Lebanon. The cedar of the Pentateuch (Lev. 14. 4, etc.) is probably an aromatic juniper, which was used as the stalk of the hyssop sprinkler.

**CHESTNUT TREE.**—In the *R. V.* this is trans-



CHESTNUT OR PLANE TREE.

Separate staminal flower with one petal, and below separate pistil with one petal.

lated plane-tree, and there is little doubt that the Oriental plane is the tree meant. It is a tall and majestic tree, growing near water in Palestine. From the globular form of the flowers and fruits it is often called button-tree.

**CINNAMON.**—A very aromatic bark obtained from a tree which is a native of Ceylon, India,



CINNAMON.  
With separate fruit.

and Malaya. It was one of the ingredients in the holy anointing oil (Ex. 30. 23), and was used to perfume beds (Prov. 7. 17). The tree grows to a height of thirty feet, and has oval leaves and numerous small flowers. An essential oil is obtained from the leaves and bark by distillation. The trees are pollarded so as to produce numerous erect shoots, from which the bark is peeled.

**CITRON** is generally said to be the tree referred to in Lev. 23. 40, when the Jews were ordered to take with them the boughs, or rather fruit, of goodly trees at the Feast of Tabernacles. The citron is a native of India, and is the most



CITRON.  
With separate fruit.

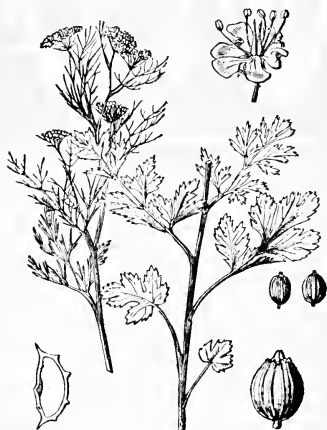
common of the orange tribe in Palestine. Nothing is known as to when it was introduced into Palestine, and it is doubtful whether it was cultivated there at the time the Jews settled in the Holy Land. It is used by the Rabbis in celebrating the Feast of Tabernacles.

**COCKLE.**—The cockle of our cornfields is also

common in the fields of Palestine, but the marginal reading in both versions of "noisome weeds," in accordance with the root of the Hebrew word, would not be applicable to the cockle. In Isaiah (5. 2, 4) the same Hebrew word is translated "wild grapes." It suggests an objectionable weed, and most probably refers to one of the aroideous plants which are common in Palestine, and are obvious both from the bright color of the leaf that covers the flower and from their intolerable stench.

**COPHER.**—The Hebrew word for camphire or henna introduced into the margin by the revisers, Song of Sol. 1. 14. [See CAMPHIRE, p. 289.]

**CORIANDEr** is only referred to in the description of the manna (Ex. 16. 31, and Num. 11. 7), as a familiar object which the manna resembled. The coriander is very common in grain fields in Palestine. It was cultivated in Egypt to give a flavor to bread, and was probably used for this purpose also by the Jews. The plant is cultivated for its aromatic seeds (or rather fruits), which are used for flavoring curries, etc.



CORIANDEr.  
With separate flower and fruits, and transverse section of a carpel showing the two oil channels on the flat side.

**CORN** (*R. V.* [Amer.] suggests *grain* in every case).—Wheat and spelt are common in Palestine. Oats were unknown in Palestine and Egypt; their geographical distribution does not reach so far south. Egypt produced large crops of corn in the time of Jacob (Gen. 41. 49), and it was the chief granary of Rome in after ages. It is a popular error that any wheat taken from a mummy case has ever germinated. The many-headed wheat usually called "mummy wheat" is commonly cultivated in Egypt. Eleven different Hebrew words are used in the Bible for corn. Two—*dagan* (Num. 18. 27) and *sheber* (Gen. 42. 1-3)—are general terms for corn, including the various kinds of cultivated cereals. *Kamah* (wheat in Arabic) (Judg. 15. 5) is corn as it is seen in the field—"standing corn." *Karmel* (Lev. 2. 14) is the young and tender ears of corn. *Shibboleth* (Ruth 2. 2) is the ripe ear of corn. *Geres* (Lev. 2. 16) is the corn beaten out of the ear. *Bar* (Gen. 41. 49) is the winnowed corn or grain. *Abur* (Josh. 5. 11) is grain a year old. *Omer* (Ruth 2. 7) is the sheaf or handful of corn stalks. *Beil* (Job 24. 6) is provender (*R. V.*). And *Kali* (Josh. 5. 11) is corn dried or baked by fire, so that it could be eaten without further preparation. [See **WHEAT**, p. 305.]

**COSTUS.** See **CASSIA**, p. 290.



CUCUMBER.

In flower and with separate fruit.

**COTTON** does not occur in *A.V.*, but it is introduced in the margin in three places by the revisers. In *Esth.* 1. 6, there can be little doubt that the hangings in the king's palace were made of white and blue cotton. Abasnerus reigned from India to Ethiopia, and could obtain for his use the products of the countries over which he ruled. Wilkinson has given reasons for asserting that cotton was cultivated in early times in Egypt, and this renders it probable that the royal vestures of "fine linen" with which Pharaoh arrayed Joseph were of cotton. It is not so clear that the revisers have correctly suggested "cotton" instead of white cloth in *Isa.* 19. 9. The cotton plant is now extensively cultivated in Palestine, but it was unknown in those early times except as made into cloth.

**CROCUS, AUTUMN.** See *ROSE*, p. 302.

**CUCUMBER.**—This fruit and the melon have been long cultivated in Syria and Egypt. The Israelites in the wilderness mourned for these fruits, where they would have been specially



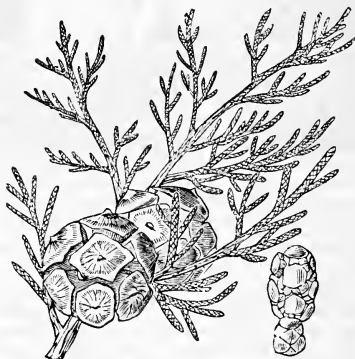
CUMMIN.

With separate flower, fruit, and section of fruit.

grateful (*Num.* 11. 5). In *Isa.* 1. 8 the desolation of Israel is compared to a lodge (the outlook raised on four poles) in a garden of cucumbers, a familiar sight in Palestine.

**CUMMIN.**—The aromatic fruit of an umbelliferous plant, used as a condiment. The leaves are somewhat like fennel, and the fruits have several ridges covered with prickly hairs. The volatile oil is contained in six channels. The fruits (popularly seeds) were separated from the plant by being "beaten with a rod" (*Isa.* 28. 25, 27). The Saviour charged the scribes and Pharisees with punctiliously tithing the cummin (*Mat.* 23. 23), which was only inferentially included in the Levitical law, while they omitted the weightier matters of the law.

**CYPRESS.**—The translation of the Hebrew word *hirzah* (*Isa.* 44. 14), rendered by the revisers holm-tree (*Quercus ilex*). In other places the revisers have introduced cypress into the margin as the translation of *berosh*, usually rendered "fir" [*q.v.*]. There seems no ground for introducing the holm-oak into the text in *Isaiah*. The cypress (*Cupressus sempervirens*) is a common tree in the uplands of Palestine, producing a compact



CYPRESS.

With separate staminate catkin.

and very durable wood. A variety of the same species (with the conical appearance of the Irish yew) is planted everywhere in Eastern cemeteries.

**DARNEL, R.V. margin, Mat. 13. 25, for "tares" [*q.v.*].**

**DESIRE.** See *CAPER-BERRY*, p. 289.

**DILL.** See *ANISE*, p. 287.

**DOVE'S DUNG.**—It has been suggested that the revolting food used in the great famine in Samaria (2 Kings 6. 25) may not be literally understood, but refers to the popular name of some plant. The Star of Bethlehem, a very common plant in Palestine, has been mentioned probably because of its proper name, *Ornithogalum*—that is, bird milk. But there is no ground for setting aside the literal meaning.

**EBONY.**—Mentioned by Ezekiel (27. 15) as a costly article brought to the markets of Tyre by the merchants of Dedan, which is thought to have been on the Persian Gulf. It is probable that it was merely brought by way of the Persian Gulf from Ceylon or Southern India, where the tree (*Diospyros ebenum*) flourishes which supplies the true ebony of our own day.

**ELM.**—An erroneous translation of elah (*Hos.* 4. 13), elsewhere rendered "oak and teil tree" [*q.v.*]. The elm is not found in Palestine.

**FIG** is frequently mentioned in Scripture. The fig (*Ficus carica*) is indigenous to Palestine; several varieties of the wild fig occur, as well as of those under cultivation. The so-called fruit is a hollow, fleshy receptacle, at first containing

a great number of minute flowers lining its cavity, which later produce the true fruits ("seeds"). These figs appear in February before the leaves, which do not cover the tree until a month or six weeks later. When the leaves are fully out, the fruits should be ripe (Mat. 21. 19). Several Hebrew words are used for "figs;" *teenah* (Gen. 3. 7) is the name of the tree; *pag* (Song of Sol. 2. 13) is the unripened autumn fruit which remains on the tree through the winter (Bethphage, the village near Bethany, is the "house of green figs"); *bikkurah* (Hos. 9. 10) is the first ripe fig; and *debelah* (1. Sam. 25. 18) is the dried figs made into cakes, a staple food in Palestine. There are



FIG.

With a fruit cut down the centre to show the small flowers in the cavity.

two species of figs found in the Holy Land, the common fig and the sycomore [*q.v.*].

**FIR.**—The Hebrew *berosh* seems to mean a fir-tree, of which there are several species in Palestine. A spruce fir is met with in Lebanon and the mountains northwards. This is not likely to be the tree meant. The stone pine is common and extensively cultivated, and is usually seen with an umbrella-like top on the bare trunk. The large seeds of this tree are eaten in France and Italy.

**FITCHES**, an obsolete form of *vetches*, refers to a very different plant belonging to the same family as the buttercup, very common in the East. It produces a number of black seeds, which have a pungent taste and are used in Palestine and Egypt to sprinkle over bread and to flavor cakes. The plant is too small to bear the threshing instrument, and the seeds are beaten out with a staff (Isa. 28. 25, 27). Several species are found wild in Palestine, but the one sometimes cultivated for its seeds is *Nigella arvensis*, called by the revisers black cummin. Fitches occurs in Ezek. 4. 9, but the plant here meant is spelt [*q.v.*].

**FLAG.**—Two Hebrew words are thus translated; neither of them seems to refer to particular plants. The one, *suph*, implies weeds growing in the water. The mother of Moses placed the little papyrus ark among the flags (Ex. 2. 3). The prophet Isaiah (19. 6), in his burden of Egypt, says, the river shall become dry, and the reed grass and water weeds shall wither away. The Red Sea was called the Sea of Suph, because of the abundance of seaweeds in it. The other word, *achu*, refers to the vigorous herbage that grows along water banks. The seven fat kine, in Pharaoh's dream, came up out of the river to feed on this herbage (Gen. 41. 2). And of



FLAX.

With separate flower cut down the centre, the two rows of unequal stamens, the fruit, and a seed.

this rich clothing to the river banks Job asks, "Can the flag grow without water?" (Job 8. 11).

**FLAX** is the earliest material known to have been manufactured for clothing purposes. The mummies of Egypt were always wrapped up in linen; and in the sculptures on Egyptian temples the cultivation of flax, and the processes of preparation, spinning, and weaving linen are represented. Linen was used for the curtains and hangings of the Tabernacle (Ex. 26), and for the ephod, breastplate, coat, breeches, girdle, bonnet, and mitre of the high-priest (Ex. 27-29). The body of the Lord was wrapped in linen cloths before being laid in the grave (John 19. 40, and 20. 5, 7). Flax is an annual plant, which has a quantity of fine, tough fibres in its stem. It is still cultivated in Palestine, and the species used for making linen may be found as an escape from cultivation growing on hillsides. It ripened earlier than the wheat, and suffered with the barley in the plague of hail, for it was full-grown, and the flowers were open (Ex. 9. 31).

**FRANKINCENSE.**—One of the ingredients of the holy oil for anointing priests at their consecration (Ex. 30. 34). It was to be added to the meat offering, and to be burnt on the altar as an offering of sweet savor (Lev. 2. 2). The tree pro-



FRANKINCENSE TREE.

With separate flower and fruit, and section of a fruit.

ducing this odoriferous gum-resin was not a native of Palestine. The dromedaries of Midian, Ephah, and Sheba (Jer. 6. 20) brought it to the Jews, so that it appears to have come from Arabia. There can be no doubt that it was obtained from trees named *Boswellia*, which grow in Arabia and in Somali-land—the part of Africa opposite to Arabia. The trees have compound, glossy leaves, and numerous small, white, starlike flowers.

**GALL.**—The translation of *rosh*, a bitter, poisonous herb, most probably the colocynth or wild gourd [*q.v.*].

**GARLIC.**—An Egyptian vegetable which the Jews lusted after in the wilderness (Num. 11. 5). It is an onion (*Allium sativum*) which grows wild, and is cultivated in Palestine.

**GOURD,** a poisonous fruit which grew on a "wild vine" at Gilgal (2 Kings 4. 38-41). Elisha, who travelled much over Palestine, had with him a company of the "sons of the prophets," who, at his command, filled a pot with vegetables to prepare for themselves pottage. One found a wild vine in a field, and collected the gourds growing on it. Not knowing what they were, and supposing that they were fit for the pot, he



WILD GOURD.

With a whole fruit, and one in section.

shred them in. When the pottage was served it was found to be poisonous, and on appeal to Elisha, he miraculously made the pottage harmless. The plant that best fits this narrative is the colocynth, which has a stem creeping along the ground, with triangular leaves, and long straggling tendrils like the vine. The fruit is round, of a tempting appearance, mottled with green on a yellow ground, but its pulpy interior has a nauseous taste, bitter as gall. It is found in sandy places near the Mediterranean and the Dead Sea. To a student from Shunem or Bethel it would be an unknown but attractive fruit.

It seems very probable that this is the plant called in Deut. 32. 32 "the vine of Sodom," which bore "grapes of gall," and that the *rosh* frequently referred to in Scripture under the name of "gall" was also the colocynth. The *rosh* was a poisonous plant (Deut. 29. 18), from which was obtained "water of gall." The medicinal qualities of the colocynth pill are derived from a watery extract of the bitter pulp of this gourd.

The gourd that protected Jonah was some climbing plant of the same order as the wild gourd, which grew rapidly, and perished as quickly (Jonah 4. 6-10). It could not be the palm-crist or castor-oil plant, as that is not an arbor tree, and would not accord with the narrative.

The knops (knobs) carved in cedar wood which ornamented Solomon's Temple were probably

cut in the shape of the gourd, as suggested by the revisers in the marginal note to 1 Kings 6. 18.

**GRASS** is the translation of three Hebrew words which have somewhat different meanings. *Yerek* (Num. 22. 4), a general name for green herbage; *deshe* (Gen. 1. 12) refers to the gramineous elements in a pasture, as distinguished from herbs; and *chatzir* (Isa. 35. 7) is grass for hay. In Palestine, the valley of the Jordan produces the most luxuriant pastures; the maritime plains support a rich but not rank herbage; while the limestone hills of Judaea have a bare covering of grass.

**GROVE.**—The Hebrew word *asherah*, rendered "grove" in Deut. 16. 21, is considered to be a wooden image of Astarte. The revisers reproduce in the text the Hebrew word, and consider that it probably refers to the wooden symbols of the goddess Asherah (margin Ex. 34. 13). Another word (*eshel*) is translated "grove" (Gen. 21. 33), but most probably should be, as the revisers render it, "tamarisk tree" [*q.v.*].

**GUM TRACACANTH.** See SPICERY, p. 303.

**HAY.**—The translation of *chatzir* (Prov. 27. 25), fodder or grass [*q.v.*].

**HEATH** occurs only in Jer. 17. 6; 48. 6. The revisers suggest in the margin that the tamarisk is meant. The Hebrew *avar* is the name given by the Arabs to a juniper which is usually a small tree, but in desert regions becomes a hemispherical or prostrate shrub. It has small linear leaves, and bears dark-red berries. This agrees with the allusions in Jeremiah, and the juniper is probably the plant meant in the passages referred to. There is no true heath in Palestine south of Lebanon, and only one species is found there and on the mountains northwards.

**HEMLOCK** is a common plant in Palestine in fields and by roadsides, but it is not a plant that would spring up in the furrows of the field, as it is said to do (Hos. 10. 4). The passage suggests a poisonous cornfield plant, like a poppy; but it may be a wild gourd, which agrees with the references to *rosh*, the Hebrew word rendered "hemlock" in Hosea. In Amos 6. 12 the same word is correctly rendered by the revisers "wormwood" [*q.v.*].

**HENNA.** See CAMPHIRE, p. 289.

**HERB.**—Several words are translated "herb" in A. V. *Eseb* is used generally for herbs as opposed to grass (Gen. 1. 12); it refers also to cultivated herbs used by man for food, but *yarak* (Prov. 15. 17) more especially refers to such herbs, while *oroth* (2 Kings 4. 39) evidently means herbs that could be used for food, though this word usually means "light." The revisers consequently replace "herbs" by "sunshine" in Isa. 18. 4, and suggest "light" for the same word in the margin of Isa. 26. 19.

**HERBS, BITTER,** were eaten with the Paschal lamb, but *memorim* (Ex. 12. 8) does not refer to any special plant. The bitter plants traditionally said to have been used are lettuce, endive, chicory, and nettles.

**HUSKS.**—The food of the swine in the parable of the Prodigal Son (Luke 15. 16) was the pods of the carob-tree [*q.v.*].

**HYSSOP.**—The hyssop grew on walls, and when tied together in a bunch it was suited for sprinkling liquids. It has been supposed that the plant so used should have had a woody stem; and to meet this requirement it is often represented to be the caper plant, which takes possession of old walls, and has a woody stem. But the leaves of the caper are smooth and scattered, and its branches are crooked, so that it would be quite unfit when tied in a bunch to hold liquid for sprinkling. Besides, the bunch of hyssop used for sprinkling was attached to a rod of cedar. There is no reason why the traditional hyssop, *Origanum maru*, should not be accepted as the hyssop of the Bible. It grows commonly on walls and rocks throughout Palestine, and



has thick, hairy leaves on hairy branches, which can be easily made into a compact bunch that would hold the liquid to be sprinkled. In the gospel narrative (John 19. 29) we read that when the Lord said "I thirst," a sponge was filled with vinegar and put upon hyssop, and put to His mouth. It seems that the most convenient instrument was the hyssop sprinkler from a station for the water of purification which was outside the gate, and that the great Antitype suffered beside one of the most characteristic types which his death swept away.

**JUNIPER** is a leguminous plant (*Retama raetam*), an almost leafless broom growing to a considerable height. It is found in Palestine only in the Jordan valley, but grows also in the wilderness of Sinai. It bears a large number of beautiful pinkish-white flowers, and in this state is a striking object in the landscape. It still affords a shelter to travellers in the wilderness (1 Kings 19. 4, 5), and its large root-stalk is made into a valuable charcoal (Ps. 120. 4). The revisers suggest, in Job 30. 4, that the roots of the broom were used not for food, but to warm those who derided Job.

**KNOPS** has, in the margin of the *R.V.*, the alternative reading, "gourds," and the knops or knobs were probably carved in the form of these fruits.

**LADANUM** is given in the margin of the *R.V.* for myrrh in the text of Gen. 37. 25, though the



GUM CISTUS.

same word is left without note in Gen. 43. 11. Only in these two places does the Hebrew word *lot* occur. Myrrh is not a native of Palestine. *Lot* is believed to be the fragrant resinous gum collected from the gum cistus. The gum exudes from the leaves and branches of the plant, and is collected by brushing or switching the plants with a loose brush made of long slender leather thongs. Two species of gum-yielding cistus grow in Palestine, *Cistus villosus* and *C. salvifolius*. The one has large pink flowers with yellow centre, and the other white flowers, also with a yellow centre.

**LEEKs** are included with onions and garlic as among the good things of Egypt for which the Israelites lusted in the wilderness (Num. 11. 5). The word *chatziv*, here translated "leeks," is generally rendered "grass." The leek was a favorite vegetable in Egypt, and it is still grown there and in Palestine.

**LENTILs.**—The small seeds of a vetch that is cultivated everywhere in Palestine and the East



LENTIL.

With two separate pods and three seeds.

for the sake of its nutritious seeds. Because of a very slight difference the lentils are separated from the vetches, and grouped under the genus *Ervum*. The seeds of *Ervum lens* are stewed and made into pottage now, as in the days of Jacob (Gen. 25. 30). Ground into flour these seeds form *Revalenta Arabica*, a nutritious food.

**LIGN ALOES**—i.e. lignum aloes, wood aloes. —This name is found only once in the Bible. Balaam, when he blessed the Israelites, said that their tents were "as gardens by the river side, as lign aloes which the Lord hath planted, as cedar trees beside the waters" (Num. 24. 6). The reference is evidently to some vigorous growing tree familiar to Balaam, and used by him as a figure of the prosperity of Israel. There is nothing to indicate what the tree was. But to distinguish it from the gum aloes imported from India, the name of which was given to it because of some real or imaginary resemblance,



SCARLET MARTAGON LILY.

the translators have used a prefix, calling it lign aloes.

**LILY.**—The Hebrew *shushan* and the Greek *krinon* are accurately represented by our word "lily." The Hebrew appears unchanged in the Arabic *susan*. If we limit these words to the true lilies—and no doubt in some of the passages this is what is intended—we find in the scarlet martagon lily a plant meeting the requirements of the Bible references, and very plentiful in some districts of Palestine. The Lord may have seen this plant abundantly before Him in Galilee when He said, "Consider the lilies of the field" (Mat. 6. 28). But if the root of the Hebrew word is *shush*, "to be white," we have to look for a white lily, and this may be found in the white lily, a native of countries in the eastern Mediterranean, and not unknown, though not common, in Palestine. If, however, the lily was a general term, and included any striking indigenous flower, no plant could more fairly claim



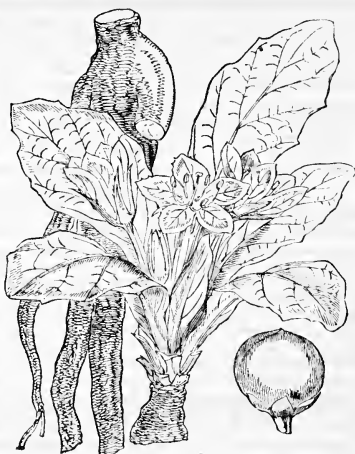
WHITE LILY.  
With a bulb.

this term than the large scarlet anemone which paints the plains of Palestine with its bright flowers from February to April.

**LOVE-APPLES.** See MANDRAKE.

**MALLOW** is mentioned by Job (30. 4) as an article of food used by the very poor. The Hebrew name, from its derivation, suggests a saline plant, and the revisers have introduced saltwort into the text. But this is somewhat misleading, as that English word is applied only to a species of plant which could not have been intended by the revisers. It is most probably some species of spinach or orache which grew on the sea-shore, the margin of the Dead Sea, and in the salt-marshes of the desert. The perennial species (like *Atriplex halimus*) are plants forming woody stems, and agree with the reference in Job, when in famine the poor flee into the desert, and "cut up mallows by the bushes."

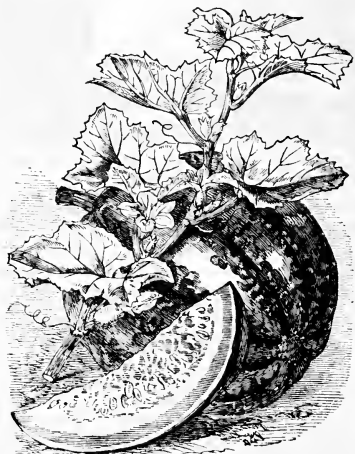
**MALOBATHRON.**—The revisers suggest, in the margin of Song of Sol. 2. 17, that *Bether* is "perhaps the spice malobathron." This is a leaf from the East, which was macerated in wine or oil by the ancients, and used as a medicine or a perfume. Different leaves have been suggested as the malobathron—tea, and betel pepper—but it was most probably the leaf of a cinnamon, to one species of which Linnaeus gave the name of *Cinnamomum malobathrum*.



MANDRAKE.  
With separate fruit, and root.

**MANDRAKE** occurs in two passages in the Bible (Gen. 30. 14; Song of Sol. 7. 13), in connection with its imaginary virtues in love incantations, for which it has been long and widely famous. The mandrake is a stemless plant, with a large and branching root, dark-green leaves, and a yellow fruit about the size of a large plum. Its affinities are with the potato and nightshade. The root, somewhat manipulated, may be made to look a little like the human figure. The revisers have in the margin of Gen. 30. 14 suggested "love-apple," but this is only applied to the tomato, an American plant. The mandrake is common throughout Palestine, especially in deserted fields.

**MANNA** (Heb. *man-hu*, "what is it?") is the name by which the food miraculously supplied by God to the Israelites in the wilderness is known (Ex. 16. 15). When the dew rose the manna was found covering the ground. It was



MELON.

small and round like coriander seed, white, and with a taste like wafer and honey. The conditions under which it was preserved on the weekdays and on sabbath, and methods by which it was prepared for food, show that it was very different from any of the substances now called manna. The modern official manna is the dried sugary juice exuding from the tamarisk [*q.v.*], the manna ash, and other trees or shrubs, which dissolves freely in water.

**MELONS** were lusted after by the Israelites in the wilderness, with other articles of food which they had in Egypt (Num. 11. 5). Melons were early cultivated in Egypt. The water-melon, on account of its abundant refreshing juice, was a great favorite there, as it is to-day in most countries that have a hot dry summer. The common melon was also cultivated and supplied a certain amount of food, with a sweeter though less abundant juice. The Hebrew word is *abat-techem*, and this is still retained by the Arabs, who call both melons *batteekh*.

**MILLET**, a name for several small-seeded cereals, which supply a large amount of food in



MILLET.

With separate grain, staminate, and pistillate flowers.

tropical and sub-tropical countries. With wheat, barley, beans, lentils, and spelt, it formed the bread which Ezekiel was ordered to make (Ezek. 4. 9). The species most frequently cultivated is *Panicum miliaceum*, but the name is given to other species of *Panicum*. Indian millet belongs to another genus, being *Sorghum vulgare*.

**MINT** was used by the Jews as a condiment to their food, and was no doubt the mint of our kitchen gardens, *Mentha sativa*. The Pharisees carefully tithed this and other trifling condiments, while they neglected judgment and the love of God (Luke 11. 42).

**MULBERRY TREES**, the translation of *baca* which occurs in the narrative in 2 Sam. 5. 23, is repeated in 1 Chr. 14. 14 and in Ps. 84. 6. The revisers render *baca* in the margin as balsam trees. King David was at war with the Philistines in a valley a little to the south of Jerusalem. He had defeated them, but they rallied, and he was proposing to attack them again, when the Lord instructed him to circumvent his enemies, and to come upon them over against the *baca* trees

when he heard the sound of marching on the tops of the trees. These trees are usually looked upon as the same as the tree yielding balm, but without good reason. The balm of Gilead tree did not grow in the mountainous district near Jerusalem. It is, moreover, a tree with stiff branches and very small leaves. There can be little doubt that Dr. Royle suggested the right tree when he said that it was a poplar. There are two species common along the banks of streams and in wet places in Palestine—the *abele* or white poplar, and the Euphrates poplar. These trees have a long, slender, and flattened leaf-stalk, and their leaves readily move in the least wind. The rustling of the leaves was to be the signal to David to attack his enemies. The valley of Baca (Ps. 84. 6), rendered by the revisers “the valley of weeping,” is no doubt named after the poplar, which then, as now, grew along the water-courses. A true mulberry is mentioned in the New Testament under the name *sycamine* [*q.v.*].

**MUSTARD**, mentioned only in a parable of the Lord (Mat. 13. 31, 32), where the largeness of the plant grown from the very small seed is used



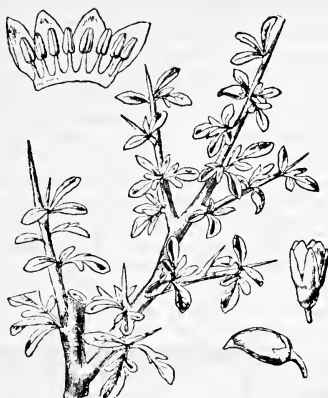
MUSTARD.

With a separate fruit, a fruit in section, and a seed.

as an illustration of the increase of the kingdom of heaven. It is, no doubt, the annual herb from which is obtained the mustard used as a condiment. This grows in Palestine, and attains a greater height in the East than in more temperate countries. It has been suggested that the small tree *Salvadora persica*, which has a pungent fruit, might be the mustard of Scripture, and it has consequently received the name of “mustard-tree.” This tree is found in Palestine only around the Dead Sea, being a native of regions farther east. The common mustard meets all the requirements of the text, while the mustard-tree could not be spoken of as “the greatest among herbs.”

**MYRRH** was an ingredient in the holy anointing oil (Ex. 30. 23); was mixed with aloe and cinnamon to make a domestic perfume (Prov. 7. 17); was used in the purification of women (Esth. 2. 12); and was mixed with aloe to form a spice for the dead at burial (John 19. 39). It came from Arabia, and was the gum resin obtained from incisions in the bark of a tree belonging to the same genus as that which supplied the balm of Gilead. *Balsamodendron myrrha* is a small tree, with thorny branches and little foliage.

**MYRTLE**.—A small tree indigenous to Western Asia and common on hillsides in Palestine,



MYRRH.

With separate fruit and flower, and the corolla laid open to show the stamens.

flourishing especially by water-courses. It has dark glossy leaves, marked with transparent dots, due to the presence of a volatile aromatic oil. The flowers are small, white, and fragrant, and when dried are used as a perfume. The people were ordered, in the days of Nehemiah, to restore the Feast of Tabernacles, and bring from the mount branches of myrtle and of other trees (Neh. 8. 15). In the prosperity in store for Israel, the myrtle is to grow instead of the brier (Isa.



MYRTLE.

With separate fruit.

55. 13), and is to flourish with other trees in the wilderness (Isa. 41. 19).

**NARD.** — The same as spikenard [*q.v.*].

**NETTLES** is the rendering of the Hebrew *kimmash* (Isa. 34. 13), and there is no reason for supposing that it does not refer to a stinging nettle, of which there are four species in Palestine. Nettle is used also for the Hebrew *charul*; but the reference seems to indicate rather a general term for weeds than a particular plant. The revisers suggest in the margin of Job 30. 7;

Prov. 24. 31; and Zeph. 2. 9, that it means wild vetches, but there seems to be no reason for this identification.

**NIGELLA SATIVA**, the scientific name of fitches introduced by the revisers in the margin of Isa. 28. 25. [See FITCHES, p. 293.]

**NUTS** occurs twice in the Bible, and represents two different Hebrew words. The *botnim* (Gen.



PISTACHIO TREE.

With separate nut.

43. 11) is the pistachio nut, which consists of a bony shell, surrounded by a dry covering, and inclosing a sweet, somewhat oily kernel.

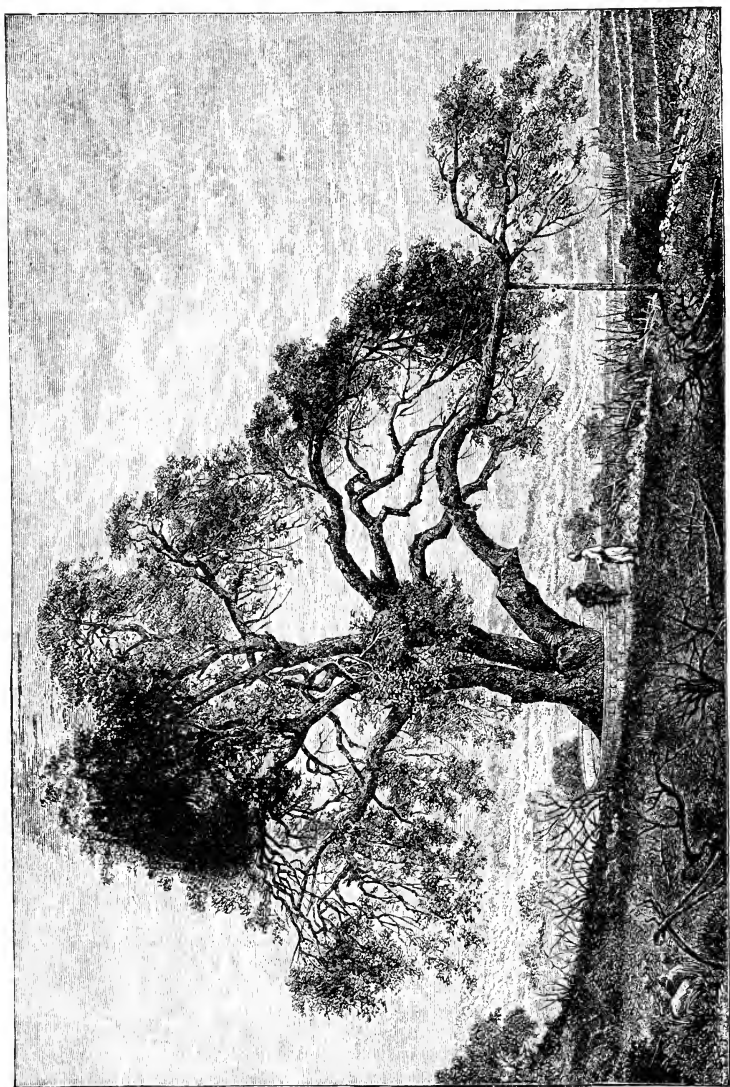
**OAK** is the translation of two Hebrew words, *Alah* certainly means the oak, of which there are nine species, natives of Palestine. The evergreen



VALONIA OAK.

With a separate acorn, external aspect and section.

holm-oak, a native of the Mediterranean region, is found on the coast of Palestine. Four species grow on the higher ground, and four others occupy the sides of Lebanon. Of those in the higher ground, the valonia oak grows to a height of twenty or thirty feet, and has a compact leafy head. The large rough cups of the acorn are



ABRAHAM'S OAK AT MAMRE.



BRANCH OF "ABRAHAM'S OAK."

much used by tanners on account of the amount of tannin contained in them. The famous oak at Mamre, near Hebron, called "Abraham's Oak," which occupies, according to tradition, the site of the oak under which Abraham pitched his tent on his return from Egypt, and where he received the heavenly visitors (Gen. 13. 18; 14. 13; 18. 1), belongs to the species *Quercus pseudo-coccifera*. This was until lately a vigorous tree, with wide-spreading branches, but now little is left save the three dead trunks.

The gall oak (*Quercus infectoria*) is found on the hills and mountains in the north of Palestine. It is a small tree, well known for the galls it bears. These are produced by a small fly



GALL OAK.

With figure of the fly that causes the gall.

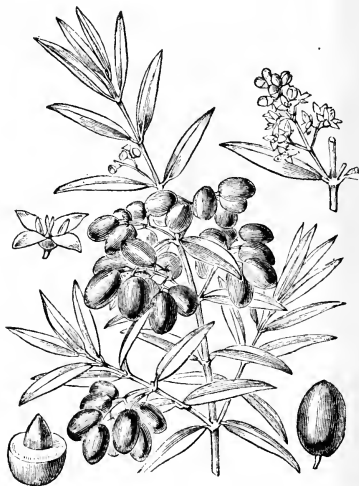
(*cynips*), which lays its eggs in the bark of the tender branches. The galls are largely used in the manufacture of ink.

The second word *el*, translated "oak," refers, when it means a tree (as in Isa. 1. 29), to the teil tree [*q.v.*].

**OIL TREE.**—The Hebrew word *'etz shemen*, thus rendered in Isa. 41. 19 by both the translators and revisers, is differently translated in the other two passages where it is found—in 1 Kings 6. 23, "olive tree," and in the margin, "oily tree;" by the revisers "olive wood;" and in Neh. 8. 15, "pine branches;" by the revisers, "wild olive." There is little doubt that the tree meant is the oleaster (*Elaeagnus hortensis*), a small tree with narrow bluish leaves, which, on the back, are completely covered with silvery scales. An oil is expressed from its small fruits. The oleaster is found everywhere in Palestine.

**OLEASTER.** See OIL TREE.

**OLIVE,** frequently mentioned in Scripture, is still extensively cultivated in Palestine because



OLIVE TREE.

In fruit, and branch in flower, with a single flower and fruit, and fruit cut showing the stone.

of its valuable fruit. The olive is a small tree, seldom being more than twenty feet high. It has oblong smooth leaves, which are whitish underneath, and small white flowers, and a pulpy fruit containing a hard stone. The valuable oil is expressed from the fruit. The tree is very slow in growth, and the wood is finely grained, of a rich amber color, beautifully clouded and veined. The two golden cherubim on the ark of the covenant in the Temple (1 Kings 6. 23), the doors of the oracle (ver. 31) and the doorposts of the Temple were made of it (ver. 33).

The wild olive (Rom. 11. 17) yields but a small and inferior fruit. It is often used as a stock on which to engraft the better kinds.

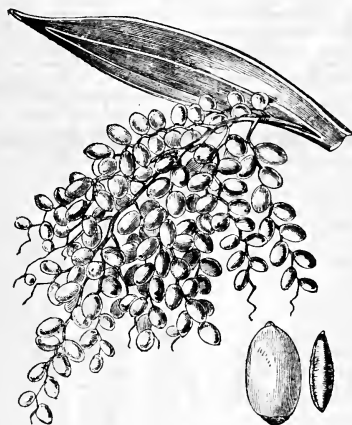
**ONIONS.**—One of the productions of Egypt after which the Jews lusted in the wilderness (Num. 11. 5). They were extensively cultivated in Egypt, were mild and well flavored, and were eaten either raw or cooked by persons of all classes. The priests were forbidden to eat them, but in the sculptures they are seen presenting them as offerings to the gods.

**ONYCHA.**—A sweet spice, forming a part of the perfume which Moses was to make after the art of the perfumers (Ex. 30. 34). The context

says that it was a sweet spice, and no doubt was an odoriferous gum or resin obtained from some plant. The Arabic version renders it "ladanum" [q.v.].

**OPOBALSAMUM.**—See STACTE, p. 303.

**PALM.**—A general name for a whole family of plants, but in Scripture referring to a single species, the tree that produces dates as its fruit. The date-palm still finds suitable conditions for its growth along the shores of the Mediterranean and in the Jordan valley, but in former times it was more widely spread over Palestine. Phœnicia was named after this palm (*Phœnix dactylifera*). Bethany means the house of dates, and other places had names connected with the palm. The date-palm has a long columnar stem, rough with the bases of the old leaves, and terminating in a crown of large pinnate leaves, popularly called branches. The dates are borne in great bunches, springing out from the bases of the leaves. At first the flowers are enclosed in a spathe, which opens to permit the escape of the flowers. The staminate flowers grow on different



BUNCH OF DATES.

With a single date and the stone kernel.

trees from those bearing the pistils, which become the fruit.

**PALMA CHRISTI** is given by the revisers as the "gourd" which shaded Jonah. The plant meant is *Ricinus communis*, the castor-oil plant. [See GOURD, p. 294.]

**PLAINAG.**—An article of merchandise brought by the Jews to Tyre (Ezek. 27. 17) which has been left untranslated. The revisers suggest in the margin that it was "perhaps a kind of confection." The LXX. translates it "cassia," the Vulgate "balsam," and the Syriac "millet," and this last is most probably correct.

**PAPYRUS.** See BULRUSH, p. 288.

**PINE TREE** occurs twice in Isaiah (41. 19; 60. 13) as the translation of *tidhar*. It is associated with the fir and the box. The revisers suggest "plane," and this is probably what is meant.

**PISTACHIO NUTS.** See NUTS, p. 298.

**PISTIC NARD.** See SPIKENARD, p. 303.

**PLANE.** See CHESTNUT, p. 290, and PINE TREE.

**POMEGRANATE.**—One of the favorite fruits of Egypt, and a witness of the goodness of the land to which the Jews were journeying (Deut. 8. 8). It was, and continues to be, extensively cultivated in Palestine. It is a small tree from fifteen to twenty-five feet high, with oblong leaves, scarlet flowers, and round fruit the size of a large apple. A hard rind of a yellowish



POMEGRANATE.

With a separate fruit, and one in section.

color encloses the numerous seeds, which are attached to a white membrane that is extremely bitter. Each seed is enclosed in a cool, delicious, red pulp, which makes the pomegranate a highly-valued fruit in hot countries. The hem of the high-priest's robe was ornamented with figures of pomegranates, executed in blue and purple and scarlet, and alternating with golden bells (Ex. 28. 33, 34). The pomegranate was employed for the decorative carving on the capitals of the columns of the porch of Solomon's Temple (1 Kings 7. 18). *Rimmon*, the Hebrew word for "pomegranate," is found in the names of several places in Palestine.

**POPLAR.**—The Hebrew *libnah* occurs twice in the Bible (Gen. 30. 37; Hos. 4. 13), and is translated poplar, though in Genesis the revisers suggest in the margin "storax" as the tree meant. This is not likely, and is not suited to the context in Hosea, where, however, they leave "poplar" in the text without any suggestion. There are three poplars in Palestine: one, the white poplar, a striking tree with its leaves cottony-white beneath, is common where there is any water; the black poplar may be the tree that was used by Jacob in Padan-aram (Gen. 30. 37); and the Euphrates poplar is found everywhere in Palestine. [See MULBERRY TREES, p. 297.]

**PULSE.**—The food given at his request to Daniel and his companions (Dan. 1. 12, 16). The Hebrew *zerim* does not mean specially the seeds of a leguminous plant, but grain of any sort, and implies a plain, simple food. Pulse is supplied by the translators after "parched" in 2 Sam. 17. 28, and may be what is meant.

**PURLAIN** is suggested in the margin of the R.V. as the rendering of Job 6. 6. This plant (*Portulaca oleracea*) is a prostrate annual fleshy herb, which has been cultivated from early times as a pot-herb. It is very insipid, and would be as fit an illustration of tastelessness as "the white of an egg." It is a common plant in moist places throughout Palestine.

**REED.**—The usual translation of *kaneh*, a plant which grew in the water in such abundance, and to such a height, that the hippopotamus could conceal itself amongst it (Job 40. 21). The stem was long and straight, and was consequently used for many purposes; and the name was transferred to the objects made of it, as to a cane (this word being derived from the He-





REED.

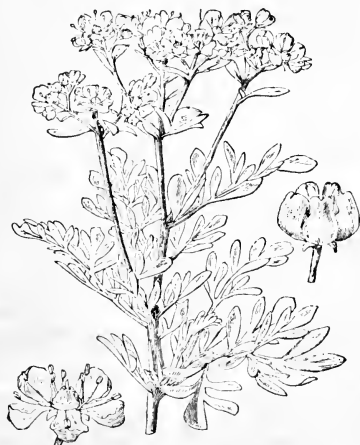
With separate spikelet and flower.

brew *kaneh*), a measuring rod (Ezek. 40. 3), a beam of the balance. The plant is, with little doubt, *Arundo donax*—a tall grass that usually grows in or near water. The ancients made the shafts of their arrows of this grass, and used it also for flutes and pipes. The *kalamos*, or reed, of the New Testament is the same plant.

Reeds (Heb. *agham*) in Jer. 51. 32, rendered "marshes" in the margin of *R.V.*, no doubt refers to the tall marsh plants or reeds that afforded protection to the defenders of the fords.

*RIE* or *RYE* used twice as the translation of *cussemeth* (Ex. 9. 32; Isa. 28. 25). The translators suggest "spelt" in the margin of the verse in Isaiah, and this is introduced into the text of both passages by the revisers. Rye is a grain grown in cold countries, and not cultivated in Palestine. [See *SPELT*, p. 303.]

*ROSE*.—The true roses are known only as



RUE.

With separate flower and fruit.

mountain plants in Palestine. The familiar dog-rose is common in the mountains throughout the country. But this could not have been the plant intended as the rose of the fertile plain of Sharon (Song of Sol. 2. 1). The root of the Hebrew word suggests that it was a bulbous plant. The revisers make it the autumn crocus, but it may be an iris or the sweet narcissus (*N. tazetta*), which abounds in the plain of Sharon. The rose in Isa. 35. 1 is the same plant.

*RUE*.—The Lord rebukes the Pharisees for tithing trifling objects like rue, while neglecting the weighty matters of the law (Luke 11. 42). There is a wild rue found in Palestine, and the official rue was cultivated because of its supposed medicinal properties. The powerful, fetid odor is due to a volatile oil in the leaves. Rue is a somewhat shrubby plant, two or three feet high, with much-divided leaves and small yellowish flowers.

*RUSH* (Heb. *agmon*) is used twice in Isaiah (9. 14 and 19. 15) in a proverbial phrase to indicate something mean. The head, the palm branch, and the ancient and honorable man are opposed to the tail, the rush, and the lying prophet. The contrast between the tall palm with its crown of large feathery leaves and the rush suggests a small plant. The same Hebrew word is, however, applied to a plant that bowed its head before the wind (Isa. 58. 5), referring, no doubt, to such a plant as the reed [*q.v.*].

*SAFFRON* is mentioned only in the Song of Sol. (4. 14) as one of the perfume plants of the garden.



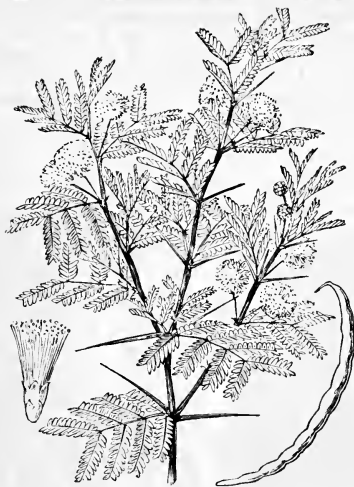
SAFFRON CROCUS.

With the pistil and its three-lobed style separate.

The saffron is a purple-flowered crocus which blossoms in the autumn, having produced its leaves in the spring. It is a common plant in Palestine. The saffron of commerce consists of the yellow stamens and style of the flower, which possess a penetrating aromatic odor; it is used as a flavoring and coloring material in cooking, and is also eaten raw.

*SALT-WORT*. See MALLOW, p. 296.

*SHITTAH TREE; SHITTIM WOOD*.—The tree is only mentioned in the prophecy of Isaiah (41. 19) in reference to the prosperity of Israel when the desert will be covered with vegetation. The wood was used in the construction and fittings of the Tabernacle. The tree is a species of acacia (*A. seyal*), growing to a height of fifteen



SHITTAH TREE.

With a single flower and pod.

or twenty feet, with angular-twisted branches, elegant feathery leaves, and clusters of small flowers, followed by many curved and tapering pods. The wood is very hard, close-grained, and orange-red in color. It grows in the valleys about the Dead Sea and in the desert southwards. In the *R.V.* shittah and shittim are rendered *acacia*.

*SODOM, VINE OF*, which bore grapes of gall (*Deut.* 32, 32) appears to have been the wild gourd [*q.v.*]. It has also been suggested that the vine of Sodom may be the thorny potato (*Solanum sanctum*), whose large apple-like fruit has a tempting appearance, but when fully ripe the seeds are found enclosed in a disagreeable dry powder. Some insist that it is the fruit of *Calotropis gigantea*, which grows near the Dead Sea. The whole plant abounds in an acrid, milky juice. The dry fruit is filled with a large number of small seeds, each bearing a tuft of long, silky



CALOTROPIS.

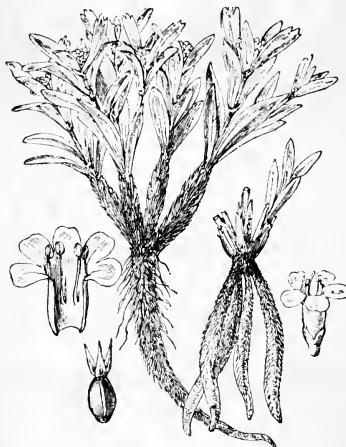
With separate stamens, pistil, a fruit, and a seed.

hairs, so that, however tempting it may be to the eye, it contains no food.

*SPELT.*—The rendering of *cussemeth* (*Ex.* 9, 32; *Isa.* 28, 25) by the revisers instead of rie [*q.v.*]. Spelt is an inferior kind of wheat, which has the chaff somewhat adhering to the grain. It has been cultivated in Egypt from the earliest times.

*SPICERY.*—The substance carried by the Ishmaelites to Egypt (*Gen.* 37, 25) is believed to have been gum tragacanth, and is so rendered by the revisers in the margin. This gum is obtained from some species of *Astragalus*, or milk vetch, of which Dr. Post, in his *Flora of Palestine*, describes no less than 115. They are herbs or shrubs which abound in Asia. The gum is obtained from *Astragalus gummifer* and allied species, which grow in Persia, Asia Minor, Kurdistan, etc. The gum exudes naturally from the stem, just as similar gum is seen in cherry and plum trees. The spice-bearing trees are not indigenous to Palestine.

*SPIKENARD.*—A perfume made from the odoriferous roots of a plant growing high up on the Himalayas. It belongs to the same family as the valerian, the plants of which are usually



SPIKENARD.

With separate flower, open corolla, and fruit.

strong-scented or aromatic herbs. The spikenard was believed to be a true valerian growing in Crete, but it is now generally taken to be *Nardostachys jatamansi*, which has been from the earliest times exported from India. By the time it reached Palestine, from the heights of the Himalayas it had become very costly, and the alabaster cruse of ointment, consisting of *genuine nard*, was so precious that it might have been sold for three hundred Roman pence (*Mark* 14, 3-5). The revisers in the margin say, "*Gr. pistie nard*, pistie being perhaps a local name. Others take it to mean *genuine*; others *liquid*." There is no evidence that such a local name was ever used, and there seems no reason for setting aside the root meaning of *pistie*.

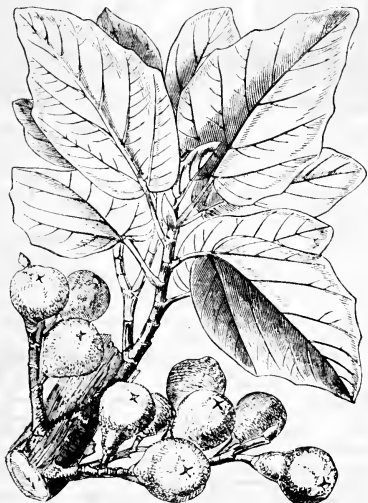
*STACTE.*—The translation of *nataph* in *Ex.* 30, 34. The Hebrew word means a drop; in *Job* 36, 27 it is translated "a drop" [of water]; in *Exodus* it is "a drop" [of sweet spice], and this is interpreted as stacte; the revisers suggest that this is opobalsamum, but it is generally held to be storax, a gum-resin obtained from the bark of the *Styrax officinale*, the storax-tree. This is a showy shrub when covered with a profusion of white flowers. It is commonly found in thickets and on mountains to a height of four thousand feet.



STORAX TREE.  
With a separate fruit.

**SYCAMINE.**—A tree mentioned by the Lord when teaching His disciples the power of faith (Luke 17, 6). It is the common mulberry (*Morus nigra*), grown for its fruit as well as for the leaves, on which silk-worms are fed. In Palestine it attains a height of twenty feet, and is met with everywhere. It is still called *sycaminos* in Greece.

**SYCOMORE.**—A fig-tree (*Ficus sycomorus*) with small fruit found in Palestine in and near towns. Amos was a gatherer of sycomore fruit (Amos 7, 14). The fruit, though small and of poor quality, was much eaten by the poorer people, and its broad evergreen foliage afforded a welcome shade. The wood was soft and porous,



SYCOMORE.  
With bunches of fruit.

but in Egypt it was extensively used for furniture, doors, boxes, and mummy cases. It should not be confounded with the sycamore, which is a maple, and is not mentioned in the Bible.

**TAMARISK TREE** is the revised translation of *eshel* in Gen. 21, 33, and 1 Sam. 22, 6, instead of "grove" in the first and "tree" in the second passage. Nine species of tamarisk are found in the Holy Land, the one most widely distributed being *Tamarix Pallasi*. They are small trees with very small leaves. The tamarisk yields the substance popularly called manna, which has, however, no relation to the food supplied to the Israelites in the wilderness.



BEARDED DARNEL.  
With a spikelet and separate flower.

**TARES.**—The bearded darnel, a kind of ryegrass which is an injurious weed in the cornfields of Palestine. It is not unlike a poor wheat until it seeds, when it can be more easily distinguished. It is a poisonous grass, and its seeds ground with wheat produce disease when used as food.

**TEIL.**—This is an obsolete English name for the lime-tree, used only in Isa. 6, 13. The Hebrew word *elah*, so rendered here, occurs frequently in the Scriptures, and is translated "oak" except in Hos. 4, 13, where it is incorrectly rendered "elm" [*q.v.*]. The lime-tree is not found in Palestine. The revisers throughout suggest "terebinth" in the margin as the tree meant, and this is no doubt the case. The terebinth (*Pistacia lentiscus*) is a low tree which is common throughout Palestine in rocky places and hillsides. It is also called the Chio turpentine-tree, because this substance is obtained from incisions made in the bark of the tree.

**THYNE WOOD** (Rev. 18, 12), held in great esteem by the Romans, and employed for the most expensive furniture, is the wood of an almost leafless cypress, a native of the mountains of the Barbary States, Northern Africa. The branches are jointed, and the leaves are reduced to small scales at the top of each joint. The resin exuding from the tree is known as gum sandarach. The wood is hard, fragrant, and of a reddish-brown color.

**VETCHES, WILD.** See NETTLES, p. 298.

**VINE.**—The cultivation of the vine and the making of wine were very early industries in the history of the race. Noah planted a vineyard



THYME TREE.

Branch with staminal catkins, a single catkin, and separate seale with four stamens; branch with fruits, and separate winged seed.

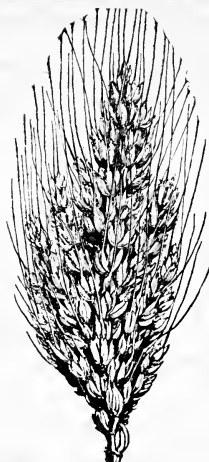
and drank of the wine. All through the Scriptures there is frequent mention of the vine and its cultivation; and much use is made of it in parable and illustration. It was extensively cultivated in Palestine in former times, and where still cultivated it yields heavy crops of the finest quality. Where the vine is now unknown, evidence of its former abundance is seen in the ruined wine-presses and terraces.

**WALNUT.**—The Hebrew *egoz*, in Song of Sol. 6. 11, has been identified with the walnut, which is a native of Palestine, and is everywhere planted for the sake of its fruits and timber.



BUNCH OF PALESTINE GRAPES.

**WHEAT** was the chief food grain of Mesopotamia in Jacob's time (Gen. 30. 14). It was cultivated in ancient Egypt and Syria, and continues to be an important crop there to this day. The variety with many ears (Gen. 41. 22), usually, but incorrectly, called "mummy wheat," is depicted on the monuments, and continues to be cultivated.



MANY-HEADED WHEAT OF EGYPT.

**WILLOW.**—There are eight species of willow in the flora of Palestine. Two Hebrew words are translated by "willow" in the Bible, and they no doubt mean this kind of tree, though Tristram has suggested that the oleander, which is very common by the water-courses, may be intended. The almond-leaved willow of osier grounds, the withy, the white willow tree, and the common sallow, are all known in Palestine; the Babylonian weeping willow has also been introduced.

**WORMWOOD** is often alluded to in Scripture, but only in a proverbial saying or as an illustration. Five species of wormwood (*Artemisia*)



COMMON WORMWOOD.

With a separate flower, a small pistillate flower, and larger staminate one.

occur in Palestine. They are composite plants, with much-divided leaves and numerous small flowers. They have usually a strong odor and a bitter taste.

## REPTILES, FISHES, INSECTS, ETC.

BY ALBERT GUNTHER, M.D., PH.D., F.R.S.

**ADDER.**—See SERPENT, p. 312.

**ANT.**—Ants are proverbial for the marvellous instinct which guides them in the economy, work, and discipline of their communities. Every kind of ant has its own peculiarities in the architecture of its dwellings, its mode of feeding, the internal constitution of its communities, its disposition, etc., and years of study and observation are required to unravel and understand their wise and industrious ways. Palestine, like every other tropical and temperate part of the globe, is inhabited by a great variety of ants, the habits of which have hitherto been little studied, and probably differ much from each other.

Many ants feed on animal substances, but others draw their nourishment partly or exclusively from vegetables. To the latter class belongs the ant to which Solomon refers as a pattern of industry and wisdom (Prov. 6. 6-8; 30. 25). This ant gathers the seeds in the season of ripening, and stores them for future use; a habit which has since been carefully observed in ants in other parts of the world—*viz.* Texas, India, and the north of Italy. So considerable is the quantity of grain stored, that in the Talmud rules are given with reference to it: the grain should be given to the gleaners, and not be taken by the owner of the land.

**ASP.** See SERPENT, p. 312.

**BASILISK** (*R.V.* Isa. 14. 29; 59. 5), a fabulous creature with the body and tail of a crocodile, neck of a snake, head of an eagle, etc. [See SERPENT, p. 312.]

**BEE.**—The honey-bee of Palestine is very similar in appearance and habits to that of Northern Europe, but it is perceptibly smaller, and has more conspicuous black bands on the body; it therefore has been distinguished as a separate species, *Apis fasciata*, the "banded bee." It is extremely abundant in a wild state, hence Canaan was described as "a land flowing with milk and honey" (Ex. 3. 8, 17.). Like our bee, it settles in the hollows of trees; but still more frequently it builds in crevices of rocky precipices or between stones, or in any dry cavity giving shelter from the fierce sun of the country. Thus the sun-dried carcase of the lion slain by Samson offered an eligible home to a passing swarm of bees (Judg. 14. 8).

Probably the Israelites, as soon as they were settled in Canaan, learned the method of keeping bees in artificial hives. At the present time the inhabitants of the country, especially in Galilee, use as hives a large number of short pipes manufactured of sun-dried mud or clay. But the produce from wild bees far exceeded, as it does now, that from kept stocks.

Honey entered largely into the ordinary diet of the people; the Baptist's "meat was locusts and wild honey" (Mat. 3. 4); it was offered as an acceptable present to those whose favor was sought (Gen. 43. 11; Jer. 41. 8); and finally it became an article of trade which was exported to Tyre (Ezek. 27. 17). Passages referring to bees and honey are numerous in the Old Testament; only one word is used for the former, *deborah*, which also became a favorite name for women. The meaning of the passages is quite clear; but there is no evidence that the Israelites were acquainted with the constitution of the bees' community. They knew, however, that bees can be stopped or prevented from taking flight by unwonted noises; thus, at least, is the passage (Isa. 7. 18) explained: "The Lord shall hiss . . . for the bee that is in the land of Assyria," Orientals calling out "Hiss" or "Hist" when

they wish to attract the attention of a person or an animal.

The Old Testament does not give any indication as to the technical use the Israelites may have made of *wax* (Heb. *donag*). Its property of becoming soft or melting when warmed is figuratively alluded to by the Psalmist (Ps. 22. 14; 68. 2; 97. 5) and by the prophet Micah (1. 4).

**BEEBLE, A.V.; CRICKET, R.V.**—In the *A.V.* the Hebrew word *chargol*, which occurs in Lev. 11. 22, is translated "beetle." However, the context renders it probable that some other kind of insect, akin to the locust or grasshopper, was meant by it. Although beetles are very numerous in Palestine, they are not mentioned in any other passage of the Bible.

**CATERWORM.** See LOCUST, p. 309.

**CATERPILLAR.**—There cannot be any doubt that Palestine, like every other country, suffered occasionally from the ravages of caterpillars, and in the original Hebrew text such visitations seem to be mentioned several times in connection with invasions of locusts. Also in other passages the translators of our *A.V.* and *R.V.* have adopted the term "caterpillars," but the evidence as to the correctness of this rendering is not always satisfactory. [See LOCUST and WORM.]

**COCKATRICE.** See SERPENT, p. 312.

**CORAL.**—Twice mentioned in the Bible (Job 28. 18; Ezek. 27. 16) as an article of great value.



RED CORAL.

The red coral of commerce (*Corallium rubrum*) occurs in many parts of the Mediterranean with a rocky bottom, and is obtained by divers or by dredging. It consists of a hard, horny stock, irregularly branched, which may grow to a height of one foot, and to the thickness of the little finger of a man's hand. This stock is firmly attached to a rock, and is the common base to

which innumerable small animals, of the structure of a sea-anemone, the polyps, are attached, all of which participate in the forming of the stock. A much less valuable kind of coral is the black coral of the Red Sea (*Antipathes*), which grows to a much larger size, and is used chiefly in the manufacture of beads for the pilgrims to Mecca.

**CRICKET.** See BEETLE, p. 306.

**CRIMSON, SCARLET.**—The Israelites obtained this highly-prized dye, one of the three sacred colors used in the vestments of the priests, from an insect (*Coccus ilicis*), which is found in abundance on the holm-oak (*Quercus coccifera*). It belongs to an order of insects called *Hemiptera*, and is very similar to the cochineal insect (*Coccus cacti*), from which a more valuable dye is obtained, and which therefore has, commercially, entirely superseded the oak-coccus.

As is the case in all these insects, the females (which are destitute of wings) are much larger than the winged males, and they alone yield the coloring matter. Whilst alive, they are of a bluish-black color. They are gathered once a year, killed in vinegar, which brings out the red tint, and dried. In this state they form globular bodies of the size of a pea, and, before the cactus-cochineal came into general use, these were sold

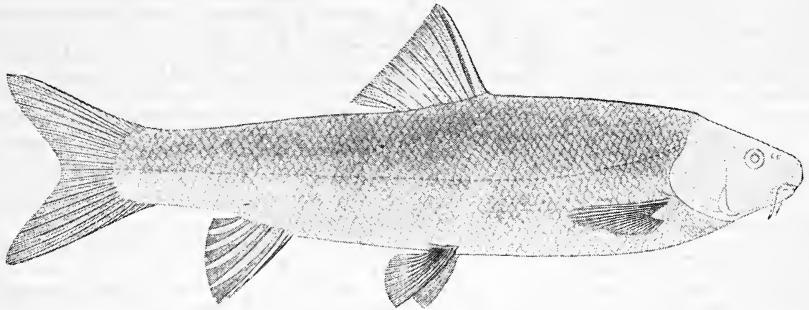
under the name of *cherms* or *kermes*, an Arabic word, from which our "crimson" is derived. The Hebrew original for crimson or scarlet is *tolaath* or *tolaeth*, which means worm, and in many passages is used for the worms or larvæ of insects. In a restricted sense it was used for the crimson-worm or insect, and finally transferred to the color, or even a garment dyed with the color, obtained from the insect (Isa. 1. 18; Lam. 4. 5).

**DRAGON.**—The term dragon occurs frequently in our translation of the Bible, and is thus rendered from the original Hebrew *tannin* [see DRAGON, p. 278]; or from *tannin*, a word expressive of some huge, powerful creature of indefinite shape. In two passages, however, *tannin* had a more especial meaning—viz. in Ex. 7. 11 [see SERPENT, p. 312], and in Ezek. 29. 3, where, although it is translated in *A.V.* and *R.V.* "great dragon," the crocodile is alluded to.

**FISH.**—Fishes are frequently mentioned in the Old and New Testaments, but, except in two passages, always collectively, without reference to any particular kind.

In Genesis we learn that fishes were created with other aquatic animals on the fifth day, before the land animals, which is confirmed by the geological record.

The New Testament acquaints us with the fact



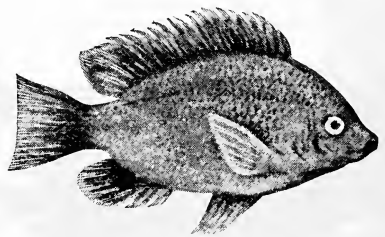
FISH FROM THE SEA OF GALILEE (*Capeta Damascina*).

that the fishing industry supplied the population round Lake Tiberias with an important article of food, and was in the hands of professional fishermen, owning boats and nets. Not all fish were used for food. Such as had no scales, or were supposed to be scaleless, were forbidden as unclean by the Mosaic Law.

It is only within comparatively recent times that we have become acquainted with the nature and great variety of the fresh-water fishes of Palestine, about thirty-three different species having been described by naturalists.

1. The fishes of the Jordan and Lake Tiberias are very different from those of our waters, a fact so little known at the time when Raphael and Rubens designed their celebrated representations of the miraculous draught of fishes, that the former introduced creatures of his imagination, and the latter pictures of the fish of a Dutch market. The fishes of the Jordan are, in fact, extremely like, or even identical with, those of the Nile. The most important of them belong to a family called *Chromides*—carp-like, large-scaled fishes, with many spines in the fin on the back. Of the eight known species of the Jordan, one (*Chromis niloticus*) is called *bolli* on the Nile, excellent to eat, and growing to a weight of four or five pounds. Another Nilotic species (*Charias maccacanthus*) is the sheat-fish, abundant in Lake Tiberias, scaleless, and therefore unclean to the Jews. A broad, flat head is fol-

lowed by a long, eel-like body, and long thread-like barbels are placed round a broad, wide mouth. This fish grows to a length of three or four feet, and is at the proper season excellent eating. Of other fishes there are three or four



CHROMIS NILOTICUS.

barbels (*Capeta* and *Barbus*), one kind of dace and bleak, two or three loaches, and some other small fish.

2. In the Dead Sea, fish have been observed only at the entrance of rivers. If they are carried beyond the reach of the river-water, they are killed by the concentrated briny water of the sea. But the brackish pools and hot springs

which abound in the neighborhood, and which also occur in other parts of the country, swarm with very small fish, belonging to two or three species of *Cyprinodon*, which are somewhat



CYPRINODON CYPRIS.

similar to young carp, but provided with teeth, and viviparous.

3. Fishes are found more or less abundantly in the mountain streams. They are chiefly small species of the barbel and loach families, some greatly resembling fishes occurring in the river systems of Mesopotamia. Rivers flowing westwards to the Mediterranean are entered by an eel identical with ours, and by gray mullets.

4. The littoral of Palestine was occupied for the greater part by the Phœnicians, who engaged in sea-fishing as a profitable industry (Ezek. 26. 5). The Israelites possessed only a limited portion of the Mediterranean coast, with Jaffa as a seaport. In Nehemiah's time sea-fish (of course in a cured condition) were imported from the Mediterranean coast to Jerusalem, and the traders were men of Tyre (Neh. 13. 16). We are not informed as to the particular kinds of fish which formed the chief article of this trade; but we may safely suppose that they were such of the ordinary food-fishes of the Mediterranean as came within the letter of the Mosaic Law.

Finally, we ought briefly to refer to the fish which swallowed Jonah (1. 17). In Mat. 12. 40 it is stated to have been a *κητος*—i.e. a sea-monster—translated "whale" in *A.V.* It has been urged that whales can swallow only small objects. However, as it is a fact that out of the stomach of a killer-whale, twenty-one feet long, no less than thirteen common porpoises and fourteen seals have been taken, the capacity of some whales does not seem to be inferior to that of the biggest shark. [See WHALE, p. 283.]

**FLEA.**—This insect is only twice mentioned in the Bible—*viz.* 1 Sam. 24. 14; 26. 20, where David compares himself to a flea, a thing too insignificant for Saul to pursue. Fleas are, however, a real pest in the Holy Land, as in most other Mediterranean countries, the huts and camps of the natives swarming with them.

**FLY.**—Flies are mentioned in the Bible by two words:—1. *Arob.* This word occurs twice only, and both times in connection with the plague of flies sent upon Pharaoh and the Egyptians (Ex. 8. 21; Ps. 78. 45). The Hebrew interpreters are not agreed whether the word is in-

tended for a particular, very obnoxious kind of fly, or whether it is to be understood collectively, signifying swarms of flies of any kind. 2. *Zerub.* This word occurs in Eccl. 10. 1, meaning flies generally, and in Isa. 7. 18, where the prophet alludes to some poisonous fly which was believed to be found on the confines of Egypt, and which would be called by the Lord. Poisonous flies exist in many parts of Africa—for instance, the different kinds of tsetse, the bite of which is fatal to the horse.

**FROG.**—Frogs are mentioned in the Old Testament only in connection with the second Egyptian plague. The edible frog (*Rana esculenta*) occurs in abundance in Egypt and Palestine. Toads are not mentioned in the Bible, but there are two species in Egypt, and one at least in Palestine.

**GNAT.**—Occurs only once (Mat. 23. 24). This passage is rendered in *A.V.*, "Ye blind guides, which strain at a gnat," and in *R.V.*, "which strain out the gnat," and is an allusion to the practice of the Jews of straining wine to remove gnats and other insects which were unclean to them. Gnats, being among the smallest of insects, are used in this metaphor to emphasize the contrast to a bulky animal like the camel.

**GRASSHOPPER.** See LOCUST, p. 309.

**HONEY.** See BEE, p. 306.

**HORNET.**—Hornets belong to the same order of insects as bees and wasps, and are closely allied to the latter. All these insects have four wings; they wound by a sting lodged in the end of the abdomen, and inject a poisonous fluid into the wound; whilst gnats, gadflies, mosquitoes, and other flies have two wings only, and wound by their proboscis.

Hornets are mentioned three times in the Old Testament (Ex. 23. 28; Deut. 7. 20; Josh. 24. 12) as the means by which God is said to have driven out the heathen nations from before Israel. Hornets, indeed, are very common in Palestine, larger than ours, and still more dangerous when provoked to attack (*Vespa orientalis*). It frequently happens that a swarm, disturbed by a passing caravan or travelling company, puts men and animals to flight, driving the latter to frenzy, and even killing them.

**HORSELEECH.**—Once mentioned in the Bible (Prov. 30. 15), "The horseleech hath two daughters, crying, Give, give." Used as a symbol of insatiable greed and tenacity of hold. The horseleech (*Hæmopsis sanguisuga*) and the medicinal leech (*Hirudo medicinalis*) are both common in Palestine, as well as several other kinds of leeches. Leeches abound in waters and damp places of hot countries, and frequently become a regular pest, attacking men and animals alike.

**LEVIATHAN.**—In Job 41 and Ps. 74. 14 the crocodile is clearly described under this name. In the former passage, excepting some poetical expressions, a true description is given of its



GECKO (*Hemidactylus turcicus*).



huge size, enormous strength, formidable dentition, armor-plated body, and savage nature. Most probably the writers in the Bible obtained their knowledge of this beast from Egypt, where, in their time, it was much more frequent than it is nowadays, the last crocodile below the cataracts having been killed some twenty-five years ago. The word "leviathan" is used for a huge marine creature in Ps. 104. 26, and for a huge serpent in Isa. 27. 1.

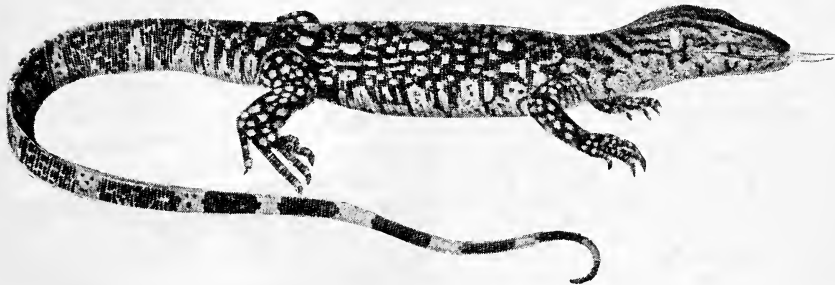
**LICE.**—Lice were sent upon the Egyptians as the third plague (Ex. 8). There is no doubt that the translation of the Hebrew word *kinim* is perfectly correct. The lice were said to have been

raised from the dust; and, indeed, these parasites develop, thrive, and multiply in dry places only. Not only man, but also beasts and birds are infested by their own special parasite.

**LIZARD.**—In Palestine some forty species of lizards are known. No reference is made to them in the Old Testament, except in Lev. 11. 29, 30, where we meet with six names, all of which are considered by recent commentators to apply to lizards.

The following are the principal families or types of lizards found in the Holy Land at the present time:—

1. The *monitors* or (Arab.) *warans*, the largest



MONITOR.

of the whole tribe, attaining to a length of from four to six feet. Two species are not uncommon in Palestine, of which one (*Psalmodosaurus scincus*) lives on land, while the other (*Monitor Niloticus*) is an expert swimmer, being equally at home in the water and on land. The latter species was held in high esteem by the ancient Egyptians as the destroyer of the eggs and young brood of the crocodile.

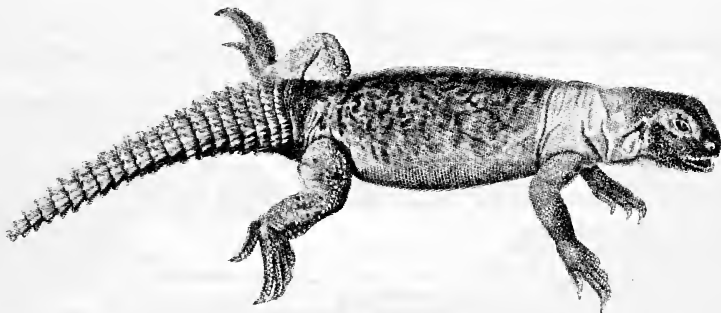
2. The family of ordinary lizards is well represented in Palestine, and is met with everywhere, in cultivated, wooded, or barren districts. They are designated in Leviticus by the word *letaah*, which in both versions is translated "lizard."

3. The *scinks* are inhabitants chiefly of desert

districts, burrowing in the sand or ground with great swiftness, and are as abundant as the common lizards. It is thought that they were intended by the Hebrew word *chomet*, translated "snail" in *A.V.* and "sand-lizard" in *R.V.*

4. The *geckoes* or *wall-lizards* are represented in the Holy Land by five or six species. Owing to a peculiar adhesive apparatus of the toes, these small lizards can run up the perpendicular sides of a house or wall. Some enter houses freely, and obtrude themselves on the notice of the inmates by a peculiar note often repeated. The natives regard them therefore with horror.

5. Of another family of lizards (*Agamidae*), *Uromastyx spinipes* is one of the largest species,



UROMASTYX SPINIPES.

attaining to a length of two feet. It is distinguished by a short, rounded head and by a powerful tail, which is surrounded by whorls of strong spines, rendering it a rather formidable weapon of defence. The Arabs of the present day call it *dhab*, evidently the same word as the Hebrew *tzab*, which in the *A.V.* is translated "tortoise," but has been changed in the *R.V.* to "great lizard."

6. The *chameleon* (*Chamaeleon vulgaris*) is com-

mon in many of the countries round the Mediterranean, and also in the valley of the Jordan. The word in Lev. 11. 30 (*R.V.*), which is believed to be intended for the chameleon, is *tinshemeth*, the root of which means "breathing." It is thought to have been applied to the chameleon because this creature has an extraordinary power of distending itself by filling its capacious lungs with air.

**LOCUST.**—Locusts were known to the Jews

as a curse and as a blessing. They and their kinds were almost the only exception among the whole class of insects that were clean and permitted as food. We find, therefore, in the Bible not only frequent passing references to them, but also graphic descriptions of their habits, wonderfully true to nature, and taken from actual observation (Ex. 10; Joel 2. 2-9). Nine Hebrew words are believed to relate to them; but before enumerating them, and in order to render the passages in which they occur more intelligible, a short sketch must be given of the natural history of locusts. They belong to an order of insects called *Orthoptera*, or straight-winged insects.

The insects of this order possess four wings, the anterior of which are narrow and parchment-like, the posterior broader, folded up when not in use, transparent, and sometimes gaudily colored. The mouth is furnished with cutting jaws, by means of which the insects bite off particles of grass and leaves of every kind of plant. After leaving the egg they do not undergo a complete metamorphosis, like the majority of insects; the young are already similar to the adult, and the change is almost entirely confined to the development of wings, which at first, in the larval stage, are entirely absent, and but incompletely developed and unfit for flying in the subsequent or pupa stage. In this stage the insects are not dormant, like the pupæ of butterflies or beetles, but move about freely and feed ravenously. Finally, when their skin has been cast for the second time, the perfect insect emerges with fully-developed wings.

This order comprises, first, insects which have the hind legs not particularly long, such as crickets and cockroaches, which run, and are counted in Leviticus among the unclean creeping things; secondly, others, as locusts and grasshoppers, which possess strong, long hind legs, "legs above their feet to leap withal" (Lev. 11. 21), and which were pronounced to be clean food. Naturalists classify those with very long antennæ or feelers with the grasshoppers, and those with short ones with the locusts; but popularly the term locust is applied to those kinds which are gregarious, and which, by the necessity of finding an adequate food-supply, are obliged to migrate in large hosts from one place to another, whilst grasshoppers, though they may be in great numbers in a locality, are more scattered, and do not congregate or migrate.

These insects are much more abundant in warm and tropical climates than in temperate ones, and there is a greater variety of species

of grasshoppers than of locusts. In Palestine and Syria some fifty different species are known. In Europe, locusts appear but rarely, isolated or in the manner of grasshoppers; but India, South-Western Asia, Cyprus, and the whole of Africa, are exposed every year to their devastating invasions. *Acridium peregrinum* and *Edipoda*



ACRIDIUM PEREGRINUM.

*migratoria* are the locusts which are most destructive in Palestine.

Locusts deposit their eggs in cylindrical holes in the ground, which are excavated by the female. The young are hatched after three or four weeks, and immediately begin to devour the vegetation in the vicinity of their birth-place. As the supply fails, and as they grow, they move on in countless myriads. Sunlight is absolutely necessary to them at this period; without it they become inactive, and may even perish (Nah. 3. 17). After another month, their wings are fully developed, and the whole host takes wing in search of new pastures. Their flight is directed by the wind; and as they always fly with the wind, their course sometimes terminates in an absolutely barren desert or in the sea. But, generally, the extent of their migration depends upon the distance they have to traverse before meeting with a sufficient supply of food.

In some parts of the world they appear annually at certain seasons, whilst in others their



TRYSCALIS UNGUICULATA.

visitations are uncertain, but all the more destructive. Wherever they settle, they eat up every leaf or blade of grass, leaving a barren wilderness behind them, and only too frequently causing famine and death to the unfortunate people who are dependent on their crops for their living.

The swarms are followed in their migration by a multitude of birds, which feed on them, as do other animals, such as foxes, jackals, etc. The

people gather them in large quantities, eating them roasted, or preserving them in a dried state for future consumption. Locusts, especially when taken before they have deposited their eggs, form a most nutritious diet.

Nine Hebrew words occurring in the Bible are considered by translators or interpreters to have reference to locusts. About some there can be no doubt; others may apply to grasshoppers, or the young stages of locusts, or even to other in-

sect-pests, such as caterpillars. Like many other vernacular names, the same word has been evidently used by different Biblical authors with somewhat different meanings; hence it is not surprising that there should be some disagreement in the interpretation of these words. 1. *Arbeh*, generally and rightly translated "locust." The record of the eighth plague in Egypt (Ex. 10) gives a true account of a typical severe invasion of locusts: an east wind brought them from the other side of the isthmus of Suez, and a west wind hurled them back into the Red Sea, where they perished. In Lev. 11. 22 they are placed among the clean animals. For other passages descriptive of their nature, see Dent. 28. 38; 1 Kings 8. 37; Ps. 109. 23, "tossed up and down like the locust," in allusion to their dependence on the direction of the wind; Prov. 30. 27; Joel 1. 4; 2. 25. *Arbeh* is sometimes translated "grasshopper," as in Judg. 6. 5; Job 39. 20. 2. *Safam*, occurring once only, in Lev. 11. 22, and translated "bald locust." The word seems to have the same root as *sela*, which means rock; hence we may think of certain species of grasshoppers which delight in basking on sun-exposed rocks, and translate the word "rock locust." 3. *Charqol*. See BEETLE, p. 306. 4. *Chagab*, generally used for



CICADA.

and translated "grasshoppers," many of which are much smaller than locusts, Num. 13. 33; Isa. 40. 22. But in 2 Chr. 7. 13 the word is evidently intended for locusts which "devour the land." 5. *Gazam*, occurring in Joel 1. 4; 2. 25; Amos 4. 9, translated "palmerworm," is interpreted either as the locust in its larval stage, or as the larva of some other insect (caterpillars). 6. *Yelek*, very difficult of interpretation, the more so as there is no evidence that the different authors meant the same creature. It is translated "cankerworm" in Joel 1. 4; 2. 25; Nah. 3. 15, 16, and "caterpillar" in Ps. 105. 34; Jer. 51. 14, 27. Etymologically, the word means a creature that licks up the grass; it is evidently intended to express some insect-pest. The insect so named is described as having wings (Nah. 3. 16); it is rough (Jer. 51. 27), which attribute might have been given to a hairy caterpillar, or in allusion to the bristling protuberances of the thorax of some orthopterous insect. 7. *Tzelatzal*. The passage (Dent. 28. 42) in which this word is used for an animal is translated in *A.V.*, "All thy trees and fruit of thy land shall the locust consume," and more correctly in *R.V.*, "shall the locust possess." The word *tzelatzal* means a tinkling, musical instrument, and is hence applied to a creature able to produce musical sounds. Thus the author may have used it as the name of one of the grasshoppers, the chirping notes of which are frequently loud enough to be heard at some distance, or for the well-known cicada, which is found in abundance all round the Mediterranean, was an object of much admiration to the ancient Greeks, and appears even among the hieroglyphics of Egypt. The cicada is a hemipterous insect; the male is provided with a complicated stridulous apparatus, by which a loud note is produced. The Hebrew name would have been most appropriate for this insect. 8. *Gob*, appears several times (Isa. 33. 4; Amos 7. 1; Nah. 3. 17), and is translated "grasshoppers;" it cannot be referred to any particular kind. 9. *Chasil*,

generally mentioned together with the locust (1 Kings 8. 37; Ps. 78. 46; Isa. 33. 4; Joel 1. 4; 2. 25), and therefore believed to signify the locust in its larval stage. But in our versions it is translated "caterpillar" — an interpretation which seems to be equally justified.

In the New Testament locusts are mentioned as part of the diet of John the Baptist, and in Rev. 9. 3, 7.

**MOTH.** — The moth mentioned in the Bible (Isa. 1. 9; 51. 8; Job 13. 28; Mat. 6. 19) is the clothes-moth (*Tinea*), of which several species *T. pellionella*, *sarizella*, *tapezella*, and others) are very destructive to fur and wool and the garments made of them. It is only the larvæ which feed upon the hairs, the perfect insect taking fluid food only, if any. In Isa. 51. 8 we read, "For the moth shall eat them up like a garment, and the worm (Heb. *sas*) shall eat them like wool;" the word *sas*, translated "worm," is interpreted as the larva or caterpillar of the clothes-moth.

The larvæ of *Tinea* construct the well-known whitish tubes in which they live, only exerting their heads when feeding, and in which they change into the perfect insect. In Job 27. 18 allusion is made to this habit, "He buildeth his house as a moth." Besides the references to caterpillars generally as destructive to vegetation, we do not find in the Bible mention of any other butterfly or moth.

**PALMERWORM.** See LOCUST, p. 309.

**PEARLS** are not mentioned in the Old Testament; the Hebrew word, which in the *A.V.* of Job 28. 18 is rendered "pearls," means, in fact, "crystal," which translation is adopted in *R.V.* In the New Testament pearls are frequently referred to as most precious jewels (Mat. 13. 45); good and wise words are likened unto pearls which are not to be thrown before swine (Mat. 7. 6). Pearls are found in several mollusks, chiefly in the pearl-oyster (*Avicula Margaritifera*), which is locally abundant in the Red Sea and Indian Ocean. The pearl-fishery of Ceylon has been celebrated for centuries.

Pearls are formed by the animal whenever a grain of sand or some other foreign body is lodged inside the shell, and causes such irritation to the creature that it envelops the grain of sand with the same substance of which the shell is formed. It thus forms a globule of larger or smaller size, which is the pearl. The value of the pearl depends upon perfect symmetry, size, and purity of color.

**PURPLE.** — The Phœnicians, and especially a class of artisans of Tyre, understood the art of preparing a purple dye, which was so highly prized by the ancients that only royal personages or individuals of high social position and wealth were permitted or could afford to wear garments of purple. Thus also in the Bible purple garments are always mentioned as signs of royalty or objects of great value (Judg. 8. 26; Luke 16. 19). The dye was obtained by extracting a fluid from some part of the body of species of whelk (*Murex brandaris*, *M. trunculus*) which are abundant on the Phœnician coast. As each mollusk yielded only a drop of the fluid, the expense of dyeing a large mantle was very great, and the mounds of crushed whelks still to be seen in the neighborhood of Tyre testify to the enormous number of shells required in this industry. The color of the fluid itself is white at first, but by exposure to the air it changes to green, and finally into various shades of red and scarlet.

The trade in purple extended far beyond Phœnicia into Asia Minor, Greece, and Italy. Lydia was a seller of purple (Acts 16. 14). This mode of obtaining a purple or scarlet dye has been superseded by others long ago.

**SCARLET.** See CRIMSON, p. 307.

**SCORPION.** — These animals are so abundant in nearly every part of Palestine, and accidents

caused by them are of so frequent occurrence, that the Israelites were evidently well acquainted with them. But although mention is made of them several times in the Old and New Testaments (Deut. 8. 15; Ezek. 2. 6; Luke 10. 19; 11. 12; Rev. 9. 3, 5, 10), and although more than a dozen different kinds are known to exist in Palestine, the Jews had only one word for them, *ayrab*. The same word is also used for a scourge, probably armed with iron points, inflicting stinging pain like the sting of a scorpion (1 Kings 12. 11, 14; 2 Chr. 10. 11, 14).

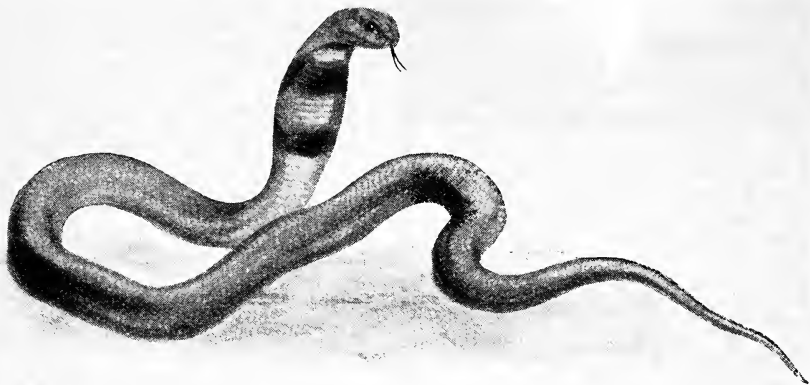
Scorpions have much the appearance of a small lobster, but belong to a different class of animals—*viz.* to the *Arachnida*, or spider-like animals. They possess four pairs of legs. The anterior leg-like organs which terminate in a claw are not legs, but part of the jaws. The hind part of the body is a jointed tail, movable in every direction; the last joint is swollen, and contains a poison gland, the poison being discharged by means of a perforated sting.

Scorpions feed on small animals, which they seize with their claws, and kill by a sting of the tail. The danger of their sting to man depends chiefly on the size of the scorpion; the sting is always painful, causing a burning sensation and swelling, but is not more dangerous than that of a hornet if it is inflicted by one of the smaller kinds.

**SERPENT.**—Snakes form a distinct division of the class of reptiles, and are found in all but

the coldest parts of the world. In Palestine more than thirty different kinds are known, of which six are poisonous and highly dangerous to man. In the Old Testament we find eight words used to designate snakes—*viz.* *pethen*, *achshub*, *nachash*, *tannin*, *saraph*, *shephiphon*, *tziphoni* or *tzepha*, *eph'eh*, of which the three last are derived from the same root, which means "blowing," and refers to the hissing noise emitted by most snakes. As all snakes indiscriminately were unclean animals according to the Mosaic Law (Lev. 11. 41, 42), it is not likely that the authors of the Old Testament had a more precise knowledge of the different kinds of snakes than we find in the philosophical or poetical literature of our time. It is even uncertain whether they knew the distinction between poisonous and non-poisonous snakes; probably they considered all snakes to be poisonous. To them the snake was a mysterious creature, whose gliding motion "upon a rock" (Prov. 30. 19) passes the understanding of man; it is loathsome, feeding on dust (Gen. 3. 14; Isa. 65. 25; Mic. 7. 17); it is subtle (Gen. 3. 1), full of resource in attack (Gen. 49. 17), treacherous, the symbol of a harbinger of evil, and the deadly enemy of man.

The different Hebrew words therefore must not be taken as indicating certain kinds of snakes, and the translators have very properly used equally vague terms, such as "serpent," "viper," "adder," "asp," "cockatrice." The



COBRA.

latter term, in particular (*R. I.* "basilisk"), signifies a fabulous creature which is hatched by a cock from a serpent's egg, four-legged, with a tail and a cock's comb. The meaning of the words in which this creature is mentioned in Isa. 11. 8; 14. 29; 59. 5; Jer. 8. 17, does not give us a clue towards its identification.

The means by which the poison of the snake is inoculated in the body of a man or an animal is described in the Old Testament sometimes as a bite, sometimes as a sting of the tongue. Poisonous snakes are provided with a special poison-apparatus which is not found in non-poisonous kinds. It consists of a gland on each side of the head, in which the poison is prepared, and from which it issues through a duct leading to the poison-fang. This tooth lies on each side of the upper jaw, is long, and sharp as a needle, and perforated at each end. When the snake bites, the poison is injected from the gland through the tooth into the wound. The tongue of all snakes is worm-shaped, and split into two fine points at the end. Whenever a snake is excited, it rapidly exerts its tongue. The similarity of this movement with that of

the sting of the wasp has given rise to the erroneous notion that snakes use their tongues for a similar purpose; but the tongue of a snake is soft and flexible, and perfectly harmless.

Some of the passages in the Holy Scriptures (Ps. 58. 4; Jas. 3. 7) contain distinct evidence that the writers were acquainted with the existence of a poisonous snake which is amenable to being "charmed" by music or "tamed" by man. These passages refer to the Egyptian cobra or spectacled snake (*Naja haje*). It differs from the other poisonous snakes of Egypt and Palestine in having a much more slender body, like that of a non-poisonous snake rather than of a viper, and a shielded, not a scaly head, and in attaining to a length of from five to six feet. When excited, it has the habit of erecting the fore part of its body to a height of two or three feet, and of expanding its neck, so as to show off the black markings which, in some specimens, assume the form of a pair of spectacles. With lightning quickness it delivers in this position its deadly strokes against its enemy.

The Israelites were much more familiar with another kind of poisonous snake, the habits of

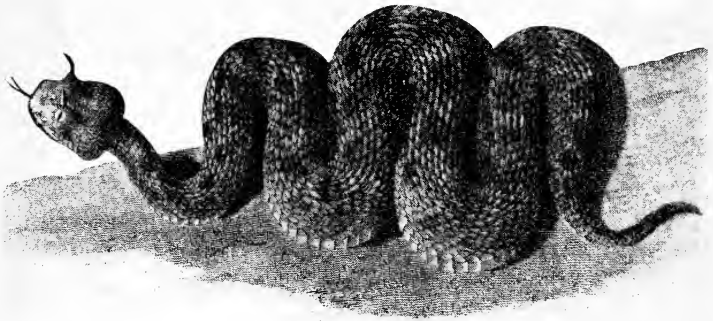
which are distinctly indicated in Gen. 49. 17: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." This refers to two species of vipers which are very common in desert districts of Palestine—viz. the horned viper (*Vipera cerastes*) and the sand viper (*Echis carinata*). They are short, thick-set snakes, with rough scales on the head and body; the former attaining to a length of about thirty inches, the latter remaining within somewhat similar dimensions. The horned viper derives its name from a pointed appendage rising like a horn above each eye. Their habits are very much alike. Basking in the hot sun, they coil themselves away in any convenient hollow on the ground, such as is made by the pressure of the camel's foot or horse's hoof, and are efficiently shielded from observation by the sandy, mottled color of their bodies, which assimilates that of their surroundings. In this position they lie in wait for their prey, and attack passing animals or men. From their abundance in certain localities we may infer that these were also the "fiery serpents" (Num. 21. 6, 8; Deut. 8. 15) sent to punish the murmuring Israelites, the

epithet "fiery" expressing the burning sensation of their venomous bite.

Isaiah (14. 29; 30. 6) uses twice the expression "fiery flying serpent." If this is not to be taken merely as a figure of speech, we may suppose that he had in his mind the Egyptian cobra, which is one of the most agile of poisonous snakes, executing its movements with the rapidity of lightning.

In Isa. 27. 1 we read, "The Lord . . . shall punish leviathan the piercing serpent, even leviathan that crooked serpent." The leviathan of Job is the crocodile, and therefore cannot be identified with this serpent-like animal of Isaiah. Some commentators suppose that the prophet had in his mind a large python, which was sufficiently well known to the Egyptians to be included in pictures on their temples; but we are inclined to think that the expressions used by Isaiah are merely figures of speech, in which the kingdom of Babylon is likened to a gigantic serpent.

Almost all the passages in the New Testament in which the words serpent, viper, or asp occur, either have reference to corresponding passages in the Old, or the terms are used with a general or symbolical meaning. But the "viper" by



HORNED VIPER.

which St. Paul was bitten at Malta (Acts 28. 3) was evidently one of the species which are common in the countries and islands of the Mediterranean (probably *Vipera aspis*). At that period it was well known to the natives as a deadly snake; but it seems to have disappeared from the island long ago.

**SNAIL.**—Two Hebrew words are translated "snail" in A.V.:—1. *Chomet*, believed to refer to some kind of lizard. [See p. 309.] 2. *Shabblul*, occurring once only, Ps. 58. 8: "As a snail which melteth, let every one of them pass away." The track of a snail can be easily followed by the slime which it exudes during its progress. The passage quoted therefore is to be interpreted: As a snail which melts as it goes, and which, the longer it goes, dissolves and finally waxes away and dies. Of mussels, snails, and slugs (*Mollusca*), more than 200 different species have been enumerated as found in Palestine.

**SPIDER.**—Two Hebrew words are thus translated:—1. *Akabish*, occurring in Job 8. 14; Isa. 39. 5. About the correctness of the translation of this word there cannot be any doubt, both passages referring to the fragility of the spider's web. 2. *Semamith*, occurring only once, in Prov. 30. 28, which in A.V. is translated, "The spider taketh hold with her hands, and is in kings' palaces." Other commentators believe the word to be the name for a wall-lizard or gecko. [See LIZARD, p. 309.]

Spiders are exceedingly abundant and in very great variety in Palestine, some preferring the

hot desert parts, others the wooded or cultivated districts.

**VIPER.** See SERPENT, p. 312.

**WORM.**—Three Hebrew words are thus translated in the A.V. Of these, the word *sas* (Isa. 51. 8) is now generally interpreted as the larva of the clothes-moth. [See MOTH, p. 311.] The two other words, *rinnath* and *toleah* or *tolaath*, are both equivalent to our word worm in its loose, popular meaning, signifying any footless, or apparently footless, creeping, boneless creature.

As our word worm is used figuratively for a helpless, despicable being, so also the Hebrew words have been applied in a similar sense, though probably the Hebrew, when using the words metaphorically, had in his mind an earthworm rather than a maggot or larva (Ps. 22. 6; Isa. 41. 14). Both words are sometimes used in poetical language in the same passage with the same meaning (Job 25. 6; Isa. 14. 11). In the majority of passages maggots or larvae of flies, living on putrefying substances, are understood (Ex. 16. 24; Job in several places). In Dent. 28. 39, Jonah 4. 7, *toleah* means some caterpillar or grub. But in no part of the Bible is reference made to the earthworm as an actually existing creature, although several species have been found in Palestine. The A.V., indeed, translates Micah 7. 17 as, "They shall move out of their holes like worms of the earth;" but this is incorrect, and the R.V. renders this passage, "Like crawling things of the earth, they shall come trembling out of their close places."



# EASTERN DRESS.

(1.) Bedouin Sheikha. (2.) Lady in Hiding or Working Dress. (3.) and (4.) Syrian Confession in Full Dress. (5.) Dress of Working Class. (6.) Head-Dress. (7.) Nose-rings. (8.) and (9.) Bracelets. (10.) Anklets. (11.) Necklace.



## SECTION VII.—TREASURY OF ANTIQUITIES, ETC.

CONTAINING

MONEY, COINS, AND MEASURES OF THE BIBLE, BY FREDERIC W. MADDEN, M.R.A.S.;  
JEWISH CALENDAR AND JEWISH WORSHIP, BY PROF. J. D. DAVIS;

WITH NOTES ON

EASTERN MANNERS, CUSTOMS, ETC., BY REV. C. ANDERSON SCOTT, and on  
JEWISH SECTS AND PARTIES, BY PROF. J. V. BARTLET.

*Alphabetically arranged.*

**Advocate** (*parakletos*).—A title given (1) to "Jesus Christ the Righteous" in 1 John 2. 1 (*R. V.* margin, "comforter"); (2) to the Holy Spirit in John 14. 26, *R. V.* margin (*A. V.* "Comforter," *q.c.*). "Christ as the Advocate pleads the believer's cause with the Father against Satan (1 John 2. 1; *cf.* Rom. 8. 26, and also Rev. 12. 10; Zech. 3. 1). The Holy Spirit as the Advocate pleads the believer's cause against the world (John 16. 8 ff.); and also Christ's cause with the believer (John 14. 26; 15. 26; 16. 14)." — WESTCOTT.

**Agriculture**.—The patriarchs and their descendants down to the conquest of Canaan were rearers of cattle (sheep, oxen, goats, asses, and camels) rather than cultivators of the soil (*cf.* Gen. 13. 1-7; 32. 14, 15; Job 1. 3). Even after the conquest, the country east of Jordan continued to be treated mainly as pasture land, and large portions of the land proper were never brought under cultivation. At Carmel, in the south-east, we find Nabal a large sheep-master. But after the settlement, the western tribes, as a whole, turned their attention to agriculture, learning its methods and the use of its implements doubtless from the Canaanites. Among the crops raised in the country were wheat, barley, rye (*R. V.* "spelt"), flax, cummin, fitches (*R. V.* "spelt"), beans, lentils, and millet (*cf.* Ezek. 4. 9).

**Alpha** (Rev. 1. 8).—The name of the first letter in the Greek alphabet, used in Revelation as part of a title of Christ as the beginning of all things (*cf.* John 1. 1-3; Col. 1. 16).

**Altar**. See pp. 325, 326.

**Amen**.—A Hebrew word meaning "certain," "true," used sometimes as a substantive (Isa. 65. 16, "truth"), but usually as an interjection indicating strong confirmation or determined acquiescence (*cf.* Num. 5. 22; Dent. 27. 15). Its use as a confirmatory response at the close of prayer (= "May it so be") is illustrated in Ps. 106. 48; 1 Cor. 14. 16, etc. In the Gospels the same word is very often found duplicated, and is translated in *A. V.* "Verily, verily." It occurs also as a title

of Christ (Rev. 3. 14), the Amen—*i.e.* the faithful and abiding One.

**Anathema** (1 Cor. 16. 22).—A Greek word meaning "hung up"—*i.e.* in a temple, devoted to some deity. Having been used in LXX. to translate *herem*—*i.e.* whatever is solemnly and by command of God given over to destruction—it came to mean a man or thing utterly abandoned and abominable (*cf.* Rom. 9. 3 and Gal. 1. 8, where *A. V.* "accursed" is in *R. V.* "anathema").

**Anchor** (does not occur in Old Testament; *ang-kura*, Acts 27. 29).—The anchors of the ancients were of a form closely resembling our own, and were used in the same way, some being cast from the prow and some from the stern of the ship. The word is used metaphorically to describe the power of hope to hold and steady the soul by its grasp on the unseen (Heb. 6. 19); and the anchor became a familiar symbol of hope in Christian art.

**Angel**.—Literally a "messenger," and so translated in Luke 7. 24, etc. But specially a "messenger of God," one of the unseen citizens of heaven, who, according to Jewish and Christian opinion, are continually doing the bidding of the Most High (Ps. 104. 4; Mat. 4. 6; Heb. 2. 7). A relation between particular angels and individual men appears to be recognized in Mat. 18. 10; Acts 12. 15; and between particular angels and individual churches in Rev. 1. 20, etc. In regard to the latter, however, there is another view—*viz.* that the "angel of the church" represents the particular church's earthly officials, "overseers" or presbyters.

**Arms, Armor**.—Of the arms (offensive) and armor (defensive)—distinguished in 2 Cor. 6. 7—which were in use among the Israelites and Jews, we have neither specimens nor pictures. But from the names given to various pieces, and from other references, it may be assumed that both weapons and armor were of similar material and shape to those used by other warlike nations of antiquity, and especially by the neighboring peoples of Egypt and Assyria (see especially 1 Sam. 17. 5 ff.; Job 41. 26-29; Jer. 46. 3). In the list



given in Eph. 6, the apostle has probably the accoutrements of a Roman soldier before his mind.

Down to the age of David the army of Israel consisted exclusively of foot-soldiers. These



ASSYRIAN HEAVY-ARMED SOLDIER.

were probably divided into two classes—the *heavy-armed*, wearing helmet, coat of mail, and greaves, and armed with sword, one or two javelins, and a heavy spear; and the *light-armed*, wearing helmet and corselet of leather, and armed with sword, bow, and sling. In either case there might be added the heavy marching boots referred to by Isaiah (9. 5), “every boot of the booted warrior.”

The metal which was earliest employed in the manufacture of weapons was bronze (*n'chos-cheth*), probably an alloy of copper and tin, which the Israelites mined for themselves (Deut. 8. 9). This is the same word which in *A.V.* is sometimes translated “steel,” but elsewhere, and always in *R.V.*, “brass.” The use of iron followed later, being introduced in all likelihood from Mesopotamia (*cf.* Jer. 15. 12). It is uncertain whether the Israelites ever mined or cast iron for themselves.

**Armor-bearer** (1 Sam. 16. 21).—A servant or squire who frequently accompanied a warrior to the field, in order to carry his heavier weapons, and also to protect him during the battle by means of the huge full-length shield.

**Artillery** (1 Sam. 20. 40).—A general name for weapons. The word was used to include cross-bows, bows, etc., long before the invention of gunpowder.

**Assassins** (*Sicarii*, Acts 21. 38, *R.V.*).—The most desperate section of the Zealots during the last years of their conflict with Rome. They carried daggers for secret use.

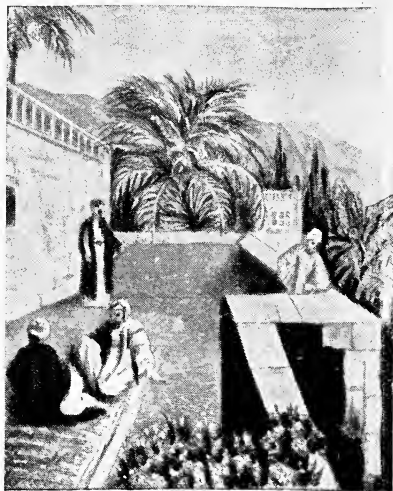
**Avenger**.—Hebrew custom, like that of many other early peoples, authorized and even required the next-of-kin to avenge a murdered person by killing his murderer (2 Sam. 14. 7 ff.). The custom was too deeply rooted to be suddenly abolished, and the Mosaic legislation aimed only at mitigating its effects by providing cities of refuge, in which a homicide might escape, and where he might claim a fair trial (see Num. 35. 9-32; Deut. 19. 1-10).

**Baptism**.—A symbolic washing or bathing, sig-

nifying repentance, the putting away of sin, and the beginning of a new life. It appears first in the New Testament in connection with the ministry of John the Baptist (Mat. 3. 6), and afterwards in connection with the preaching of the apostles, both during (John 4. 2) and after (Acts 2. 38) the lifetime of Jesus.

**Barn** (Joel 1. 17). See GARNER, p. 322.

**Battlement** (Jer. 5. 10, but *R.V.* “branches”).—A parapet along the top of a wall to protect those fighting on the fortification. In Deut. 22. 8 the



BATTELEMENT.

word refers to a parapet on the roof of a private house, which, being flat and used as a sleeping-place, required such a protection to prevent accidents.

**Beacon** (Isa. 30. 17).—The same word is translated “ship’s mast” in Isa. 33. 23, and the picture it is intended to convey is probably that of a solitary pine-tree. The nation which had been like a thick forest had been reduced, as it were, to a single tree alone on a mountain top.

**Beard** (Lev. 19. 27). See also HAIR.—Beards were worn long and carefully trimmed. To neglect the beard was a sign of mourning (Isa.



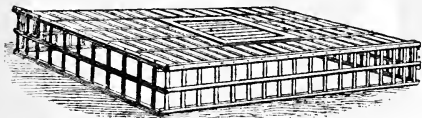
Egyptian



Assyrian  
BEARDS.

15. 2); to pluck another by the beard was to insult him.

**Bed** (*mīttah*, Gen. 47. 31; *kline*, Mat. 9. 2).—Bedsteads were little used at any time in Palestine, as they are little used now. The poorer people slept upon the bare floor wrapped in their cloaks, or at most upon a mattress or quilt, which was rolled up and put away in the daytime. On such



EASTERN BED-FRAME.

a mattress, or on a small pallet, the four friends carried the paralytic man to Jesus (Luke 5. 18). The wealthy used a wooden framework covered with cushions as a divan by day and a bed at night, and the more luxurious had bedsteads carved and inlaid with ivory (Amos 6. 4). The "bed" of Og, king of Bashan (Deut. 3. 11), should probably be understood as a sarcophagus of ironstone.

**Bier** (2 Sam. 3. 21; Luke 7. 14).—The Israelites, like the later Jews, neither burned nor embalmed the bodies of their dead, but buried them (Gen. 23. 19). The burial was necessarily carried out within a few hours after death had taken place. The word for bier is the same as that used for "bed," and probably the same wooden framework served for both purposes.

**Birthright** (Gen. 25. 31; Heb. 12. 16), a position of peculiar honor and privilege which was assigned to the eldest son by the Hebrews as by other nations. He was "the beginning of his father's strength" (Deut. 21. 17), and the Law directed that in certain circumstances he should not be deprived of the "double portion" that was his right. The birthright could be parted with (Gen. 25. 33), or lost through misconduct (1 Chr. 5. 1).

**Bonnet** (Isa. 3. 20). See HEAD-DRESS, p. 323.

**Bottle**.—Several words which are translated "bottle" correspond to articles used for the same purpose, but made of different materials. The commonest form of bottle was that made of the skin of a goat turned inside out. These are still the commonest means of preserving and carrying liquids in use in Palestine. They were liable to split and crack (Josh. 9. 4; Mat. 9. 17). Other bottles were made of earthenware (Jer. 19. 1), and others again probably of metal (1 Sam. 26.

11). The Psalmist uses the word metaphorically (Ps. 56. 8) of a means of treasuring what is precious, and (Ps. 119. 83) with reference to the practice of maturing wine by hanging it in its wine-skin in the midst of the smoke from the hearth.

**Bow and arrows**.—The bow (*keseth*) is found in use from the earliest historic times, alike for the chase (Gen. 21. 20) and in war (Gen. 48. 22). It was made either of tough wood or of "brass" (2



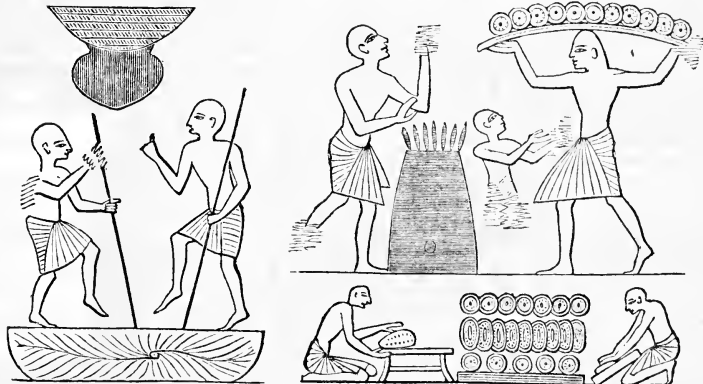
EGYPTIAN BOW AND ARROWS.

Sam. 22. 35), and was so strong that it could only be strung with great effort. Hence the phrase for stringing was "to tread the bow," one end being held firm with the foot while the other was bent with the hands. The bowstring was formed of gut, but probably sometimes of vegetable fibre.

The arrows were made of reeds sharpened, and sometimes tipped with bronze or iron; it is possible that in some cases they were dipped in poison (*cf.* Job 6. 4).

The tribe of Benjamin was specially distinguished for the skill of its bowmen (1 Chr. 12. 2; 2 Chr. 14. 8).

**Bread** was commonly made of wheat-meal, but



BAKING (from Egyptian monuments).

sometimes of barley (Judg. 7. 13; 2 Kings 4. 42). The meal was kneaded in wooden "troughs" (Ex. 12. 34); the dough was then mixed with yeast or leaven, and pressed or cut into thin round cakes, then baked over hot stones or in an oven [q.v.].

**Breastplate** (Isa. 59. 17; Eph. 6. 14). See COAT OF MAIL.

**Bricks** were made of clay, either dried in the sun or baked in a kiln (2 Sam. 12. 31; Jer. 43. 9); they were laid with mud, or sometimes with bitumen (Gen. 11. 3).

**Brigandine** (Jer. 46. 3), "a fashion of ancient armor, consisting of many jointed and scalelike plates."—COTGRAVE. [See COAT OF MAIL.]

**Buckler** (2 Chr. 23. 9; Job 15. 26), a small shield.

**CALENDAR.** [For Table of Months and Seasons, see p. 319.]—The Hebrews employed a year of twelve months (1 Kings 4. 7; 1 Chr. 27. 1-15). That the month was lunar may be gathered from its two names, which denoted respectively new moon and lunation; from references like Gen. 1. 14, Ps. 104. 19; from the observance of the day of the new moon by special offerings to the Lord (Num. 10. 10); and from the coincidence of the full moon with the Passover (Ps. 81. 3-5). The months would accordingly have twenty-nine and thirty days alternately; but when a month is spoken of generally it is reckoned at thirty days, and in the account of the Flood each month has thirty days. The annual festivals were inseparably connected with the agricultural seasons. A strictly lunar year would cause these festivals, as fixed by the calendar, to constantly recede from their appropriate season. It was accordingly necessary to bring the year into correspondence with the sun. This was doubtless accomplished by the intercalation of a thirteenth month every three or four years, although the custom is not mentioned in the Bible.

The year began in the spring, with the month Abib or Nisan, but there was apparently a civil or rather agricultural year also from the earliest times, which began in the autumn (cf. Ex. 23. 16; 34. 22; Lev. 25. 4, 9 ff.); for it was convenient for a people devoted to agriculture to commence the year with the season of ploughing and sowing, and to close it with harvest. In practice they frequently preferred to indicate the time of year by the particular harvest or other agricultural occupation rather than by the number or name of the month. Some time after the Exile the custom arose of keeping the new moon of the seventh month as new year's day.

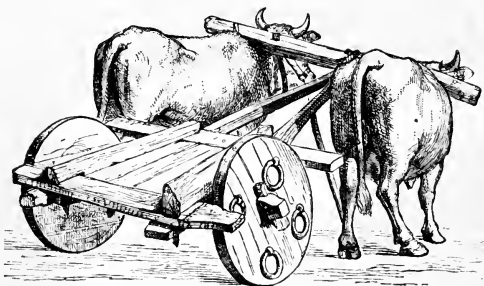
Day was reckoned from evening to evening (Lev. 23. 32). This custom probably arose from the use of lunar months, which began with the appearance of the new moon. The exact designation of the civil day was therefore evening to morning (Dan. 8. 14; 2 Cor. 11. 25). But although the evening properly introduced a new day, it was often reckoned as part of the natural day which, strictly speaking, it followed. The day was divided into morning, noon, and evening (Ps. 55. 17); but time was more precisely indicated by dawn, sunrise, heat of the day, cool of the day, time when the women are wont to go forth to draw water, time of the evening sacrifice. The phrase "between the two evenings" probably meant the twilight.

After the Exile the use of hours became common, and the day from sunrise to sunset was divided into twelve hours (Mat. 20. 1-12; John 11. 9). The night was divided into three watches: from sunset to midnight, midnight to cock-crow, cock-crow to sunrise; but in the Grecian and Roman period into four watches. The division of the night into twelve hours was also in use. A seven-day period is mentioned in the Hebrew and Babylonian accounts of the Flood. The He-

brews numbered the days of the week. The seventh day only was named, being often called Sabbath. — By Prof. JOHN D. DAVIS, Princeton.

**Candlestick, Golden.** See p. 326.

**Cart** (*agalath*, 1 Sam. 6. 7; also translated "wag-



PALESTINE OX-CART.

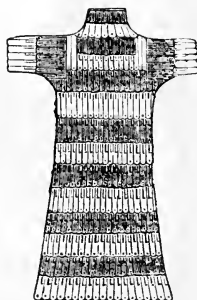
on" in Gen. 45. 19, etc.).—The want of roads in Palestine made the use of such vehicles very rare. Goods were transported for the most part on the backs of men or of animals; but a cart-shaped vehicle, probably with two solid wheels, was also in use for carrying corn or other produce (Amos 2. 13). Such also was the cart constructed to transport the Ark (1 Sam. 6. 7, etc.).

**Chariot** (Gen. 41. 43).—The Israelites were familiar with chariots, as used by their enemies (Egyptians, Ex. 14. 25; Canaanites, Judg. 4. 3), long before they had them themselves. But David (2 Sam. 8. 4) and Solomon (1 Kings 10. 26) introduced both chariots and horses in ever-increasing numbers. They were two-wheeled vehicles, curved in front and open behind, in which two men could ride, one of whom drove (1 Kings 22. 34), while the other fought with bow or spear. It is possible that the chariot was provided with knives or scythes attached to the axles (Josh. 17. 18).

**Cloak** (*meil*, Isa. 59. 17, elsewhere rendered "robe," "mantle;" *himation*, Mat. 5. 40, elsewhere rendered "garment").—The loose outer dress of the Hebrews, in its earlier form nothing but a long strip of thick hairskin or cloth thrown over the shoulders. In later times it was shaped to the body, provided with arm-holes, and often richly embroidered. It was always thrown aside by one engaged in labor or active exertion. The Law permitted a creditor to seize this outer garment, but not the inner one (Ex. 22. 26, 27).

**Coat** (*kuttoneth*, Gen. 37. 3; *chiton*, Mat. 5. 40).—The tunic or under-garment made of coarse woollen or linen cloth, close fitting, and girt round the loins with a girdle. In early times it was short, reaching only to the knee; with the advance of comfort and luxury it became longer, until both men and women wore it trailing on the ground (cf. Isa. 6. 1; 47. 2). It was this longer form which required to be gathered up under the girdle for active exercise (cf. 2 Kings 4. 29; 1 Pet. 1. 13).

**Coat of Mail** (1 Sam. 17. 5, *shiron*; also translated "breastplate," "habergeon," "harness").—In its simplest form this was a sleeveless jerkin of skin or leather protecting the body from the neck to the hips. In



EGYPTIAN COAT OF MAIL.

**CALENDAR (JEWISH).**

BY PROFESSOR JOHN D. DAVIS, PRINCETON.  
(See p. 327.)

MONTH.	NEARLY.	FESTIVAL.	SEASON.
1. ABIB or NISAN. (Ex. 23. 15; Neh. 2. 1.)	April.	14. Passover (Ex. 12. 18, 19; 13. 3-10) introducing 15-21. Feast of Unleavened Bread (Lev. 23. 6). 16. Sheaf of firstfruits of the harvest presented (Lev. 23. 10-14; cf. Josh. 5. 11).	Latter or spring rains. Jordan in flood (Josh. 3. 15).  Barley ripe in lowlands.  Wheat partly in ear.
2. ZIV or IVAR.* (1 Kings 6. 1, 37.)	May.	14. Passover for those who could not keep the regular one (Num. 9. 10, 11).	Early figs in the mountains of Northern Galilee. Barley harvest in the hill country. Wheat harvest in the lower districts.
3. SIVAN. (Esth. 8. 9.)	June.	6. Pentecost, or Feast of Weeks, or of Harvest, or Day of Firstfruits. Loaves as firstfruits of gathered harvest presented (Ex. 23. 16; 34. 22; Lev. 23. 17, 20; Num. 28. 26; Deut. 16. 9, 10).	Apples on sea-coast.  Almonds ripe.
4. TAMMUZ.*	July.		Dry season from late April to early October. Wheat harvest in higher mountains. First ripe grapes.
5. AB.*	August.		Olives in the lowlands. Summer figs. Grape-gathering general.
6. ELUL. (Neh. 6. 15.)	September.		
7. ETHANIM or TISHRI.* (1 Kings 8. 2.)	October.	1. Feast of Trumpets (Num. 29. 1). 10. Day of Atonement (Lev. 16. 29). 15-21. Feast of Ingathering or Tabernacles. Firstfruits of wine and oil (Ex. 23. 16; Lev. 23. 34; Deut. 16. 13). 22. Great day (Lev. 23. 36; Num. 29. 35; Neh. 8. 18; John 7. 37).	Pomegranates ripe.  Season changing to winter ( <i>Antiq.</i> III. x. 4). Former or early rains begin.
8. BUL or MARCHESH-VAN.* (1 Kings 6. 38.)	November.		Olives gathered in Northern Galilee. Winter figs on the trees.
9. CHISLEU. (Zech. 7. 1.)	December.	25. Feast of Dedication (1 Macc. 4. 52; John 10. 22).	
10. TERETH. (Esth. 2. 16.)	January.	*	Hail. Snow on higher hills, and occasionally at Jerusalem. In the lowlands grain-fields and green pastures, wild flowers abundant.
11. SHEBAT. (Zech. 1. 7.)	February.		
12. ADAR. (Esth. 3. 7.)	March.	14, 15. Feast of Purim (Esth. 9. 21-28).	Oranges and lemons ripe in the lowlands. Barley ripe at Jericho.

\* Name does not occur in the Bible.

a more elaborate form it was made of small plates of bronze or iron, which were either sewn on a



ASSYRIAN COAT OF MAIL.

leather foundation or fastened to one another in rows. The mail worn by Goliath was probably of this last and most efficient form, the Hebrew name expressing imitatively the jingling of the plates. An adversary wearing such a coat could be wounded in the body only by blows skilfully aimed at a gap between the plates (1 Kings 22, 34).

**Comforter.**—A title of the Holy Spirit which occurs four times in John's Gospel, and there only (14, 16, etc.). *R. V.* margin gives "Advocate" or "Helper," while some English versions render "Paraclete." The Greek word, which is the same as that translated "Advocate" in 1 John 2, 1, means "one called in to plead and so to help" (*cf.* 2 Cor. 1, 4-6). The English word means etymologically "one who stands alongside to strengthen."

**Corban** (Mark 7, 11).—A Hebrew word which, in Lev. 2, 1, is translated "offering," *R. V.* "oblation;" hence referring to any article or possession solemnly dedicated to God. Our Lord rebuked those who adopted this device to escape the necessity of supporting their parents.

**Court.** See p. 327.

**Cross, *stauros*** (Mark 15, 21, etc.).—The cross as a means of inflicting death in the most cruel and shameful way was used by many nations of antiquity, including the Greeks and the Romans, though probably not the Jews. It consisted of two beams of wood nailed one to the other in the form of X, or T, or †. The last, which is most familiar to us in art, was in all probability the shape of Christ's cross. The criminal was made to carry his own cross to the place of execution, if he could bear its weight. Arrived there, he was sometimes tied to it by the feet and hands, and left to die of thirst and hunger. In other cases, as in that of Jesus, the victim was fastened to the cross by nails driven through his hands and feet. This was done either before or after the cross was set upright, with the lower end planted in the ground. Death ensued through exhaustion and exposure, and was hastened, if necessary, by breaking the legs of the sufferer (John 19, 31 ff.). It was a merciful custom to offer the crucified a narcotic drink, to stupefy him; but this our Lord refused (Mat. 27, 34).

Christ's death upon the cross changed it from a thing of shame into an object of veneration, a thing in which Christians glory (Gal. 6, 14), and Constantine, the first Christian emperor, formally abolished it as an instrument of punishment.

**Cruse,** a narrow-mouthed crock or flagon, probably made of clay, and used for carrying

water (1 Sam. 26, 11), or for storing oil (1 Kings 17, 12). The word translated "cruse" in 1 Kings 14, 3 should probably be "bottle" (*R. V.* margin).



EASTERN CRUSES.

**Cup-bearer.**—A cup-bearer, whose duty it was to mix and serve the king's wine, was an official of high position in an Eastern court; (compare the title of Lord High Steward in England.) His influence and opportunities may be understood from the cases of Pharaoh's cup-bearer (Gen. 40, 1, *A. V.* "butler"), and of Nehemiah (Neh. 2, 1), who was cup-bearer to Artaxerxes.

**Dagger** (Judg. 3, 16; *R. V.* "sword").—A short double-edged sword [*q.v.*] of the length of a cubit, or eighteen inches.

**Dart** (Job 41, 29, *R. V.* "club;" 2 Sam. 18, 14, *R. V.* marg. "staves"). See *Rod*.

**Day of Atonement.** See *ASSYRIAN CUP-BEARER*, p. 324.

**Dispersion.**—A technical term for the Jews outside of Palestine, living dispersed over the Roman empire and on its borders (John 7, 35; Acts 2, 8-11; Jas. 1, 1; 1 Pet. 1, 1). Though rather looked down on by their stricter brethren in Judaea (John 7, 35), as living on unduly familiar terms with "the sinners of the Gentiles," they formed the providential bridge whereby the Gospel passed so quickly to the Gentile world (Acts 13, 43; 17, 4).

**Door.**—The doors of Hebrew houses were very small, made of wood, or sometimes of stone, and turned on pivots above and below (Prov. 26, 14). They were fastened with a bolt (2 Sam. 13, 17), which was moved by means of a wooden key (Judg. 3, 25; Mat. 16, 19).

**Dress.**—Jewish dress consisted mainly of two

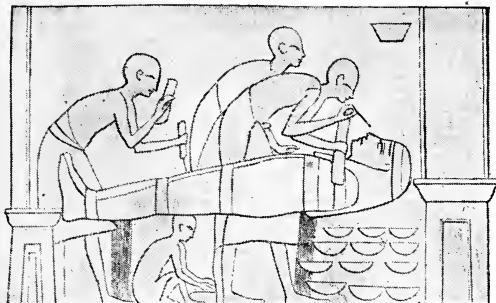


TWO-EDGED DAGGER.  
Now in the British Museum.  
(From a Photograph.)

pieces of body-covering, the inner called coat [*q.v.*] or tunic, and the outer called cloak [*q.v.*] or mantle [*q.v.*]. [See *GIRDLE*, *HEAD-RESS*, *SHOES*, and *SANDALS*.] The fullest catalogue of women's dress is given in Isa. 3, 18-24.

**Embalming.**—A mode of preserving a dead body from decay by the use of aromatic spices. It was the common custom in Egypt, but was only rarely practiced by the Jews (Gen. 50. 2;

orders according to the degree of maturity attained—defilement resulting to the higher from contact with the lower. Their common meals became “communion services,” as it were, with one another and with God, being hallowed by special prayers before and after. Thus their refectory became their temple, their priests those appointed to prepare the pure and sacred food. Yet they did not forget their membership of the larger Israel, and sent gifts to the Temple. But these were refused and themselves considered excommunicate, because they rejected animal sacrifices (possibly on the ground of their uncleanness, and of the preference accorded by the Prophets to a pure life as the sacrifice well-pleasing to God), and claimed to practice other and better purifications themselves. To them God was all in all; to Him they referred every event; so that even their own purity brought no sense of “merit” such as the Pharisees sought to store up.



EMBALMING.

2 Chr. 16. 14; cf. John 19. 39). An embalmed body is a mummy.

**Engines** (2 Chr. 26. 15).—Machines for siege or defence, by means of which great stones could be hurled either against the walls of a city or upon the assailants (cf. Ezek. 26. 9).

**Essenes.**—The name points to the same sort of devoted piety as marked the *Chasidim*, who appeared in the Maccabean crisis (167 B.C.). But the fact that the old term did not simply pass unchanged to this special type of “pious ones” when the mass of the *Chasidim* became known as “Pharisees” (say 150 B.C.), suggests that the Essenes (from *Chasga*, an Aramaic rendering of *Chasid*) became recognizable somewhat later than the Pharisees. Yet they had a like parentage. “Separatists” from all that the Mosaic Law could regard as defiling both certainly were. The great difference was that, while Pharisees tried to realize the ideal of legal purity within the conditions of national life (unpropitious as these were even under the Maccabees), Essenes despaired of this, and, under the spur of a similar but more exacting ideal of ceremonial cleanness, accepted total separation from existing Jewish society as the sole hope of realizing their high calling. What, then, was their ideal? That which God had marked out when He called all Israel to be “a kingdom of priests, and a holy nation” (Ex. 19. 6). The step was probably prompted in part by the unholy or worldly character of the then priestly or Sadducean order. Pharisee and Sadducee alike had failed, working on national lines. It remained to see whether a special organization on independent and exclusive lines could not live the perfectly pious or consecrated life.

Ceremonial cleanness meant complete avoidance of all that could defile, and constant bathings or lustrations to guarantee the needed purity. But concentration on this involved freedom from worldly cares, and the renunciation of all save the necessities of life. Love of God, love of man, and love of virtue, these were the aims of men kept pure by daily purification and honest toil. A brotherhood of agriculturists and artisans arose, having all things in common; and as marriage tends to create little centres of self-interest, women had no place among strict Essenes. They lived, as a rule, in secluded spots, especially near the Dead Sea; yet there were some who admitted marriage under jealous restrictions.

There was a regular process of initiation, a solemn oath of secrecy, a rigid distinction of

thoughts were but outgrowths of strict Judaism. But being thus isolated, their simple, regular life afforded much time for meditation on things divine, especially on the divine Oracles. Hence, in process of time, their practical temper underwent various developments in a mystical direction. They brooded on the apocalyptic visions of Daniel and like parts of the Old Testament, and even produced kindred writings setting forth their reading of the times. They dwelt on the wonder of things celestial, and came to see in the sun the supreme symbol of the Father of Lights on whom they waited. Their morning prayer was, as it were, addressed to the glorious luminary as he rose. They felt themselves exiled spirits, held for a while in the prison-house of the body, and only waiting to leave it behind and soar to the Paradise of God.

They thought, too, on the problems of the future state, and had a secret lore touching angels, good and bad, the ranks in which they were arrayed, and the influence wielded by them on the souls and bodies of men. But the mystic spirit is ever apt to overleap all artificial restrictions. And so it may well be that in the end they assimilated certain ideas proper to the Persian religion, which saw in Light and Darkness manifestations of two rival powers, the one the author of Spirit and all that illumines and frees, the other the lord of dark, misleading Matter, which tends ever to enslave finite spirits. Perhaps, too, some inklings of what certain saintly Greeks had felt and taught may have come to blend with such notions from the farther East. However this may be, enough has been said to make clear the sort of leaven that may have been at work in minds like those of the Colossian Christians (Col. 2. 16-23).

It has been thought that John the Baptist was a sort of Essene. But this is incorrect. He was a reformer of Judaism, preparing it for the Messianic King; whereas the Essenes looked for no Messiah. John's real affinities were with those quiet, devout souls like his own father and mother, or Simeon and Anna, who, while living where their lot lay, were yet not in spirit of either dominant party—Pharisees or Sadducees. Dissatisfied with the superficiality of religion in their day, they were “waiting for the consolation of Israel” in the promised Holy One of God.

**Father**, a title of the First Person in the Godhead. God was revealed and known as the Father of His chosen people under the Old Testament dispensation (Deut. 32. 6; Jer. 31. 9), and in a fatherly relation to individuals (2 Sam. 7. 14; Ps. 89. 26); but it was peculiarly the function

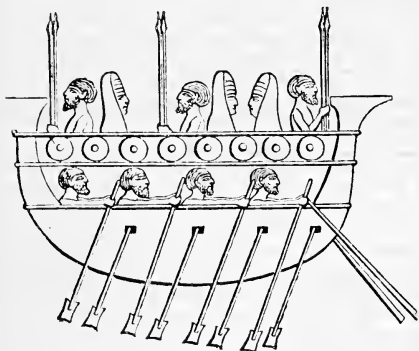
of Christ to reveal the Fatherhood of God (Mat. 6. 1 ff., 9, 32) and to bring men back to this relationship (John 1. 12), as it is the function of the Spirit to seal and testify to this relationship of God and the believer (Rom. 8. 15);

**Feasts.** See p. 324.

**Frontlets** (Ex. 13. 16; Deut. 6. 8), probably the same as phylacteries. To carry out this injunction of the Law literally, four passages (Ex. 12. 2-10; 13. 11-21; Deut. 6. 4-9; 11. 18-21) were copied on strips of parchment, inclosed in a leather case, and bound by a strap round the head or round the arm. Others think that the injunction was once observed by a kind of tattooing, by which religious words or symbols were put upon the forehead or the hand (*cf.* Isa. 44. 8, and *R. V.* margin, 49. 16).

**Galileans.**—The people of Galilee, being little under the influence of Jerusalem, the centre of Jewish piety and culture, were looked down upon as ignorant rustics. They bitterly resented, however, the Roman yoke, and supplied a large proportion of the Zealots (Acts 5. 37; Luke 13. 1).

**Galley** (Isa. 33. 21), a large ship propelled partly by sails, but mainly by oars. The "navy of ships"

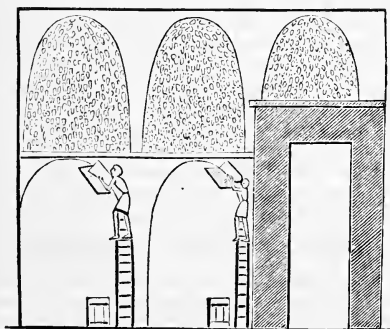


ANCIENT GALLEY.

which Solomon made at Ezion-geber (1 Kings 9. 26) would consist of such galleys, like the navy of Hiram (1 Kings 10. 22).

**Garment** usually, both in Old and New Testaments, refers to the outer robe—the loose and flowing mantle by which age, rank, wealth, and sex were distinguished.

**Garner**, a storehouse for corn (Ps. 144. 13). This was sometimes a building erected for the purpose (*cf.* Luke 12. 18, 24), but more commonly



EGYPTIAN GARNER.

a cave or pit sunk into the rock (*cf.* Jer. 41. 8), where it is still the custom of Palestine to store much of the grain.

**Gate.**—In most Hebrew towns the only open space was just within the gate or gates (Neh. 8. 16). There, accordingly, the market was held (2 Kings 7. 1), disputes were decided (2 Sam. 15. 2), and all kinds of business transacted (Gen. 23. 10). The elders of the town gathered there to meet travellers coming in from the country; the gate was the centre of the social life of the place (*cf.* Jer. 17. 19; Prov. 1. 21).

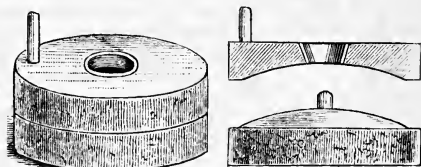
**Girdle** (*chagor*, *ezor*, or *abnet*) represents different forms of clothing round the waist. 1. A simple loin-cloth or apron (Gen. 3. 21; *cf.* Mat. 3. 4; 7. 15) made of skins, leather, or linen. 2. A belt or band of linen which bound the long tunic or close-fitting under-garment round the waist. When a man was actively engaged in labor or in running (1 Kings 18. 46), he drew up the lower folds of his tunic under the girdle, and so "girt up his loins," leaving his legs unencumbered (*cf.* Ex. 12. 11; Luke 12. 35). 3. A belt of leather from which the sword was suspended (1 Sam. 21. 8). 4. A waistband of fine linen or of gold, part of the vestments of a priest (Ex. 28. 4) or an official (Isa. 22. 21; Dan. 10. 5).

**Goat** (1 Sam. 13. 21), a long stick with a pointed end, used to urge on the oxen drawing the plough. In Acts 9. 5 the same instrument is referred to as "the pricks."

**Greaves** (1 Sam. 17. 6 only).—These were leg-guards of leather or of metal, such as were commonly worn by Greek and Persian soldiers, and may be seen figured on the Assyrian monuments.

**Grecians** (Acts 6. 1; 9. 29; 11. 20, *A. V.*). See HELLENISTS, p. 323.

**Grinding** (Isa. 47. 2).—Corn was ground into flour as it was required. Hand-mills or *querns*



HAND-MILL.

were in universal use for the purpose. They consisted of two hard circular stones, one of which was revolved upon the other by means of a peg or handle inserted in the upper surface. The labor was commonly performed by women (*cf.* Mat. 24. 41), and the operation was so essential to the daily life of the household that the Law forbade any one to take another's millstone in pledge (Deut. 24. 6).

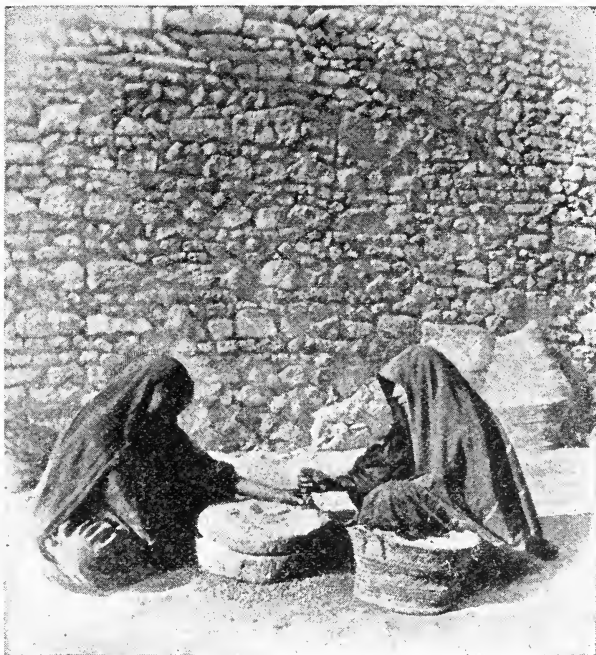
**Habergeon** (Neh. 4. 16; *R. V.* "coat of mail"), a small hauberk or corselet; a short coat of mail.

**Hair.**—The Hebrews regarded a strong growth of hair both on the head and on the chin as an ornament to a man. By many it was worn hanging down to the shoulder (*cf.* 2 Sam. 14. 26). To cut off a man's beard was to offer him the grossest insult (*cf.* 2 Sam. 10. 4). Only in times of mourning was the head shaved (*cf.* Ezek. 7. 18; Amos 8. 10) with a sharp knife or "barber's razor" (Ezek. 5. 1). That the hair was also worn in locks or ringlets is shown by the case of Samson (Judg. 16. 13); see also Isa. 3. 24.

**Harness.**—(1.) 2 Chr. 9. 24 = "armor" (*so R. V.*). *Cf.* Ex. 13. 18, "harnessed," *R. V.* "armed." (2.) 1 Kings 22. 34 = "coat of mail" [*q. v.*].

**Harrow.**—After the soil had been ploughed [see PLOUGHING, p. 340] it was still further broken up, and the clods were crushed by the use of the





WOMEN GRINDING AT THE MILL.

harrow (Job 39. 10; Isa. 28. 24), a sledge of heavy boards, on which the driver sat to weight it still further.

**Head-dress.**—The common head-dress of the people was probably like that of the modern Bedawin—a colored handkerchief bound round the head with a cord so as to shade both neck and ears from the sun. In later times wealthy men and women, as well as officials, wore a more elaborate head-dress (*tsaniph*, Isa. 62. 3, *A.V.* “diadem;” 3. 23, *A.V.* “hood;” *R.V.* “turban”). This was a turban formed of a long strip of fine linen rolled many times round the head. Yet another elaborate head-dress (*pe'er*, Isa. 3. 20, *A.V.* “bonnet;” *R.V.* “headtire”) was worn on festal occasions, and especially by brides or bridegrooms (Isa. 61. 10; Ezek. 24. 17).

**Hellenists.**—These were Greek-speaking Jews, whether in Judæa or abroad, many of whom had adopted a measure of Greek (Hellenic) culture and manners (Acts 6. 1; 9. 29). In Acts 11. 20 the “Hellenists” (the better reading) probably include proselytes of some sort as well as Hellenized Jews.

**Helmet** (Jer. 46. 4).—The protection\* for the head was a close-fitting skull-cap of leather or quilted linen, furnished in some cases with side-flaps to protect the ears. Others were made of metal like that worn by Goliath (1 Sam. 17. 5).

**Herodians.**—A political and non-patriotic minority, in the main a court-party, which stood to the Idumean dynasty of the Herods in Galilee much as the Sadducean nobility stood to the Roman procurator in Judæa. They made less pretence, however, of aiming higher than at worldly prosperity. Their natural enemies were the strict Pharisees; and it is a mark of the shifts to which either party was driven in their

hatred of Jesus, that they united to work his ruin (Mark 3. 6; Mat. 22. 16). Their “heaven” (Mark 8. 15) was worldly wisdom.

**High-places** (*bamoth*, Lev. 26. 30).—A “high-place” was a hill or artificial mound used for worship and sacrifice. By the Canaanites they were closely connected with the worship of local deities, and when the people of Jehovah entered Canaan they were commanded to throw down the high-places (Num. 33. 52), as well as forbidden to copy the Canaanites by erecting high-places of their own. Nevertheless the commandment was very imperfectly obeyed, and both kings and people showed their disobedience by sacrificing at high-places (1 Kings 3. 2; 2 Chr. 28. 4, etc.). The prophets directed their indignation against such worship (Hos. 10. 8, etc.), and reforming kings showed their zeal by destroying them (2 Kings 18. 4).

**High-priests.** See p. 328.

**Holy Ghost.**—Another form of the name Holy Spirit, “ghost” being the early English equivalent of “spirit.” The *R.V.* has in several passages altered the translation to “Spirit” (e.g. Acts 2. 4), but as a rule has left the old rendering in the text (see Rom. 5. 5, *R.V.* margin). The American revisers on the other hand would “for ‘Holy Ghost’ uniformly adopt the rendering ‘Holy Spirit.’”

**Holy Spirit.**—The “Spirit of God” is often referred to in the Old Testament (Gen. 1. 2; 6. 3; Isa. 40. 13, etc.), but it is in the New Testament that He becomes clearly revealed as a Person in the Godhead. He is there called sometimes *to Pneuma*, “the Spirit” (Gal. 3. 2), sometimes *to Pneuma to Hagion*, “the Holy Spirit” (Eph. 1. 13). Other descriptions or titles are “Spirit of Truth” (John 14. 17), “Spirit of the Lord” (Acts 8. 39), “Spirit of Christ” (Rom. 8. 9), “Spirit of

God" (1 Cor. 2, 11), Comforter [*q.v.*], and Advocate [*q.v.*]. He is "the Lord, the Giver of Life" (*cf.* John 6, 63), first of natural (Job 26, 13; Ps. 104, 30) and then of spiritual life (John 3, 5; Tit. 3, 5). Equal honor with the Father and with the Son is ascribed to Him in Mat. 28, 19; 2 Cor. 13, 14.

**House** (*beth*, common in compound names of places, *e.g.*, Beth-el).—The nomad's house was his tent. The settled Hebrew dwelt generally in a one-story building with few and small windows, built of stones and mud, and flat-roofed. Here both the family and the animals found shelter, a raised dais separating the two. But except in bad weather, they spent their day either in the open field or on the house-roof, where they also slept.

**Inkhorn** (Ezek. 9, 2).—A metal case which a scribe carried in his girdle, containing his sharp-pointed reed or pen (Jer. 8, 8), and a cup for holding the ink (Jer. 36, 18). The ink was made out of soot.

**Javelin**—1 Sam. 18, 10; *R.V.* "spear" [*q.v.*].  
**JEWISH WORSHIP, FEASTS, Etc.** By Prof. JOHN D. DAVIS, Princeton.

**FEASTS**.—The PASSOVER, or Feast of Unleavened Bread, was the first of the three annual festivals of the Sanctuary. It was historical in intention and character, being a commemoration of the deliverance of the Israelites from Egypt, which made them a nation and the people of the Lord. Accordingly, it began on the fourteenth of Abib or Nisan in the evening—*i.e.* in the beginning of the fifteenth day—with a sacrificial meal, when a lamb or kid was roasted whole, and was eaten with bitter herbs and unleavened bread by the members of every family, and the head of the household recited the history of the redemption from Egypt.

At the first institution the participants stood with their staves in their hands, but in after years they reclined; four cups of wine mixed with water were drunk at intervals during the supper, and psalms were sung (113-118). The paschal meal was the introductory ceremony and essential feature of the seven days' festival. At this meal only was the attendance of pilgrims required; they did not need to remain during the remainder of the week, but were free to return to their homes. During the seven days of the festival, day by day continually, in addition to the regular sacrifices of the sanctuary, two bullocks, one ram, and seven lambs were offered as a burnt-offering, and a he-goat as a sin-offering. Nothing leavened was eaten.

The sacrifices denoted expiation and dedication; the bitter herbs recalled the bitterness of the Egyptian bondage; unleavened bread was an emblem of purity (*cf.* Lev. 2, 11; 1 Cor. 5, 7, 8). Israel, atoned for, and freed from the affliction and the leaven of Egypt, was a consecrated people in holy communion with God. The first day—*i.e.* the fifteenth of the month—and the last day were kept as Sabbaths; no servile work was done, and there was a holy convocation. On the second day a sheaf of the first ripe barley was waved by the priest before the Lord, to consecrate the opening harvest. [See CALENDAR, p. 319.]

The FEAST OF WEEKS or of Harvest, or Day of Firstfruits, or Pentecost, was the second of the three annual festivals of the Sanctuary, and of the two agricultural festivals. It was limited to a single day, for only a portion of the products of the year had been garnered. It was bound up with the cycle of religious feasts by the number seven; for it was appointed to occur seven weeks after the consecration of the harvest season by the offering of the sheaf on the second day of the Passover. It was celebrated as Sabbath; ordinary occupations and labors were suspended, and there was a holy convocation. Two loaves of leavened bread, representing the firstfruits of the grain harvest, were offered to the

Lord. Ten suitable animals were sacrificed as a burnt-offering, a kid for a sin-offering, and two lambs for a peace-offering. And as at the culminating agricultural festival, so at this one the people were exhorted to remember the fatherless and the widow, the Levite and the stranger (Deut. 16, 11, 12). [See CALENDAR, p. 319.]

The FEAST OF TABERNACLES, or Ingathering, was the last of the three annual festivals, and the third of the harvest festivals. It was the culmination of all; and, while pre-eminently and essentially agricultural, it combined an historical association, the reverse in these respects of the Passover (Lev. 23, 39, 43). It was appointed to take place in the seventh, and accordingly sacred month, at the close of the agricultural season, when all the products of the year, from field and oliveyard and vineyard, had been gathered. It was celebrated during seven days: the daily burnt-offering included a total of seventy bullocks, distributed by a decreasing scale over the seven days, and in addition two rams and fourteen lambs daily; and as a sin-offering a he-goat was daily sacrificed (Num. 29, 12-34).

During its celebration the people dwelt in booths made of the boughs of goodly trees. Besides their suggestiveness of vintage, the booths were also made a reminder of the deliverance from Egypt and the march through the wilderness (Lev. 23, 43; *cf.* Hos. 12, 9). The festival followed close on the day of atonement; so that the nation was purged from its sins, and could celebrate the feast with a glad sense of fitness for communion with the bountiful God. The needy were to be remembered during the thanksgiving festivities. An eighth day was added to the feast for a holy convocation, and apparently was the day regarded as the great day of the feast (John 7, 37); but it was quite distinct from the festival proper. Its sacrifices stood in no relation to those of the festival. [See CALENDAR.]

The DAY OF ATONEMENT was the annual day of humiliation and expiation for the sins of the nation, when the high-priest made atonement for the Sanctuary, the priests, and the people. It was celebrated on the tenth day of the seventh month by abstinence from ordinary labor, by a holy convocation, and by fasting. It was the only fast enjoined by the Mosaic law, and hence was called "the fast" (Acts 27, 9). The high-priest, laying aside his official ornaments, first offered a sin-offering for himself and for the priesthood, entering into the Holy of Holies with the blood. He afterwards took two he-goats for the nation. One was slain for Jehovah. On the head of the other the sins of the people were typically laid; it was made the sin-bearer of the nation; and, laden with guilt, was sent away into the wilderness (Lev. 16; 23, 26-32; Num. 29, 7-11).

THE TABERNACLE was a movable sanctuary, erected by Moses in the wilderness of Sinai immediately after the Law was given. The materials used in its construction were acacia wood, the timber of the region; hair of goats and skins from rams of the flocks; the skins of a large fish of the neighboring Red Sea, perhaps the porpoise; and linen, or possibly cotton, brought from Egypt; and gold, silver, and brass ornaments and utensils freely given by the people. It was intended as the house of the Lord, the King of Israel, who dwelt between the cherubim. Hence it was called "the dwelling" and, as the place where Jehovah met His people, "the tent of meeting;" and hence also it was regularly pitched in the centre of the camp, that Jehovah might, in a special sense, be in the midst of His people. It was also called "the tent of testimony" (Num. 9, 15; 18, 2).

Externally it consisted of a large tent in the form of a parallelogram, thirty cubits long by ten broad, with sides ten cubits high. It stood

toward the western end of an enclosure which measured one hundred cubits by fifty. The rear end and the two sides of the tabernacle were made of boards, forty-eight in number, twenty on each side and eight in the rear, of which two formed posts at the angles. Each plank was ten cubits long by one and a half cubits broad, and was overlaid with gold. They were scarcely cut from the log as a single piece, but were probably framed of several parts. They were set on end, and were held in place at the bottom by tenons which sank in sockets of silver, two to each plank, and they were bound together laterally by transverse bars of acacia wood, overlaid with gold, five to a side, running on the exterior and thrust through rings of gold attached to each plank (Ex. 26. 15-30).

The front or east end was not boarded. It was a doorway, consisting of a row of five pillars overlaid with gold, resting in brazen sockets, and hung with a curtain. The interior was divided into two apartments by four similar pillars sunk in sockets of silver, and supporting a curtain (Ex. 26. 31-37). These rooms were respectively the western, called the Holy of Holies, measuring ten cubits in every direction; and the eastern, called the Sanctuary, or Holy Place, which was twenty cubits long by ten in breadth and height.

The hangings were of four kinds:—

1. The ceiling, and apparently the walls, were hung with a curtain of white linen, blue, purple, and scarlet, and figured with cherubim. This curtain was made of ten pieces, each twenty-eight cubits by four, sewed together in two sheets. These sheets were then looped together. One formed the ceiling and three sides of the Holy of Holies; and the other the ceiling and two sides of the Sanctuary (Ex. 26. 1-6).

2. The main external covering was made of eleven narrow curtains of goats' hair. Each curtain was thirty cubits by four, two cubits longer than the linen hanging (*cf.* Ex. 26. 13). These eleven strips were bound together into two great curtains, looped together. The one, which consisted of five strips, completely covered the top and three sides of the Holy of Holies; and the larger one the top and two sides of the Sanctuary, leaving one breadth to hang over the entrance (Ex. 26. 7-13).

3. The double roof of red-dyed rams' skins and *tachash* (perhaps porpoise) skins was thrown over the covering of goats' hair (Ex. 26. 14).

4. The two veils, one at the entrance to the Sanctuary, and the other in front of the Holy of Holies. Each was wrought of blue, purple, scarlet, and fine twisted linen; but on the inner veil, which separated the Holy of Holies, were figures of cherubim in token of the presence and unapproachableness of Jehovah; while the outer veil, which the priests daily passed when they entered the Sanctuary to minister, was without these symbols to guard the way and prevent man's ingress (Ex. 26. 31-37).

The Court in which the tabernacle stood was, as already stated, one hundred cubits in length and fifty in width. It was regularly laid out to run east and west, with the entrance at the eastern end. This portal, twenty cubits wide, was closed by a curtain of blue, purple, scarlet, and fine twisted linen, hung on four pillars. Except at this entrance, the court was enclosed by a fence five cubits high, which was formed of pillars filleted with silver, resting in sockets of brass, placed five cubits apart, and hung with fine twisted linen (Ex. 27. 9-19).

The Ark was the central feature of the Tabernacle. The scriptural description proceeds from it. It stood in the Holy of Holies. It was a chest, two and a half cubits long by one and a half in breadth and height, made of acacia wood, overlaid within and without with gold, encircled at the top by a border of gold, and covered by a



TABLE OF SHEWEREAD.  
From the Arch of Titus, Rome.

lid of solid gold, which was called the mercy-seat. Two cherubim of gold stood on the mercy-seat, of one piece with it, one at each end, spreading their wings on high so as to cover it, and facing each other, but gazing down toward the mercy seat.

Two rings were attached to the ark on each side, at the bottom, for the poles on which it was borne. These poles were also of acacia wood overlaid with gold. They were never removed from the rings (Ex. 25. 10 ff.). In the ark were the two tables of the law; and by it were, for a time, a pot of manna and Aaron's rod that blossomed, and the book of the Law (Ex. 16. 34; Num. 17. 10; Deut. 31. 26; 1 Kings 8. 9; *cf.* Heb. 9. 4). The cherubim were symbols of the presence and unapproachableness of Jehovah, who as King of Israel in the midst of His people, dwelt between the cherubim, uttered His voice from between them, and met the representative of His people there (1 Sam. 4. 4; Num. 7. 89; Ex. 30. 6).

The GOLDEN ALTAR, or ALTAR OF INCENSE, stood before the mercy-seat, in front of the veil in the Sanctuary. It was a cubit square and two cubits high, was made of acacia wood overlaid with gold, and had a border of gold about the top, horns at the corners, and two golden rings on each side for staves. Incense of special composition, lighted by fire from the brazen altar, was offered on it evening and morning, when



GOLDEN CANDLESICK WITH SEVEN BRANCHES.

(From a Photograph.)

Being part of the spoil of Jerusalem, in the bas-relief on the Arch of Titus, Rome.

the lighting of the candlestick was attended to. No blood touched it, save that of the sin-offering, which was annually put on its corners to make atonement. It symbolized the required and acceptable adoration of the people of God (Ex. 30, 1-10; 40, 5; cf. Heb. 9, 4).

The TABLE OF SHEWBREAD stood on the northern side of the Sanctuary. It measured two cubits long, one broad, and one and a half high, was made of acacia wood overlaid with gold, was bordered by a golden crown, and was provided at each corner with a ring for the staves by which it was transported. On it were displayed in two rows the twelve cakes — which, according to Jewish tradition, were unleavened — called the Shewbread, or, literally, Bread of the Presence. The bread was changed every Sabbath, and the old loaves were eaten by the priests in the Sanctuary. These loaves, placed in the presence of Jehovah, probably symbolized the constant communion of His people with Him in those things which His bounty provided, and which they enjoyed in His presence and used in His service (Ex. 25, 23-30; Lev. 24, 7-9).

The GOLDEN CANDLESICK stood on the south side of the Sanctuary. It consisted of a base and shaft with six branches, beaten out of solid gold, and furnished with seven lamps. A talent of

gold was used in making it and its appurtenances. Pure olive oil was burned; the lamps were filled (or lighted?) every evening and cleaned every morning; and, according to Josephus, three of them were kept constantly burning by day. It was a fit symbol of the continued existence, the uninterrupted worship, and the unceasing emission of light by the people of God (Ex. 25, 31-40; 27, 20; 30, 7, 8; Lev. 24, 2-4; 1 Sam. 3, 3; cf. Zech. 4; *Antiq.* III, viii, 3).

The BRAZEN ALTAR, or ALTAR OF BURNING OFFERING, stood in the outer court, and directly in front of the Tabernacle. It was five cubits square and three cubits high, and consisted of a frame of acacia wood overlaid with brass. It was provided with rings and staves for transportation, and had projections like horns on its upper corners, and a platform round about it and half-way up it for the priests to stand on. No steps were allowed. It was hollow, and was probably filled with earth wherever erected.

It was at this altar that all sacrifice was offered. It was the first object met by those who would approach God, and it distinctly taught that man could not approach Jehovah except as a sinner atoned for by blood (Ex. 27, 1-8).

The LAVER of brass stood upon a base of brass

between the altar of burnt-offering and the door of the tabernacle. In it the priests washed their hands and feet before entering the Sanctuary and before offering a burnt sacrifice. This ceremony symbolized the holiness required of those who approach Jehovah (Ex. 30. 17-21; 38. 8).

**THE TEMPLE OF SOLOMON** took its plan from the Tabernacle; but its general dimensions were double, and its furniture and decorations were on a grander scale. The Temple proper had a length of sixty cubits, a breadth of twenty, and a height of thirty; in this last particular departing from the proportions of the Tabernacle (1 Kings 6. 2). Its walls were built of stones dressed at the quarry, and it was roofed with beams and planks of cedar (6. 7, 9). The floors were of cypress overlaid with gold, and the walls from floor to ceiling were lined with boards of cedar overlaid with gold. No stone was seen (1 Kings 6. 15, 18, 20, 22, 30; 2 Chr. 3. 5).

The Holy of Holies was a cube of twenty cubits (1 Kings 6. 16, 20). Over it, between its ceiling and the roof of the temple, were probably some at least of the upper chambers overlaid with gold (1 Chr. 28. 11; 2 Chr. 3. 9). In it was a feature unknown in the Tabernacle — *viz.* two colossal cherubim of olive wood overlaid with gold. Each cherub was ten cubits in height; and had wings five cubits long, extended one forward, the other backward, so that the wing of one cherub touched one wall, and the wing of the other cherub touched the other wall, and their wings touched one another in the midst of the house. Their faces were turned towards the Sanctuary (1 Kings 6. 23-28; 2 Chr. 3. 13). The Holy of Holies was separated from the Sanctuary, not only by a curtain as in the Tabernacle, but also by chains of gold and two doors of olive wood (1 Kings 6. 21, 31, 32).

The Holy Place, or Sanctuary, was forty cubits long, by twenty wide, and thirty high (1 Kings 6. 17). In its walls were windows or openings, probably near the roof above the top of the side buildings. In its mural ornamentation, palm-trees and flowers were employed as well as cherubim. The altar of incense was made of cedar, instead of acacia, and overlaid with gold (1 Kings 6. 20, 22; 7. 48). Instead of one candlestick, there were ten; and likewise ten tables, though doubtless only one actually served for display of the bread. The entrance to the Holy Place from the court was closed by doors of cypress (6. 33, 34).

Against the two sides and rear of the Temple was erected a three-story building containing chambers for officials and for storage (1 Kings 6. 5, 6, 8, 10); while in front of the Temple, occupying its entire breadth, ran a portico ten cubits wide (1 Kings 6. 3; cf. 29. 30; 2 Chr. 3. 4). By it stood the brazen pillars called Boaz and Jachin. Each was eighteen cubits in height, and highly ornamented (1 Kings 7. 15-22; 2 Chr. 3. 15-17).

The courts of the Temple were two, the inner or upper court of the priests, and the great court (2 Chr. 4. 9). The court of the priests not only occupied a higher level than the great court, but was walled off from it by a parapet consisting of three courses of stone and one course of cedar beams (1 Kings 6. 36; 7. 12; Jer. 36. 10). In it was a brazen altar, in size nearly four times that used at the Tabernacle (2 Chr. 4. 1); and a brazen sea between the altar and the portico, in the southern part of the court, circular in form, ten cubits in diameter, standing on four groups of three oxen each (1 Kings 7. 23, 25, 39; 2 Chr. 4. 2, 4, 5); and ten lavers of brass, five to the right of the temple and five to the left (1 Kings 7. 39; 2 Chr. 4. 6). The sea was for the priests to wash in, the lavers were for washing such things as belonged to the burnt-offering. The outer great court was for Israel. It was paved, and must have been encompassed by a wall, for its gates are mentioned (2 Chr. 4. 9; 7. 3).

The Temple was burned by the Babylonians when they captured Jerusalem, 587 B.C. (2 Kings 25. 8, 9).

**ZERUBBABEL'S TEMPLE** was erected by the Jews under Zerubbabel on their return from captivity. It had the same general plan as the old, though with different proportions, and on a scale of less magnificence (Ezra 6. 3, 4). It was finished in the sixth year of Darius, 516 B.C. (Ezra 6. 15).

**HEROD'S TEMPLE** superseded Zerubbabel's. It was begun in the eighteenth year of Herod's reign, about 19 B.C.; the main edifice was completed in a year and a half, and the courts and cloisters in eight years; but the work on the complex buildings and courts was not finished until the procuratorship of Albinus, 63-64 A.D. (cf. John 2. 20). The area was enlarged to twice the former dimensions [*Wars*, I. xxi. 1].

The Temple proper reproduced the old plan, having the interior measurements and divisions of Solomon's Temple, except that the height was forty instead of thirty cubits. The Holy of Holies was separated from the Holy Place by a veil (Mat. 27. 51; Heb. 6. 19; 10. 20); and it was empty, whereas the Sanctuary contained an altar of incense (Luke 1. 11), table of shewbread, and candlestick. The exterior eastern end was flanked by two wings, making the front one hundred cubits long. The portico was accordingly much larger than that of Solomon's Temple.

Beyond the court of the priests, which contained a sea and an altar for sacrifice, lay, as of old, a great court. But it was divided into two sections: that nearest the Sanctuary was reserved for the men of Israel, and was called the court of Israel; while to the eastern, lower, and more remote portion, known as the court of the women, the women of Israel were admitted for worship. These were the proper precincts of the Temple. They were enclosed by a strong wall (Eph. 2. 14). The grand portal in the eastern wall was probably the Beautiful Gate (Acts 3. 2).

Beyond these precincts was the large remaining portion of the Temple area, now commonly called the court of the Gentiles. In this court money-changers sat, and traders exposed cattle for sale.

**SACRIFICES** were of two classes, public and private, according as they were offered in the name and at the expense of the nation or of an individual. All sacrifices involved the slaying of an animal. Without the shedding of blood there is no remission. A vegetable or bloodless offering was accepted in certain cases, as, for example, of extreme poverty; but it was accepted only in connection with the blood of the great public altar (Lev. 2. 2, 11, 14-16; 5. 11, 12).

Sacrifices, again, were of three kinds:—

1. **THE BURNT OFFERING.** The whole was consumed on the altar. It was expressive of the entire self-dedication of the offerer to Jehovah.

2. **SIN OFFERING AND TRESPASS OR GUILT OFFERING.** The blood was symbolically displayed. Only the fat was burnt on the altar; the flesh of those sin offerings of which the blood was taken into the Sanctuary was burnt without the camp, but the flesh of other sin offerings and of the trespass offering went to the priest (Lev. 6. 26, 30; 7. 6, 7). Sins committed deliberately, and for which the penalty was death, could not be expiated (Num. 15. 30, 31). Atonement could be made for (1) unintentional sins; (2) non-capital crimes, *e.g.* theft, for which punishment had been endured; (3) sins which the guilty one confessed, and for which he made compensation.

3. **PEACE OFFERINGS.** Three kinds are distinguished: the thank-offering, in recognition of unmerited and unexpected blessings; the votive offering, in payment of a vow; and the freewill

**Jewish Worship, etc. — Continued.**

offering, probably an expression of irrepressible love to God. The peace-offering might be an appeal for favor. The blood was sprinkled on the altar. Only the fat was consumed. When the offering was private, only the breast and shoulder went to the priests; the rest of the flesh was eaten by the offerer and his friends before the Lord as a eucharistic feast. The meal signified that Jehovah was present as a guest.

The sacrificial acts were five: —

1. *Presentation of the sacrifice* at the door of the Sanctuary by the offerer himself as his personal act.

2. *Laying on of hands.* The offerer placed his hands on the victim's head, dedicating it to God, and making it his substitute (*cf.* Lev. 16. 21).

3. *Slaughtering of the animal* by the offerer himself, who thus accepted the punishment. The custom arose later for the priests to slay the victims.

4. *Pouring out or sprinkling of the blood.* The priest sprinkled or smeared it on the altar, and poured it out at the base. In specified cases it was sprinkled before the Lord before the veil of the Sanctuary (Lev. 4. 6), or carried into the Holy Place (6. 30), or even into the Holy of Holies (16. 14).

*Burning the sacrifice,* the whole of it, or its fat only, on the altar of burnt-offering.

**THE PRIESTS** were ministers at the altar, Levites of the family of Aaron. Before the organization of a priestly class, priestly functions were exercised by the patriarch in behalf of his household, and by the prince in behalf of his people. The natural head of a body of people acted as priest. There were those among the Israelites at the time of the Exodus who possessed this prerogative by natural right. When the Tabernacle was projected, a priest was needed to minister at its altar. Aaron and his sons were appointed to that office, and the priesthood was made hereditary in the family, and restricted to it. The priest was subject to special laws (Lev. 10. 8 ff.). His duties were mainly three: to minister at the Sanctuary before the Lord, to teach the people the law of God, and to communicate to them the divine will. His dress, when on duty, consisted of (1) short breeches reaching from the hips to the thighs; (2) a coat fitting close to the body, of one woven piece without seam, which reached to the ankles, and was gathered about the loins with a symbolically ornamented girdle; (3) a cap shaped like a cup. All of these articles were made of white linen.

In the course of centuries the priests, the sons of Aaron, increased to a numerous body. Accordingly they were divided by David into twenty-four courses. Except during the great festivals, when all the courses were employed, each course officiated for a week at a time, the change being made on the Sabbath, before the evening sacrifice. In later times there stood next to the high-priest in rank the second priest (2 Kings 25. 18), who was probably the same as the ruler of the house of God (2 Chr. 31. 13; Neh. 11. 11) and the captain of the temple (Acts 4. 1; 5. 24).

The chief priests who are mentioned in the New Testament were the acting high-priest, former high-priests still living, and members of these privileged families. They were an anomaly of the times, when the old law regulating succession to the high-priesthood was practically abrogated through political confusion and foreign influence, and high-priests were made and unmade at the will of the rulers.

The **HIGH-PRIEST** was the spiritual head of the nation, and its representative before Jehovah. The head of the house of Aaron held this office; and the succession was probably determined by primogeniture, unless legal disabili-

ties interfered. Political considerations, however, not infrequently played a part in his selection. He was subject to special laws (Lev. 21). His duties were to oversee the Sanctuary, its service, and its treasures; to perform the service of the day of atonement, when he was required to enter the Holy of Holies; and to consult God by Urim and Thummim. Besides these distinguishing duties, he was qualified to discharge any priestly office; and it was customary for him to offer the sacrifices on Sabbath, on new moons, and at annual festivals. His official garments, besides the dress common to him with the rest of the priests, were: —

1. The *breastplate*, square, of blue, purple, scarlet, and fine linen; set with three rows of four precious stones each; and containing within it the Urim and Thummim. Each stone bore the name of a tribe.

2. The *ephod*, an embroidered vestment of two parts for the front and back of the body; which was clasped together at the shoulders by onyx stones, engraved with the names of the tribes, six on each; was bound about the waist by a girdle of gold, blue, purple, scarlet, and fine twisted linen; and bore on its front the breastplate.

3. The *robe of the ephod*, all of blue, sleeveless, and adorned below with a fringe of alternate pomegranates and golden bells.

4. The *mitre*, a cap made of linen, and, in later times at least, surmounted by another of blue, and this in turn by a triple crown of gold. A gold plate, inscribed with the words, "Holiness to Jehovah," was fastened to the front by a blue ribbon.

The **LEVITES**, in the restricted sense of the term, were the persons charged with the care of the Tabernacle, and later, with similar duties in connection with the Temple. They embraced all the men of the tribe of Levi, exclusive of the sons of Aaron, though the latter were also Levites and could perform any Levitical service. They were set apart for this service on behalf of the children of Israel, and in the place of the firstborn of all the tribes, who otherwise would have had this duty to perform; and they were chosen in preference to others because, when the people had broken the covenant with Jehovah by making the golden calf, they alone had voluntarily returned to their allegiance, and shown zeal for God's honor. It was their duty to transport the Tabernacle and its furniture when the camp moved; and when the camp rested, to erect the Tabernacle, have care of it, and assist the priests in their work (Num. 1. 47-54; 3. 5-13, 40, 41; 18. 1-7, 21-24; Deut. 33. 8-11). They were not required to devote all their time to the Sanctuary, nor to abide continually near it; for on the settlement of Canaan they were assigned to various cities, and were provided with fields for the pasture of their cattle.\* In David's reign they were divided into four classes: (1) Assistants of the priests in the work of the Sanctuary; (2) Judges and Scribes; (3) Gate-keepers; (4) Musicians. Each of these classes, with the possible exception of the sec-

\* The following were the Levitical Cities, those which were also Cities of Refuge being indicated by italic letters:

<i>Hebron.</i>	Beth-horon.	Rehob.
<i>Lishnah.</i>	Eltekeh.	<i>Kedesh.</i>
Jattir.	Gibbethon.	Hammath-dor.
Eshtemoa.	Aijalon.	Kartan.
Holon.	Gath-rimmon (Dan).	Jokneam.
Debir.	Taanach.	Kartah.
Abn.	Gath-rimmon (Manassch).	Binnah.
Juttah.	<i>Golan.</i>	Nahal.
Beth-shemesh.	Beesh terah.	Bezer.
Gibeon.	Kishon.	Kadash.
Geba.	Dabareh.	Jehemoth.
Anathoth.	Jarmuth.	Mephaath.
Almon.	En-gannim.	<i>Ramoth-gilead.</i>
<i>Shechem.</i>	Mishal.	Mahanaim.
Gezer.	Abdon.	Heshbon.
Kibzaim.	Helkath.	Jazer.



ond, was subdivided into twenty-four courses, or families, to serve in rotation.

**Jot** (Mat. 5. 18).—A transliteration of *iota*, the name of the smallest letter in the Greek alphabet; used metaphorically for the smallest thing.

**Judaizers.**—It was inevitable that the previous training of Christian converts should color in some measure their views of the gospel of Christ; and, as a matter of fact, we find traces both of Pharisaic and Essene prejudices among early Jewish Christians. The term "Judaizers" has been used to describe those who could not believe that there was not room for Moses side by side with Christ. They could not admit that Moses was superseded by Christ, or that all that had once been conveyed to man through the Law, was now made available in far greater fullness in the Gospel. Thus they insisted on circumcision as giving a man the *right* to believe on Jesus as Israel's Saviour. Here we see the Pharisee still living in the unenlightened Christian; and much of Paul's strength was devoted to making such realize that Christ, the second Adam, belonged to all men and was no mere supplement to Moses (see Gal. 2. 14-21; 3. 15 to 4. 7; Rom. 5. 12-21). The Jews had, or ought to have had, advantages in being led to Christ by a nobler law than the Gentiles knew; but once in His presence, all became alike (Rom. ch. 2, 3; cf. 10. 4; 1 Cor. 9. 21). So was the exclusive spirit of the Pharisee done away in the gospel.

The Sadducean mind was too unlike anything in Christ to allow of genuine Sadducees even professing faith in Him. We do find, however, among certain Jewish Christians, a hankering after those sacrifices and impressive priestly rites over which the Sadducean priesthood had control. And it is the object of the Epistle to the Hebrews to show Christ to be the fulfilment of the Temple dispensation, as Paul had shown Him to be the realization of all foreshadowed by the Law. How far this epistle succeeded in

convincing its readers we cannot say: for, in fact, the destruction of the Temple in 70 A.D. soon made the sacrificial system for the Jews a thing of the past. The Law, on the other hand, had the field of Judaism all to itself; and in the Schools of the Wise became ever more elaborate and burdensome. But the Judaizers were a dwindling body among Palestinian Christians, and they have left no real record of themselves in the New Testament. When they appear in history later on, it is under the title of *Ebionites*, representing, as their predecessors had done, the "poor" and oppressed classes in Jewish society (cf. Jas. 2. 5 ff.; 5. 1-6).

Outside Palestine, however, certain Judaizing tendencies reasserted themselves here and there. Thus the Pastoral Epistles (65-68 A.D.) imply the existence at Ephesus and in Crete of a dangerous fondness among some Christians for Jewish trifling (1 Tim. 1. 4, 7; 4. 7; 6. 4, 20; 2 Tim. 2. 16; 4. 3 ff.; Tit. 1. 14; 3. 9).

**Laver**, see p. 326.

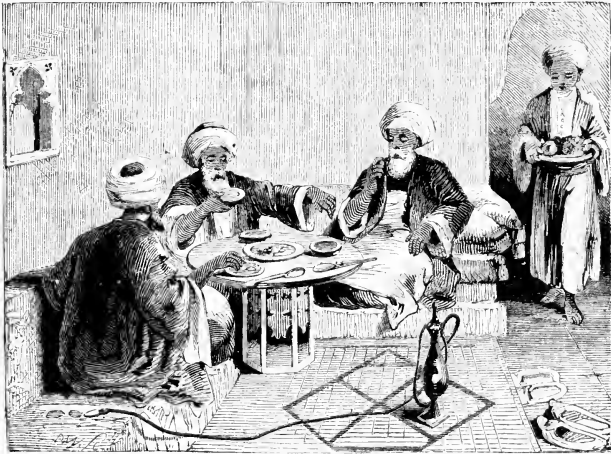
**Lawyers**, see SCRIBES, p. 342.

**Levites**, p. 328.

**Mantle** (*addereth*, 2 Kings 2. 8).—A loose, outer garment or cloak of skins; in other cases it represents a cloak of finer texture and richer decoration.

**Marriage** among the Hebrews was more a social than a religious ceremony. Christ gave it its religious significance. The chief point lay in the festal procession, by which the bride was conveyed to her husband's house at the conclusion of festivities which lasted several days (Judg. 14. 12). The bridegroom, dressed in marriage garments and accompanied by his friends, went to the house of the bride's parents and brought her home, attended by a great crowd of her friends carrying lamps and torches, with singing and music.

**Meals**, "eating bread" (Gen. 31. 54, etc.).—Before going to work in the morning the people of



EASTERN MEAL.

Palestine took only a very light and hasty repast (cf. Prov. 31. 5), and the real meals of the day which gathered the whole family together (1 Sam. 20. 27) were two—*viz.* "dinner" about midday (Ruth 2. 14; Luke 14. 12), and "supper" when work was done at night (John 13. 2; Luke 17. 8). In early times there were neither chairs,

couches, nor tables, but the family was seated on carpets or mattresses round a cloth laid upon the floor. In the period of the kingdom, tables with four feet were introduced, and also the Greek fashion of reclining on couches while at meals. This was at first condemned as luxury (Amos 6. 4), but in the time of our Lord it had



become the common custom. At a feast, if not as a rule, the tables were arranged as three sides of a square; the places at the cross table were reserved for the most honored guests. These were the "uppermost rooms," literally the "first couches" (Mark 12. 39; Luke 14. 8). On these couches the guests reclined, the feet pointing away from the table, the head supported on the left hand, or partly on the guest beyond (John 13. 23; 21. 20). Knives, forks, and spoons were alike unknown at table. Each one helped himself with his fingers from a common dish (Mat. 26. 23). Hence arose the necessity for the washing of the hands before eating (*cf.* Luke 11. 38).

**Measures.**—**BATH**, a liquid measure, equal to 8 gallons 3 quarts.

**GAB**, a dry measure, equal to 4 logs, or 1.4 quarts.

**COR**, a measure used both for liquids and for solids, equal to 10 baths (liquid), and 1 homer (dry).

**CUBIT**, a measure of length, equal to 21.8 inches English (or 20.24 inches for the ordinary cubit).

**EPHAB**, a dry measure, equal to 3 seahs, or 10 omers; nearest English equivalent, 3.23 pecks.

**HIN**, a liquid measure, equal to 12 logs, or 4.2 quarts.

**HOMER**, the largest of dry measures, equal to 10 ephabs or 8 bushels (English).

**LOG**, the smallest of liquid and of dry measures, equal to 0.7 pint.

**OMER**, a dry measure, a handful, equal to half a gallon (dry).

**SEAH**, (1) a dry measure, equal to 1.07 peck; (2) a land measure, equal to 50 cubits square (87.5 feet square).

**MONEY AND COINS.** By FREDERIC W. MADDEN, M.R.A.S.

**INTRODUCTION.**—The first mention in the Bible of *uncoined money* (i.e. pieces of metal not issued under an authority, though they probably bore some stamp or impress of their value) is when Abraham came up out of Egypt, "very rich in cattle, in silver, and in gold" (Gen. 13. 2; *cf.* Gen. 24. 35). This passage applies to "bullion." The first notice of the use of money (Heb. *silver*) is the *price* paid for a slave (Gen. 17. 13); but the first actual transaction of commerce is the purchase by Abraham of the cave of Machpelah for "four hundred shekels of silver, current [money] with the merchant" (Gen. 23. 16); and silver as a medium of commerce appears to have been in use among the Philistines (Gen. 20. 16; Judg. 16. 5, 18), the Midianites (Gen. 37. 28), the Phoenicians (1 Kings 9. 14, 28), the Egyptians (1 Kings 10. 29; 2 Kings 23. 33; 2 Chr. 1. 17; 36. 3), the Syrians (1 Kings 15. 19; 2 Kings 5. 5, 23; 2 Chr. 16. 3), the Assyrians (2 Kings 18. 14), and the Arabians (1 Kings 10. 10; 2 Chr. 9. 9). Other instances are, when the lords of the Philistines offered Delilah "eleven hundred of silver" (Judg. 16. 5) to find out Samson's strength, which money (*keseph*, silver) she afterwards received (ver. 18); and the purchase of Joseph by the "Ishmeelites" (Midianites) for "twenty of silver" (Gen. 37. 25, 28; LXX. "twenty of gold"), showing that silver was recognized as a medium of exchange from "Gilead to Egypt." From Egypt also Solomon purchased chariots for "six hundred [shekels] of silver," and horses for "one hundred and fifty" each (1 Kings 10. 29; 2 Chr. 1. 17). It is probable that a fixed weight was given to single pieces.

Weighing (though frequent mention is made of the balance and weighing of money, Gen. 23. 16; Ex. 22. 17; Lev. 19. 36; Dent. 25. 13, 15; 2 Sam. 18. 12; 1 Kings 20. 39; Jer. 32. 9, 10; Prov. 11. 1, etc.) is not likely to have been applied to *every individual piece*. In the large total of 603,550 half-shekels accumulated by the contribution of each Israelite to the Tabernacle (Ex. 38. 26),

each *individual shekel* could hardly have been weighed. Money was sometimes put into a chest, which when full was emptied by the high-

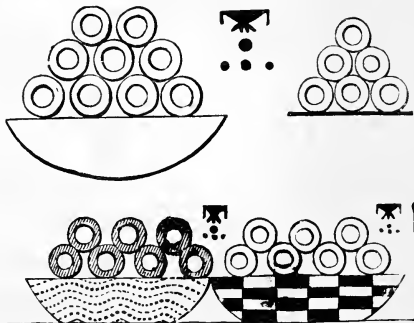


EGYPTIAN WEIGHING RINGS.

priest, and the money was *told* or weighed out and then bound up in bags, perhaps being weighed in the bags afterwards (2 Kings 12. 9, 10; *cf.* 2 Chr. 24. 8-11).

Lumps or pieces of certain denominations must have existed, as we read that (Ex. 30. 13), in the payment of the *half-shekel* for the atonement-money, "the rich shall not give *more*, and the poor shall not give *less*" (Ex. 30. 15). The *third part* of the shekel is mentioned in Persian times (Neh. 10. 32); and the *fourth part* must have been an actual piece, for it was *all the silver* that the servant of Saul had to pay the seer (1 Sam. 9. 8, 9). Bars of copper, iron, and lead of constant form and weight existed in various countries, and bars of gold and silver were employed in the East. Hence the mention of a "wedge" (Heb. *tongue*) of gold of fifty shekels weight (Josh. 7. 21, 29). It is possible that a system of "jewel currency" (Gen. 24. 22) or "ring-money" was in vogue. The ancient Egyptians kept their bullion in jewels and rings, as shown on their monuments, where representations of weighing "rings of gold and silver" are illustrated. [See Woodcuts.]

The money that the children of Jacob used



RINGS OF GOLD AND SILVER.

when they went to Egypt to purchase corn was annular (Gen. 42. 35), as it is described as "bundles [or bags] of money" (Gen. 43. 21). It was therefore of a form capable of being tied or

*bound up* (Deut. 14. 24-26). The sale of Joseph to the Midianites shows the employment of jewel ornaments as a medium of exchange (Gen. 37. 28), and from the account in Numbers (31. 50, 51) of the spoiling of the Midianites, we learn that they carried their whole wealth in the form of chains, bracelets, ear-rings, and tablets.

The friends of Job gave him, in addition to "a piece of money" [KESITAH], "an ear-ring [or ring] of gold" (*nezem zabab*; LXX. *tetradrachmon chrusou kai asemou*—tetradrachm of uncoined gold, Job 42. 11). If these ear-rings (or rings) of gold were not intended to represent money, all the friends of the patriarch would not have given him the same article in conjunction with "a piece of silver;" and Job seems to have employed his gifts in purchasing cattle, as he soon became possessed of thousands of animals.

There is no mention of *coined* money in the Pentateuch, nor do the passages in Joshua (7. 21, 24), Judges (16. 5), and Job (42. 11) imply an *actual coinage*, any more than the "piece of silver" (*agorah*) mentioned at the time of Samuel (1 Sam. 2. 36). Though in the reigns of David and Solomon "silver ["and gold," 2 Chr. 1. 15] was in Jerusalem as stones," and was nothing accounted of in the days of Solomon" (1 Kings 10. 21, 27; 2 Chr. 9. 20, 27), yet it is certain that there were no

458 B.C.; by others, that they were not issued till the period of the First Revolt of the Jews, 66-67 A.D.; but the majority of numismatists, including the present writer, consider it to be more probable that they were coined under Simon Maccabæus, 141-135 B.C. (*cf.* 1 Macc. 15. 6). [SHEKEL.] Copper coins of the fourth year may also perhaps be assigned to Simon Maccabæus; in any case they are coins of an early age, and cannot belong to the First Revolt. Copper coins were struck by the Asmonean and Herodian families.

The New Testament history falls within the reigns of Augustus, Tiberius, Caligula, Claudius, and Nero; but only Augustus (Luke 2. 1), Tiberius (Luke 3. 1), and Claudius (Acts 11. 28; 18. 2) are mentioned. Nero is alluded to in the Acts from ch. 25 to the end, and in Phil. 4. 22. Coins of all these emperors would therefore be in circulation.

**AGORAH.** See PIECE OF SILVER, p. 333.

**BEKAH** (Ex. 38. 26; *cf.* Gen. 24. 22).—Literally "a half," "half a shekel," about 18. 4d. Extant half-shekels weigh about 110 grains. [HALF A SHEKEL AND SHEKEL; BEKAH, p. 345.]

**BRASS** [Money].—1. In the Old Testament, a passage in Ezekiel (16. 36; Heb. *nechosleth*, LXX. *chalkos*, Vulg. *aes*, A.V. *filthiness*) has been supposed to refer to *brass money*, but with no probability, as this was the latest metal introduced into Greece for money. The proper translation of the passage has been determined by the text of an old Hebrew MS. at St. Petersburg, and translating it "because thou hast uncovered thy shame." 2. In the New Testament (Mat. 10. 9, *chalkos*, *pecunia*). The brass coins current in Palestine consisted of Roman copper and Greek imperial coins, of the coins of Alexander Jannæus, of the Herodian family, and of the procurators of Judæa. [See FARTHING, p. 332, and MITE, p. 332.]

**DARIC.** See DRAM.

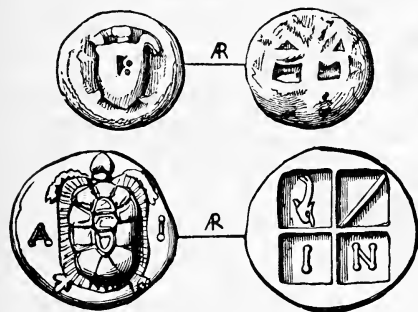
**DENARIUS.** See PENNY, p. 333.

**DIDRACHM.** See SHEKEL, p. 333, and TRIBUTE MONEY, p. 336.

**DRACHM, drachme, drachma** (2 Macc. 4. 19; 10. 20; 12. 43; Tobit 5. 14).—It is of various weights according to different talents. The drachm here mentioned are of the Attic talent, which became almost universal on Alexander's accession (338 B.C.), and are probably those of Antiochus IV. (Epiphanes), king of Syria (175-161 B.C.). In later times (about 37 B.C.) the drachm became very nearly equal to the Roman *denarius* [PENNY]. The value of the latest *drachm*, or *denarius*, may be taken at about 8d. English money; 16 cents United States money. [PIECE OF SILVER AND PENNY].

**DRAM.**—The translation in the A.V. of the Hebrew words *adarkon* and *darkemon* (Ezra 2. 69; 8. 27; Neh. 7. 70-72; 1 Chr. 29. 7). The origin of these words has been sought in the name of Darius (old Persian *daryavush*) the Mede, or of Darius son of Hystaspes, but on no sure grounds; and also in the word *darika*, a Babylonian measure or weight. In any case it is agreed that by these terms a gold coin or *stater*—the Persian *daric*—is intended. The passages in Ezra and Nehemiah would seem to show that coins of similar name were current during the reigns of Cyrus, Cambyses, and Darius son of Hystaspes; but it is a question whether the coin called "daric" represents the *drachm* mentioned during the reign of Cyrus, 538 B.C. (Ezra 2. 69).

The daric proper was not in circulation till the reign of Darius, son of Hystaspes (521-486 B.C.), who issued a new coinage of pure gold, though the actual name of *daric stater* was not in vogue till the time of his successor Xerxes (485-465 B.C.); and the *drachms* mentioned under the reign of his son Artaxerxes Longimanus (465-425 B.C.; Ezra 8. 27; Neh. 7. 72) are certainly the coins called *darics*, which at this period extensively circulated in Persia and Greece. It is probable that the staters of Cræsus, king of Lydia, continued



COINS OF ÆGINA.

*real coins*—i.e. pieces struck under an authority—before the Exile.

Excavations in Palestine, Egypt, Assyria, and Babylonia have not resulted in the finding of ingots or rings of a definite weight, such as must have been employed; but in all probability they were always *melted down* before re-issue. It is recorded (2 Kings 22. 9; *cf.* 2 Chr. 34. 17) that Shaphan the scribe came to king Josiah and said, "Thy servants have gathered [Heb. *melted*; R.V. *emptied out*] the money that was found in the house;" and the Persian king Darius (521-486 B.C.) melted gold and silver into earthen vessels, which when full were broken off, leaving the metal in a mass, from which pieces were broken off as necessity required [Herod. iii. 26].

The earliest coins extant are electrum staters of Lydia, issued about 700-637 B.C. (Gyges and Ardys), and from 637-568 B.C. (Sadyattes and Alyattes), which continued in circulation to the time of Cræsus, who, on his accession in 568 B.C., abolished electrum and introduced a double currency of pure gold and silver money. The first Greek silver coins were struck at Ægina about 700-550 B.C., and on the restoration of the Ægineans (who were made tributary to Athens in 456 B.C.), after 404 B.C., they issued silver coins of better pattern.

The earliest coins mentioned in the Bible are the gold coins called *drachms*, 538 B.C. [DRAM.] It is supposed by some that Jewish silver shekels and half-shekels were introduced by Ezra about

**Money. — Continued.**

in circulation from the capture of Sardis, in 554 B.C., to the time when Darius reformed the coinage; and if so, the Lydian staters would be those alluded to during the reign of Cyrus.

The ordinary Persian daric is a thick gold piece, bearing the figure of a king kneeling, holding in *left* hand a bow, and in *right* a spear or dagger (*cf.* Ezek. 39. 3; Isa. 66. 19). [See p. 72.] Its value may be placed at about £1, 2s. Double darics were not issued before the Macedonian conquest under Alexander the Great, and after the battle of Arbela, 331 B.C. They were once rare, but recently many specimens have come to hand, principally from the Punjab. The employment of the word "drams" at the time of David (1 Chr. 29. 7) shows that the writer, whoever he may have been, was familiar with the value of the gold subscribed. The authorship of the *Chronicles* is generally attributed to Ezra (*cf.* 2 Chr. 36. 22, 23; Ezra 1. 1, 2).

**FARTHING.**—This word occurs four times in the A.V. of the New Testament. Two names of coins are rendered by it.

1. *Assarion* (Mat. 10. 29; Luke 12. 6), the Greek name of the Roman *as* or *assarius*. The *assarion*

2. *Kodrantes* (Mat. 5. 26; Mark 12. 42), or *quadrans*, the fourth part of the Roman *as*, originally equal to the *chalkos*. The copper currency of Palestine in the time of Augustus and Tiberius consisted partly of Roman and Jewish coins, and partly of Græco-Roman, or Greek Imperial. In consequence of the restoration of the *as*, the *quadrans* became reduced to just half the weight, and was equal to about  $\frac{1}{4}$  or  $\frac{1}{2}$  a farthing English money;  $\frac{1}{4}$  cent United States money. According to St. Mark, "two mites make a farthing." [MITE.]

**FOURTH PART OF A SHEKEL.**—*Rebah* (1 Sam. 9. 8), about 8d. English money; 16 cents United States money. [SHEKEL.]

**GERAH** (Ex. 30. 13; Lev. 27. 25; Num. 3. 47; 18. 16; Ezek. 45. 12).—The twentieth part of a shekel, about  $\frac{1}{4}$ d. English money; 3 cents United States money. [SHEKEL.]

**GOLD** [Money].—1. Though gold constituted part of the wealth of Abraham (Gen. 13. 2), there is no positive mention of the use of *gold money* among the Hebrews (see Isa. 46. 6; Job 28. 15) [PIECE OF GOLD; SHEKEL], if we exclude the "six hundred shekels of gold by weight" paid by David for the threshing-floor and oxen of Ornan (1 Chr. 21. 25; *cf.* 2 Sam. 24. 24, "fifty shekels of silver"); it was generally employed for personal ornaments. The gold unit is mentioned only once in the Old Testament: "the gold of the offering . . . seven hundred and thirty shekels, after the shekel of the sanctuary" (Ex. 38. 24).

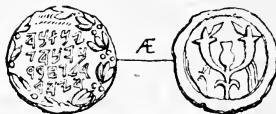
2. In the New Testament *chrysos*, *aurum* (Mat. 10. 9; Jas. 5. 3); *chrysis*, *aurum* (Acts 3. 6; 20. 33; 1 Pet. 1. 18). The gold coinage current in Palestine in the New Testament period was the Roman Imperial *aureus*, which passed for 25 *denarii*, and was worth about £1, 1s. English money; \$5 United States money.

**HALF A SHEKEL** (Ex. 30. 13, 15; *cf.* Gen. 24. 22), about 1s. 4d. English money; 33 cents United States money. [BEKAH; SHEKEL; and BEKAH, p. 331.]

**KESEPH.** See MONEY, p. 330, SILVER, p. 336, and SILVERLING, p. 336.

**KESITAH.** See PIECE OF MONEY, p. 333, and PIECE OF SILVER, p. 333.

**MITE** (Mark 12. 42; Luke 12. 59; 21. 2).—The rendering of the Greek word *lepton*, a small Greek copper coin, half of the original *chalkos* or *quadrans* [FARTHING]. St. Mark writes "two mites, which is a farthing;" but what was meant is probably "two small pieces of money."

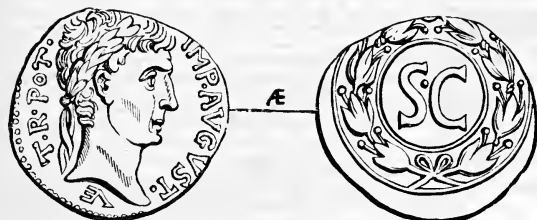


MITE.

the smallest pieces then extant. The mite was a Jewish coin, for the Jews were not permitted to bring any but Jewish money into the Holy Place; and for this reason money-changers [MONEY-CHANGERS] stood at the entrance to the Temple, in order to give Jewish money in exchange for foreign. It is likely that the smallest coins of Alexander Jannæus, and of the period after him, and of the Herods, represent the mite [SHEKEL].

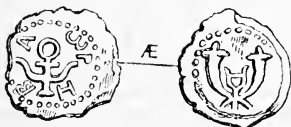
The obverse legend is *Jonathan Hakkohen Hagadol Vecheber Hayehudim*—"Jonathan the high-priest and the senate of the Jews."

**MONEY.**—1. In the Old Testament the general expression is *keseph*. [See SILVER, p. 333, SILVERLING, p. 336.]

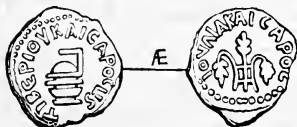


FARTHING.

of the New Testament must [see p. 226] be sought for among the Greek Imperial coins, and the second among brass coins of Antioch in Syria seems to furnish us with probable specimens. One of these coins has been published with the countermark ΓΑΔ (*Gad*), proving that it was lawfully current in Gadara of Decapolis. These coins from the time of Augustus are of two series—(1) with Greek legends, and having the name of the town and the date of the era of Antioch, and (2) with the name of the emperor in Latin, and on the reverse the letters S. C. (*Senatus consulto*, "By decree of the Senate"). After the reign of Vespasian the two sets became amalgamated, and formed one series. The second brass coins of the Latin series represent the *as*, which may be valued at about  $\frac{1}{4}$ d. English money; one cent United States money. [The woodcut represents a *sestertius*—four *asses*; the *as* is of the same type but smaller.]



COIN OF HEROD I. "THE GREAT."



COIN OF PONTIUS PILATE.

2. In the New Testament, money is rendered as follows:—

(a) *Argurion, pecunia*, "silver" (Mat. 25. 18, 27; 28. 12 [large money]; 15; Mark 14. 11; Luke 9. 3; 19. 15, 23; 22. 5; Acts 7. 16 [*argenteum*]; 8. 20 [*pecunia*]). In Mat. 26. 9, "much [money]."

(b) *Chalkos, as*, "brass" (Mark 6. 8; 12. 41).

(c) *Chremta*, "a thing that one uses or needs," *pretium* (Acts 4. 37; *pecunia*, 8. 18, 20; 24. 26).

(d) *Kerma*, "anything cut small," *æs* (John 2. 15). [*SILVER*, p. 336, and *MONEY-CHANGERS*, p. 337.]

**PENNY.**—*Denarion, denarius* (Mat. 18. 28; 20. 2, 9, 10, 13; 22. 19; Mark 6. 37; 12. 15; 14. 5; Luke 7. 41; 10. 35; 20. 4; John 6. 7; 12. 5; Rev. 6. 6). Its standard weight in the reign of Augustus and to the time of Nero was 60 grains—value about  $\frac{3}{4}$ d. English money, 17 cents United States money. During Nero's reign the weight was reduced, and the penny then equalled about  $\frac{7}{16}$ d. English money; 15 cents United States money. Most of the silver currency in Palestine during the New Testament period consisted of *denarii*, and "a penny" was the tribute-money payable by the Jews to the Roman emperor. [*TRIBUTE* (Money), 2.] "A penny" was the day's pay for a laborer in Palestine at the time of our Lord (Mat. 20. 2, 9, 10, 13; cf. Tobit 5. 14), the same as the pay for a field-laborer in the Middle Ages. The term *denarius* is still preserved in the English *L. S. D.* [*DRACHM*, p. 331, and *PIECE OF SILVER*, p. 333.]

**PIECE OF GOLD.**—This phrase occurs only once in the Old Testament—in the passage respecting Naaman the Syrian ("six thousand pieces of gold," 2 Kings 5. 5). In other passages of a similar kind in connection with gold, the *A.V.* supplies the word "shekels" [*SHEKEL*]; and as a similar expression is found in connection with silver, and as there is not much doubt that a weight is intended, the word understood in this passage would also probably be "shekels."

**PIECE OF MONEY.**—1. *Kesitah* (Gen. 33. 19; "piece of silver," Josh. 24. 32; Job 42. 11). From the translation by the Septuagint, "lambs," it has been assumed that the *kesitah* was a coin bearing the impression of a lamb or ram; but the coins so frequently quoted as examples belong to Salamis (Cyprus), and were issued about 500-410 B.C. The real meaning of *kesitah* is "a portion," and it was in all probability a piece of rough silver of fixed weight, but may have represented the value of a lamb or ram.

2. *Stater* (Mat. 17. 27). The word *stater* means a coin of a certain weight, and hence a standard. The Attic tetradrachm was called *stater*, as the standard coin of the system, and no other *stater* was current in Palestine at this time. The great cities of Syria and Phœnicia either ceased to strike tetradrachms, or debased their coinage before the close of the first century A.D. Antioch continued to strike them till the third century, but gradually depreciated them. This was carried so far as to destroy the correspondence of the *stater* to four *denarii* by the time of Hadrian (117 A.D.). On this evidence the Gospel is of the first century. The tetradrachm (*stater*) of Antioch (Syria) is a specimen of the "piece of money" that was found by St. Peter in the fish's mouth (Mat. 17. 27). [See p. 128.] It represents the tax for two persons—for our Lord and St. Peter [*TRIBUTE* (Money), 1]. It is equivalent in weight to the shekel, averaging 220 grains, and to about 2s. 8d. English money, 66 cents United States money. [*PIECE OF SILVER*.]

**PIECE OF SILVER.**—This phrase occurs in the *A.V.* of both the Old and the New Testament.

1. The word "pieces" has been supplied in the *A.V.* for a word understood in the Hebrew. The rendering is always "a thousand," or the like, "of silver" (Gen. 20. 16; 37. 28; 45. 22; Judg. 9. 4; 16. 5; 2 Kings 6. 25; Song of Sol. 8. 11; Hos. 3. 2; Zech. 11. 12, 13). In similar passages the word

"shekels" occurs in the Hebrew [*SHEKEL*], and there is no doubt that this is the word understood in all these cases. There are, however, some exceptional passages where a word equivalent to "piece" or "pieces" is found in the Hebrew:—

1. *Agorah keseph*, "piece of silver." The *agorah* may be the same as the *gerah* [*q.r.*].

2. *Rutsey keseph*, "pieces of silver" (Ps. 68. 30; Heb. 31; LXX. 67. 30; Vulg. 31). *Rutz*, from *ratsats*, "to break in pieces," means a fragment or piece broken off. But for *rutsey* it has been proposed to read *rotsey*, and instead of "till every one submit himself with pieces of silver," to read, "trampling under foot [or upon] those that have pleasure in silver."

3. *Kesitah*. See *PIECE OF MONEY*.

II. Two words are rendered in the New Testament by "piece of silver."

1. *Drachme, drachma* (Luke 15. 8), and correctly rendered, as the Attic drachm was, at the time of St. Luke, equivalent to the Roman *denarius* [*DRACHM*, *PENNY*], value about 8d. English money, 16 cents United States money.

2. *Argurion, argenteus, denarius*. This word occurs in two passages:—

(a) The account of the betrayal of our Lord for "thirty pieces of silver" (Mat. 26. 15; 27. 3, 5, 6, 9). These "pieces of silver" have by some been considered to be the Roman *denarii*, but on no sufficient ground. The parallel passage in Zechariah (11. 12, 13) is translated "thirty [pieces] of silver," but should doubtless be read, "thirty shekels of silver;" and it may be observed that "thirty shekels of silver" was the price of blood to be paid in the case of a servant accidentally killed (Ex. 21. 32). The "pieces of silver" alluded to are the tetradrachms of the Attic standard of the Greek cities of Syria and Phœnicia. These tetradrachms were common at the time of our Lord, and of these the *stater* was a specimen [*PIECE OF MONEY*, 2]. In the *A.V.* of St. Matthew (27. 9) the prophecy is ascribed to Jeremiah, instead of to Zechariah; but it may be observed that the Syriac version omits the proper name, and says "the prophet;" hence a copyist may have inserted the wrong name.

(b) The price of the conjuring books that were burnt, valued at "fifty thousand pieces of silver" (Acts 19. 19). The Vulgate has accurately rendered the phrase *denarii*, as there is no doubt these coins are intended [*MONEY*, *PENNY*, and *SILVER*].

**POUND.**—*Mna* (Luke 19. 13-25)—money of account. The Greek name was derived from the Hebrew *maneh* [*MANEH*, p. 345]. At the time of the Gospels, the Attic talent obtained in Palestine. Sixty *mina* went to the talent [*TALENT*]. The "pound" contained 100 drachms. The drachm of the Gospel period being equivalent to about 8d. English money (16 cents United States money), the value of the pound would be £3, 6s. 8d. English money, \$16.20 United States money.

**RATZ.** See *PIECE OF SILVER*.

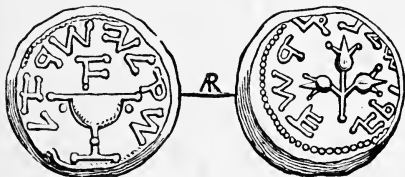
**REAH.** See *FOURTH PART OF A SHEKEL*.

**SHEKEL.**—A word signifying "weight;" also the name of a coin, either silver or copper. It occurs only in the Old Testament, where it signifies the weight of certain objects, or where it is employed for a piece of silver of fixed value. The word "shekel" occurs in the Hebrew and the *A.V.* in the following passages: Gen. 23. 15, 16; Ex. 21. 32; 30. 13, 15; 38. 24-26; Lev. 5. 15; 27. 3-7; Num. 3. 47, 50; 7. 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 86; 18. 16; Josh. 7. 21; 1 Sam. 9. 8; 17. 5, 7 (brass and iron shekels); 2 Sam. 14. 26; 21. 16 (brass shekels); 24. 24; 2 Kings 7. 1; 15. 20; 1 Chr. 21. 25 (gold shekels); 2 Chr. 3. 9 (gold shekels); Neh. 5. 15; 10. 32; Jer. 32. 9; Ezek. 4. 10; 45. 12; Amos 8. 5. It is supplied in the *A.V.* in connection with silver in Num. 3. 50; 7. Dent. 22. 19, 29; Judg. 17. 2-4, 10; 2 Sam. 18. 11, 12; 1 Kings 10. 29; 2 Chr. 1. 17; and in connection with gold, in Gen. 24. 22; Num. 7. 14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74,

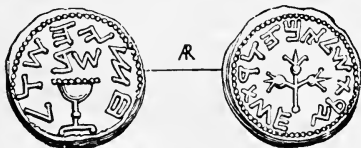
**Money. — Continued.**

80, 86; Judg. 8. 26; 1 Kings 10. 16; 2 Chr. 9. 15, 16. [See MANEH, p. 345.]

Three kinds of shekels are mentioned: (1) the "shekel;" (2) the "shekel of the sanctuary," or "holy shekel," a term generally applied to the silver shekel, but once to the gold (Ex. 38. 24);

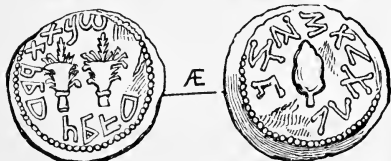


SHEKEL, YEAR 1.



HALF-SHEKEL, YEAR 2.

and (3) the "shekel of the king's weight" (2 Sam. 14. 26). The "shekel of the king's weight" was connected with the Assyrio-Babylonian *maneh* of the king [TALENT, p. 345]. The shekel as extant corresponds in weight to the tetradrachm or didrachm of the early Phœnician talent in use in the cities of Phœnicia under Persian rule. It is probable that the Alexandrian Jews adopted the term "didrachm" as the common name of the coin which was equal in weight to the she-



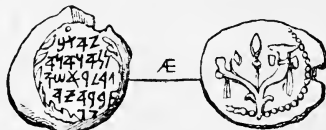
COPPER COINS.

kel. The value of the silver shekel is about 2s. 8d. English money, 66 cents United States money.

The gold shekel weighed about 253 grains [POUND, p. 331], and was worth about £2 English money, \$9.75 United States money. None have ever been discovered. Fifteen shekels of silver were equal in value to one shekel of gold. The

divisions of the shekel mentioned in the Old Testament are the half [see BEKAH], the third part [THIRD PART], the fourth part [REBAH], and the twentieth part [GERAH].

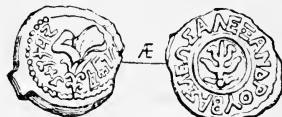
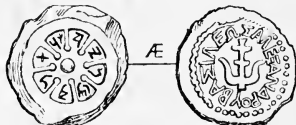
In the reign of Artaxerxes Longimanus (458 B.C.) a special commission was granted to Ezra



COIN OF JOHN HYRCANUS I.

"to do what seems good with the rest of the silver and the gold" (Ezra 7. 18); and some have suggested that this was virtually permission to Ezra to coin money, and that the silver shekels extant dated of the years 1 to 5, and the half-shekels of the years 1 to 4, should be attributed to this period. But the writer does not agree with this opinion.

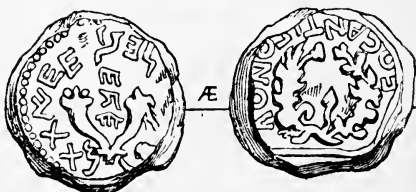
As regards the "shekels of silver" mentioned in Nehemiah (5. 15; cf. 10. 32), these may perhaps



COINS OF ALEXANDER JANNEUS.

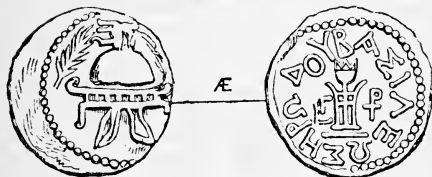
refer to the silver coin circulating in the Persian kingdom called *siglos*, of which twenty went to one *gold daric*, but having no connection with the *siklos*, excepting in name. These coins are, like the *darics*, impressed with the figure of an archer [DRAM, p. 331].

In the year 139 B.C. Antiochus VII. (Sidetes) granted special permission to Simon Maccabæus to coin money with his own stamp (1 Macc. 15. 6),



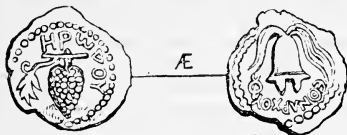
COINS OF ANTIGONUS.

and the silver shekels and half-shekels were issued by Simon, who commenced striking coins in 141 B.C. As to the copper pieces (half-shekel, quarter-shekel, and one-sixth shekel) there is



COIN OF HEROD I, "THE GREAT."

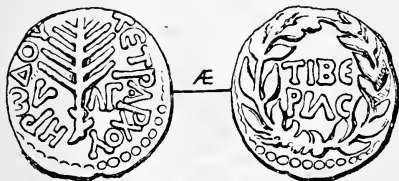
uncertainty; they may have been issued by Simon, but in any case they must belong to the Seleucidan period. The central device on the reverse of the silver shekels and half-shekels



COIN OF HEROD ARCHELAUS.

may represent "Aaron's rod that budded" (Num. 17. 8; cf. Heb. 9. 4), or "a lily" (Hos. 14. 5; cf. Isa. 27. 6; 35. 1).

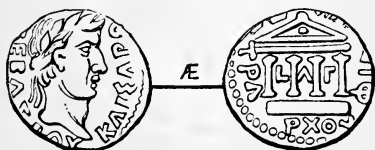
The Asmonean dynasty continued to issue a copper coinage, gradually showing Greek ten-



COIN OF HEROD ANTIPAS.

dencies, to the time of Antigonos, the last prince of the Asmonean line (40-37 B.C.), and the numerous coinage of Alexander Jannæus doubtless circulated in New Testament times [MITE].

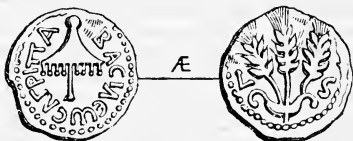
The Idumean princes, commencing with Herod I. (surnamed "the Great"), continued a copper



COIN OF HEROD PHILIP II.

coinage with only Greek legends, which circulated in Judea (as well as a procuratorial coinage, 6-59 A.D.) [FARTHING] till the death of Agrippa II. (Acts 25. 13; 26. 2 ff.), in 100 A.D.

Coins—70-92 (?) A.D.—also exist of Aristobulus, son of Herod, king of Chalcis (coins extant), and



COIN OF HEROD AGRIPIA I.

his wife Salome, daughter of Herodias (Mat. 14; Mark 6. 22). [See p. 229; also Table of the HERODIAN FAMILY, p. 212.]

The national coinage, consisting of silver shek-



SHEKEL (FIRST REVOLT).

els and quarter-shekels, as well as of copper coins with old Hebrew inscriptions, was revived during the first revolt (May 66 A.D. to September 70 A.D.), under Eleazar the priest and Simon Nasi.



COPPER (FIRST REVOLT).

The woodcut given represents a silver shekel with the legend "Jerusalem" and the type of the tetrastyle temple, and probably shows a conventional figure of the Beautiful Gate of the

**Money.**—Continued.

Temple (Acts 3. 2, 10). The copper coin represented bears the inscription, "Simon, Prince of Israel," and, like the silver shekel, has on the reverse the legend, "First year of the redemption of Israel," with, for type, a two-handled vase.

During the second revolt, under Bar-cochab (132 A.D. to 135 A.D.), silver as well as copper shekels and quarter-shekels, with old Hebrew inscriptions, were again issued, generally bearing the name "Simon," some with no date and some with "date—year 2," and at this period many of the quarter-shekels were struck over Roman *denarii*. The silver shekel shown has on the obverse the name Simon round a tetrastyle temple, also showing a conventional figure of the



SHEKEL (SECOND REVOLT).

Beautiful Gate; above which is a star, doubtless alluding to the name of Bar-cochab (son of a star); and on the reverse the legend, "Second year of the deliverance of Israel," and for type the *etrog* (citron) and *lulab* (palm branch),



COIN OF HADRIAN—ÆLIA CAPITOLINA.

reminding the Jews of the Feast of Tabernacles. It will be noticed that the citron is placed on the left of the palm branch, to mark the manner in which they should be carried. (See Lev. 23. 40; cf. Neh. 8. 15.)

After this second revolt, the Emperor Hadrian built a new city on the ruins of Jerusalem, giving it the name of Ælia Capitolina, and erecting a temple to the honor of Jupiter Capitolinus on the site formerly occupied by the sacred Temple of the Jews.

**SILVER [Money].**

1. *Keseph* in Old Testament.

2. In New Testament *arguros*, *argentum* (Mat. 10. 9; Jas. 5. 3), or *argurion*, *argentum* (Acts 3. 6; 20. 33; 1 Pet. 1. 18). The silver coins current in Palestine in the New Testament period were the tetradrachms and drachms of the Attic standard, and of the Roman *denarius*. [MONEY, 1, 2; and PIECE OF SILVER, p. 333.]

**SILVERLING.**—*Keseph* (Isa. 7. 23). The word "silverling" occurs in Tyndale's version of Acts 19. 19, and in Coverdale's of Judg. 9. 4; 16. 5. The German *silberling* is found in Luther's version (*Bible Word-Book*). The same word is also used in Cranmer and Tyndale for the money stolen by Micah (Judg. 17. 2, 3)—"the leuen hundredth *sylyterlynges*" (*Bible Educator*, vol. iv., p. 206).

**STATER.** See PIECE OF MONEY, 2, p. 333; TRIBUTE [Money], 1.

**SUM [of Money].**—1. *Kephalaion* (Acts 22. 28) —i.e. in classical authors capital as opposed to interest or income (cf. "principal," Lev. 6. 5; Num. 5. 7). In one MS. the passage in Mark 12. 14 has *epikephalaion*, "poll-tax," in the place of the ordinary word *kenos*. [TRIBUTE (Money), 2.] 2. *Tinā argurion*, *pretium argenti* (Acts 7. 16) —i.e. price in silver. [MONEY.]

**TALANT.**—*Talanton*, *talentum*, a sum, not a coin.

1. In Old Testament the rendering of the Hebrew *kikkar*. [See TALENT, p. 345.]

2. In the New Testament this word occurs (a) in the parable of the unmerciful servant (Mat. 18. 23-25), and (b) in the parable of the talents (Mat. 25. 14-30). At this time the Attic talent obtained in Palestine; 60 *minae* and 6,000 *drachmae* went to the talent. It was consequently worth about £200 English money, \$975 United States money. [POUND.]

**THIRD PART OF THE SHEKEL** (Neh. 10. 32), about 10½d. English money, 22 cents United States money. See SHEKEL, p. 333, and TRIBUTE [Money].

**TRIBUTE [Money].**—1. The sacred tribute — *didrachma* (Mat. 17. 24). The sacred tribute or payment of the "atonement money" was half a shekel (Ex. 30. 13, 16; 38. 26), and was originally levied on every male of twenty years old and above, when the Israelites were first numbered. In the reign of Joash the same sum was demanded for the repair of the Temple (2 Chr. 24. 4-14). After the return from the Captivity, the annual payment "for the service of the house of God" was one-third of the shekel (*g.r.*), and was established by ordinances (Neh. 10. 32). The amount of tribute was afterwards restored to the half-shekel (*g.r.*), which the Jews, when dispersed throughout the world, continued to pay towards the Temple. It is to this tribute that St. Matthew refers, and the *stater* found in the fish's mouth was an Attic tetradrachm, and at this time equal to a shekel [PIECE OF MONEY (*stater*), SHEKEL]. Many commentators, both ancient and modern, have entirely missed the meaning of this miracle by interpreting the payment as a *civil* one. That it was the *sacred tribute* is plain from our Lord's reason for exemption — "Of whom do the



COIN OF VESPASIAN—JUDÆA CAPTA.



kings of the earth take custom or tribute? of their own children, or of strangers?" (Mat. 17. 25, 26); and further, from His reason for payment, "lest we should offend them,"—showing that the Jews considered it a sacred duty.

2. The civil tribute—*nomisma tou kēnsou, kēnsos, phoros* (Mat. 22. 17, 19; Mark 12. 14; Luke 20. 22; 23. 2). This was a tax paid to the Roman emperor, and was doubtless established when Judæa became a Roman province [PENNY]. After the capture of Jerusalem and the destruction of the Temple Vespasian ordered the Jews, in whatever country they might be, to pay the sum of *two drachma* to the Temple of Jupiter Capi-

was a tax collected by the publicans (*telonai*) on goods at the bridges, gates, harbors, etc., and is elsewhere (Rom. 13. 7) properly distinguished, "tribute to whom tribute" (*phoros*), "custom to whom custom" (*telos*).

Various passages in the New Testament show how odious the collectors of these taxes were to the Jews. Under the Syrian kings the Jews were subject to another tax, called "crown tax" (1 Macc. 13. 39; cf. 10. 29; 11. 35; 13. 37; 2 Macc. 14. 4). It was remitted, with other taxes, by Antiochus the Great. The "chief collector of tribute" in Palestine was called *archon tes phorologias* (1 Macc. 1. 29).

**TWENTY-THIRD PART OF THE SHEKEL**, about  $\frac{1}{4}$ d. (English money, 3 cents United States money. [See GERAN, p. 332; and SHEKEL, p. 333.]

The two following terms bear direct relation to money, and are worthy of illustration:—

**MONEY-CHANGERS**.—Three distinct words are employed in the New Testament to express this class:

1. *Trapezitēs* (*numularius*), A.V. "exchanger" (Mat. 25. 27); from *trapeza*, "a table"—a word employed for the "tables" (*mensa*) of the money-changers in Mat. 21. 12; Mark 11. 15; John 2. 15, and for the "bank" (*mensa*) in Luke 19. 23. *Trapezitēs* was the ordinary name for the banker at Athens. His principal occupation was that of changing money at an *agio*. He was a private banker, like the *argentarii* at Rome, who must be distinguished from the *mensarii* or *mensularii* and the *numularii*, who were public bankers appointed by the state on various emergencies, the two latter of whom seem to have been permanently employed. Hence the Vulgate has rendered their name in all cases correctly. As the Greek word *trapezitēs* is from *trapeza*, "a table," so our English word "banker" (Fr. *banquier*) is derived from the French *banc*, "a bench," on which the person sat to do his business.

2. *Kollubistēs* (*numularius*), A.V. "money-changer," Mat. 21. 12; Mark 11. 15; A.V. "changer," John 2. 15; from *kollubos* or *kollubon*, sometimes designated as "the changing of money" or "rate of exchange," sometimes as "a small coin" or "a kind of money." A passage in Theophrastus shows us that the *kollubos* must have been a *silver* piece ranging between the *lepton* [MITE] and the  $\frac{1}{2}$  obol, and therefore  $\frac{1}{4}$  of an obol, weighing about 1.4 grains. It would thus be the *silver equivalent* of the *chalkos*, which was the copper  $\frac{1}{4}$  of an obol.

3. *Kermatistēs* (*numularius*), A.V. "changer of money" (John 2. 14); from a Greek word signifying "to cut small," which is from *kerma*, "money," John 2. 15 [MONEY]. No coin in the New Testament period was known by this name; but there was a small copper coin called *kerma* at the time of Justinian (527-565 A.D.). To "change a drachm" was called *kermatizo*, and the change itself *kermata*. Money-changing was called *kermatismos*. The money-changers, of which perhaps the "goldsmiths" who repaired the vessels of the Temple (Neh. 3. 8) are prototypes, sat in the courts of the Temple on the 25th of Nisan for the purpose of exchanging foreign money for Jewish, as the Temple tax could only be paid in this latter coin. They also seem to have acted as bankers, money being placed in their hands for the purpose of increasing it, interest being paid on it (Mat. 25. 27; Luke 19. 23).

To lend on usury to a brother Israelite was restricted, and even absolutely forbidden (Ex. 22. 25; Lev. 25. 36, 37; Deut. 23. 19), but to lend to a stranger was permissible (Deut. 23. 20). It is clear, from the frequent denunciations throughout the Old Testament (Jer. 15. 10; Ezek. 22. 12; 18. 13, etc.), that these prohibitions were to a great extent disregarded; and on the return from the Captivity the exactions had become so oppressive, that a general indemnity was granted



TAX ABOLISHED.

tolinus, as they had previously paid to the Temple at Jerusalem. Under Domitian the tax was enforced with great severity, but upon the accession of Nerva it was abolished. Numismatic records establish this fact: coins are extant with the legend, *Fisci Judaici calumnia sublata* (cf. *syco-phanta*—"false accusation"—Luke 19. 8).

After the revolt of Bar-cochab, Hadrian renewed the tax, and in the reign of Alexander Severus (226 A.D.) the Jews continued to pay the didrachm. This civil tribute was paid in *denarii*. "Show me the tribute-money. And they brought unto him a *penney*" (Mat. 22. 19; cf. Mark 12. 15; Luke 20. 24). "And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's." The title of Caesar is common to all the Roman emperors, and the name of Tiberius, who was the Caesar alluded to, is abbreviated on the coins, TI., while the title CÆSAR is at length [PENNY]. The answer may further be illustrated by the small brass coins issued under the procurators Coponius, Ambli-



COPONIUS, FIRST PROCURATOR.

vius, and Rufus (6-15 A.D.), circulating in Judæa at this time, on which is simply the legend *Kaisaros*—"of Caesar."

This tribute to the Roman emperors was from the first objected to by the Jews, and was the primary cause of the revolt under Judas the Galilean (Acts 5. 31). The *kēnsos* was the poll-tax. One MS. in Mark 12. 14 reads *epikephalaion* (SUM of Money). The *phoros* was a tribute levied for state purposes. In the passages quoted the *kēnsos* and *phoros* are equivalent. The *phoros* more correctly represents the tribute levied under the Syrian kings (1 Macc. 10. 29), though the word *telos* is also employed (1 Macc. 10. 31; 11. 35). It was, however, distinct from *telos*, which

**Money.** — *Continued.*

under Nehemiah (Neh. 5, 11, 12). The prevalence of the practice in the New Testament period is apparent from our Lord's special injunction to His followers that *they* should lend "hoping for nothing again" (Luke 6, 35; cf. Mat. 5, 42). The system, however, pursued by the money-changers in the Temple must have been a vicious one, as is apparent from our Lord's denunciation of their doings (Mat. 21, 13; Mark 11, 17; Luke 19, 46; cf. Isa. 56, 7; Jer. 7, 11).

**TREASURY or TREASURE.** — This term is used in the *N.T.* of the New Testament as the translation of three different words: —

1. *Gazophylakion* (Mark 12, 41, 43; Luke 21, 1; John 8, 20), from *gaza*, "a treasure," and *phylakso*, "to keep." The word *gaza* (Heb. *ganza*), which occurs in this sense in Acts 8, 27, is employed frequently in the Old Testament for "treasures" or "treasure-house" (Ezra 5, 17; 6, 1; 7, 20; Esth. 3, 9; 4, 7; Ezek. 27, 24; 1 Chr. 28, 11). It is not a Hebrew word, but is probably Persian. The term *gazophylakion* or *gazophylacium* occurs in various passages of the Maccabees, and the Vulgate uses it as the term for the "chest" (Heb. *arun*, LXX. *kibotos*) in which Jehoiada collected the money for repairing the Temple. [See *Introduction*.]

The treasury-chamber appears to have been a place where people came to offer their charity-money for the repairs and other uses of the Temple, and consisted of thirteen brazen chests (Heb. *trumpets*, because the mouths were wide at the top and narrow below), which stood in the outer court of the women.

2. *Korbanas*, *carbana* (Mat. 27, 6), the sacred treasure of the Jews, and explained in Mark 7, 11 as a "gift" (*dōron*), and by Josephus as "a gift to God." *Korban* in the Old Testament is principally employed for "unbloody sacrifices" (cf. Lev. 2, 1, 4-6). *Dōron* in the New Testament principally means "gifts in general" (Mat. 2, 11), "sacrificial gifts" (Mat. 5, 23, 24; Heb. 5, 1; 11, 4), "gifts of God to man" (Eph. 2, 8), "of man to man" (Rev. 11, 10); but it is also used of gifts to the "treasury" (Luke 21, 1), and in one case appears to mean the "treasury itself" (Luke 21, 4).

3. *Thēsaurus*, *thesaurus*, (*a*) as the "treasure-house" (Mat. 2, 11; 13, 52); (*b*) as the "treasure" on earth or in heaven (Mat. 6, 19, 20; 12, 35; 13, 44; 19, 21; Mark 10, 21; Luke 6, 45; 12, 33; 18, 22; 2 Cor. 4, 7; Col. 2, 3; Heb. 11, 26). The word is used in the LXX. as the translation of the Hebrew *otsar*, meaning either "treasures of God," "storehouse for corn," "treasury for gold and silver," etc. (Deut. 28, 12; 32, 34; 1 Chr. 27, 27; Josh. 6, 19; 1 Kings 7, 51, etc.).

**Mourning.** — The outward signs of mourning among the Hebrews were both numerous and striking. They included the following: — Rending the outer garment (2 Sam. 3, 31); wearing sackcloth (*q.v.*); earth or ashes strewn upon the head (Josh. 7, 6); sitting in dust and ashes (Job 2, 8); cutting or shaving beard or hair; fasting (1 Sam. 31, 13); and, in some cases, even cutting the hands and the body (Jer. 41, 5).

**Naked** is often used in the literal sense of "without any clothing" (Job 1, 21), but sometimes in a kind of technical sense, meaning, "with the cloak laid aside, having nothing but an under-garment or shirt" (1 Sam. 19, 24; Isa. 47, 3). This would be always the costume of those engaged in hard work.

**Nazarites.** — These were not members of a party or brotherhood, but individuals "separated" to God's special service by a personal vow of longer or shorter duration (see Num. 6). Of this nature was probably the vow of the men named in Acts 21, 23-26, and even of Paul (Acts 18, 18). The typical Nazarite of the New Testament is John the Baptist (Luke 1, 15; cf. 1, 80, Mat. 11, 18, and Amos 2, 11, 12).

**Omega.** — The last letter in the Greek alphabet, used in Revelation as a title for Christ as the One in whom all things find their consummation (Eph. 1, 10).

**Ornaments.** — A full list of feminine ornaments is given in Isa. 3, 18-24. They included rings for the fingers, the ears, and the nose; bangles round the arms and the ankles; bracelets and necklaces; pomander boxes, and mirrors. Cosmetics were also used, both to blacken the nails and the eyelids, and to color the cheeks (*cf.* 2 Kings 9, 30; Ezek. 23, 40).

**Oven** (Ex. 8, 3). — The instrument for baking varied considerably. In its commonest form in Palestine it was probably a cylinder of clay open at the top, with a cinder-hole below. It was heated by burning dry dung, which was heaped all round the base.

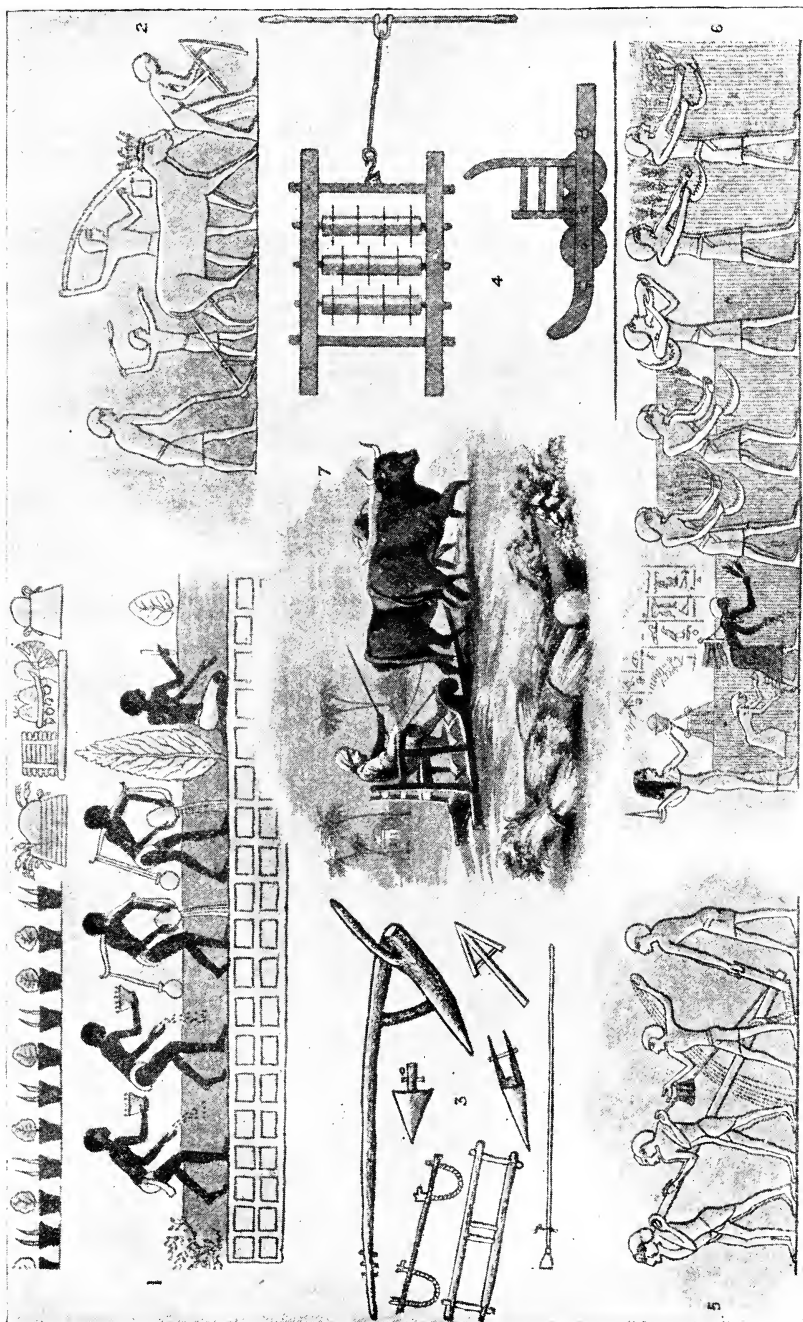
**Paraclete**, which appears in some English translations of John 14, 16, and has found a place in some of our hymns, is a transliteration of the Greek name which Christ gave to the Holy Spirit. [See *ADVOCATE*, p. 315, *COMFORTER*, p. 320.]

**Pharisees.** — The exact form which any religious reformer gives to his teaching is always fixed by the special besetting sin of the religious world of his day. Hence the need for a true notion of the Pharisees, the chief spokesmen of Judaism, and of the vice which was sapping the life of their religion, "the leaven of insincerity" (Luke 12, 1). No doubt there were Pharisees and Pharisees; and of the better type Gamaliel, Paul's teacher—even Paul himself (Phil. 3, 5; Rom. 10, 1)—may be taken as samples (Acts 5, 34; 22, 3). But the good side of this, as of the other sects of the day, concerns us less than the bad; for the good can now be learned better elsewhere, while the ways in which the good can be perverted have never been more clearly shown.

If, then, we recollect that they were of the same human nature as ourselves, we shall find in them only food for thought as to how easy it is for all to miss the mark in things that are best. In this spirit we may anticipate what is yet to be described, and say: "The leaven of the Pharisees and Sadducees" means zeal for the forms of personal piety in the one case, and of divine service in the other, divorced from simple integrity of heart. In the Essenes, again, we see this latter present indeed, as it is wont to be among Mystics, but becoming barren, one-sided, and finally superstitious, through an aloofness from common human life, involving strange distrust of God. Finally, while the Sadducees were the authorities in the Temple, the Pharisees were the real power in the Synagogue, the truly popular institution in the Judaism of Christ's day.

Of the origin of the Pharisees (*Pervishim*, "Separatists"—originally a nickname, like "Puritan"—from all impurity in persons or things, whether foreign or native), something has already been said [p. 191]. It remains to describe them as they confronted Christ first as critics, then as bitter foes, of His ministry. Owing, as they did, their distinctive being to the great reaction in favor of the Law in Maccabean times, they were never able to regain a just balance between laxity and servility as regards the letter of the Law. They fell entirely into the hands of the Scribes, or professional guardians of the Law and of all the minute and vexatious rules deducible therefrom; so that, though not necessarily themselves officials of any kind, the Pharisees more and more idolized the letter, even where genuinely zealous for its spirit also.

But in Christ's day at least the party as a whole were hopelessly smitten with the blight of pedantry and blind scrupulosity. They trembled to make a mistake in religious observance. They were bent on storing up a surplus of "merit" over demerit. They were religionists without perspective, or insight into what the religion of



# EASTERN AGRICULTURE.

(1.) Egyptian Garden (from tomb of 12th Dynasty). (2.) Ploughing, Hoeing, and Sowing. (3.) Plough and its parts (as still used in Asia Minor). (4.) Egyptian Threshing-Sledge. (5.) Men drawing the Plough. (6.) Cutting and Gleaming Corn. (7.) Treading out Corn.

the Prophets, or even of the Chasidim, had really been. They had lost view of the real end, by self-centred absorption in the traditional means. Righteousness meant to them the correct performance of prescribed righteous acts (Mat. 6. 1, 2), the larger part of which had the negative object of keeping a man clear from ritual impurity. "To do justly, and to love mercy, and to walk humbly with God," this, as the outcome of a *right heart*, was beyond their ken.

There is no need to retail the pettinesses and subterfuges to which their ideal drove them. The Talmud swarms with things of the sort referred to in Mat. 23. 16-28. They were involved in a vicious system of their own creation, and it dragged most of them down to censoriousness on the one hand, and to hypocrisy on the other. Hence Jesus' feeling for them was one of pity at their blindness, save in so far as they proved wilful through pride or through fear for their place in the people's favor (Luke 16. 14 ff.; John 5. 39 ff.; 8. 39-41; 12. 42 ff.). But greater was His pity for the masses to whom they made God's service burdensome by the yoke of traditions (Mat. 11. 28-30; Mark 7. 3-13), running counter to the "weightier things of the Law" and to its plain spirit. This even the Pharisee admitted to consist in love to God and love to one's neighbor (Mark 12. 33); but he at once made the admission of no importance by hedging round either truth in his own way (Luke 10. 29 ff.).

To break down such false "hedges" to the Law, and to exhibit it in all its native force and elasticity—so mak-

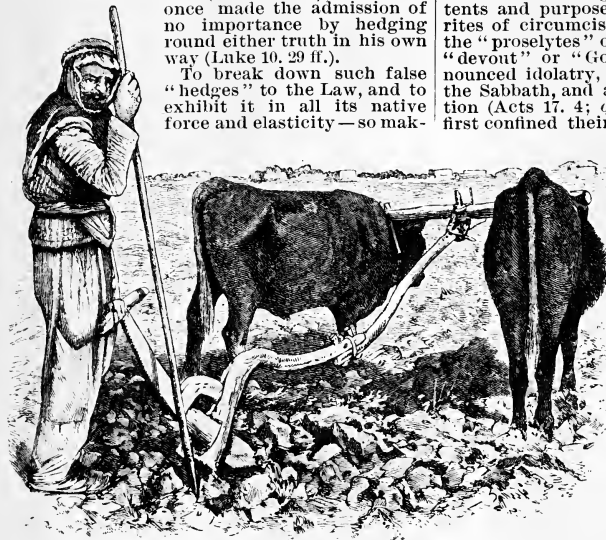
ing Law to cases not actually provided for. But such differences were as nothing to the gulf which in their own minds divided them, the "Neighbors" (*Chaberim*, or fellows in the true Israel), not only from the non-Jewish "people of the land" (*Am ha-aretz*), but even from "the multitude" of Israel (John 7. 49; Luke 5. 28-32; 7. 39; cf. 10. 29 ff.). They were thus strictly a sect (Acts 15. 5; 26. 5), of perhaps some 6,000 in number; though to some extent they afforded a sort of pattern to thorough Jews, and moulded their ideals through the synagogues (John 8. 13, 35).

**Ploughing.**—The preparation of the soil for a new crop began in October or November, when the early rain had softened the parched soil. The *plough* was a simple and somewhat clumsy implement, consisting of a pole to one end of which the oxen were fastened, while through the other a beam was thrust obliquely, carrying the iron *coulter* or *ploughshare* (Isa. 2. 4). At the upper end of this beam was a rough handle, by which the plough was guided. The share only penetrated a few inches into the ground, which it rather scratched than ploughed; hence the operation had to be repeated several times (1 Kings 19. 19). [See YOKE, p. 346.]

**Proselyte** (*προσῆλυτος*, "new-comer," "adherent").—Gentile converts to Judaism were of two classes or degrees: (1) those who, to all intents and purposes, became Jews by the three rites of circumcision, baptism, and sacrifice—the "proselytes" of Mat. 23. 15, Acts 2. 10; (2) the "devout" or "God-fearing" persons who renounced idolatry, attended the synagogue, kept the Sabbath, and avoided gross forms of pollution (Acts 17. 4; cf. 15. 20, 21). The apostles at first confined their preaching to the former of these, as being already within Israel by virtue of circumcision (Acts 2. 11; so with the Samaritans, 8. 5 ff.). Peter broke through this restriction in preaching to those of the second class in Cornelius' house (Acts 10. 2, 16, 35, 45 ff.; 11. 3, 17 ff.). Yet certain disabilities still attached to such believers (Gal. 2. 12 ff.); and certain Jewish Christians insisted that circumcision must at least follow conversion (Acts 15. 1), though this contention was overruled by the leaders of the church (15. 22-29). A large part of Paul's life and letters was taken up with this controversy.

**Publicans.**—The alien government, whether of Rome or of its deputy-princes the Herods, collected its taxes and customs through a body of speculators who bought up the right of collecting the revenue (*publicum*) for their own advantage. These men were called *publicani* by the Romans, and the corresponding Greek word (*τελώνης*) covers not only the tax-farmer himself but also the hirelings who did the work of collection. These were often natives (Luke 5. 27; 19. 1, 9); and among the Jews they were specially despised, being classed not only with the social outcasts (Mat. 9. 10-13; 21. 31), but also with the heathen, as if outside Israel altogether (Mat. 18. 17). Christ's gracious attitude to them was therefore specially criticised (Mat. 9. 11; 11. 19), and his hopeful sympathy (Luke 18. 10-14) went to their heart (Luke 5. 29; 15. 1; 19. 8).

**Rains.**—The success of agricultural operations in Palestine has always depended on the regu-



PLOUGHING.

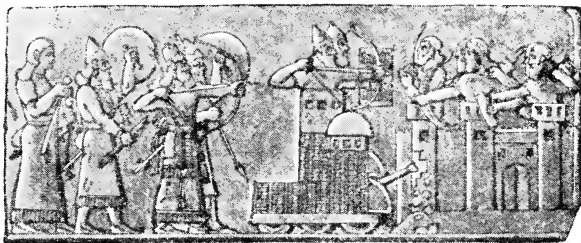
ing it search hearts as never before—was the aim in such of Christ's discourses as had the Pharisees in view; while the Sermon on the Mount goes even further, by restating, in fuller and final form, certain principles underlying the Mosaic Law. Once this was perceived, the Pharisees felt that it meant either surrender or war to the knife. And when the occasion offered, uniting with their rivals, the Sadducees, and even with the Herodians, their natural enemies, they called on the Roman, the hated foreigner, to rid them of One who was at once a reproach to their conscience and a menace to their sway.

Even among the Pharisees, or rather their Rabbis or Lawyers [see SCRIBES, p. 342], there were degrees of strictness in the application of the

larity and the copiousness of the "early and the latter rain" (Deut. 11. 14; Jas. 5. 7). After a summer in which rain rarely falls at all, the season of rain sets in in October and lasts till April (Song of Sol. 2. 11). The beginning of the rainy season is called the "early," the end of it the

"latter" rain, which includes the heavy showers expected in March and April (Joel 2. 23; cf. Jer. 3. 3). The withholding of rain, especially of the latter rain (Amos 4. 7), was followed by deficiency or dearth.

**Ram** (Ezek. 4. 2).—From the lists of siege



ATTACKING A CITY WITH BATTERING-RAM.

(From LAYARD.)

operations (e.g. Ezek. 21. 22), it is evident that among the Hebrews, as elsewhere, the battering-ram was a familiar instrument. It consisted of a long and heavy beam, with a pointed iron head, suspended at the middle from a triangle, or within a movable tower. It was advanced to within striking distance of a wall, and being drawn back and then swung forward with great force, delivered a shattering blow upon the masonry. A number of repeated shocks would suffice to make a breach in the strongest wall.

**Reaping.**—The corn ripened in April and May, beginning with the barley (2 Sam. 21. 9). By this time the rain had ceased, and there was no anxiety about the ingathering. The harvest, which was a time of general rejoicing (Ps. 4. 7; Isa. 9. 3), lasted six or seven weeks. The corn was reaped with sickles (Joel 3. 13) like our own; but as little value was attached to the straw, it was cut half-way down the stalk or even close off by the ear. In the former case it was bound in sheaves (Ps. 126. 6) and then piled in a heap. The Law forbade careful gleaning of the fields (Lev. 19. 9), in order that there might be a share of the harvest for the poor (Ruth 2. 2).

**Rod** (*shebet*, Ps. 2. 9; 23. 4).—This word, which is also translated "sceptre" (Gen. 49. 10), "staff" (2 Sam. 23. 21), "dart" (2 Sam. 18. 14), probably refers to a mace with a heavy club-head, which might be used as a weapon or as a symbol of authority. The "rod and staff" of Ps. 23. 4 probably refer to two instruments used by shepherds, the first a heavy-headed club for driving off wild animals, the second a curved stick for guiding the sheep. Such instruments are still in use in Palestine.

**Sabbath** (*Shabbath*) = rest-day, cf. Gen. 2. 1-3).—The word occurs first in Ex. 16. 23, from which it is clear that the practice of observing a rest-day was in vogue before the giving of the Ten Commandments. The fourth commandment established the weekly rest-day as an ordinance forever. After the resurrection of Christ on the first day of the week, the Christians began to hold their worship on that day, and the church transferred to it the sanctity which had previously belonged to the seventh day.

**Sackcloth** (1 Kings 21. 27).—A very rough cloth of goats' or camels' hair, which was worn as a sign of mourning, usually next the skin (Job 16. 15).

**Sacrifices.** See p. 327.

**Sadducees.**—These were a party attached to the aristocratic priests, tracing their lineage to the sons of Zadok or Sadduk (Ezek. 40. 46), the chief ministers of Solomon's Temple, and in the

main of the post-Exilic Temple likewise. They were a caste rather than a sect, exclusive in spirit, and drawn almost entirely from men of wealth and position. This fact may explain why, among the people at large, they had the reputation of being hard judges in the Sanhedrin, and meagre or skeptical in their religious beliefs. Undoubtedly their attitude was "moderate" or "critical," as compared with that of the zealous Pharisees, who colored the popular mind, and whose estimate of their rivals forms the bulk of our knowledge concerning them.

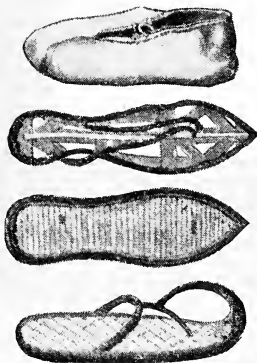
They had a large "portion in this world;" and this explains most things about them. They were most open to worldly influence of all sorts, including foreign culture and the arts of life. Thus they wished to restrict the body of precepts controlling Jewish life to a minimum—*viz.* the very letter of the Pentateuch, apart from all later developments of the traditional law so dear to the Pharisaic heart. They discouraged dogmatic teaching as to a future life (Luke 20. 27 ff.; Acts 23. 8); probably on the ground that it tended to make men sit too lightly to the present world, and to be too ready to risk property and public order in visionary efforts to hasten the Messianic Age, the hope of the people. Similarly, they were skeptical towards the current belief as to spirits and angels (Acts 23. 8).

Further, while they objected to the Pharisees' idea of "merit" and "reward" as an unworthy one, and also to their fatalistic language, they seem to have realized man's hand in human affairs so vividly as to leave no room for God's loving action or grace. On the whole, their religion must have been rather "man-of-the-world" in tone; and their official leaders were men of secular and time-serving mind, almost devoid of true religious insight. They, too, worshipped the "letter" of revelation in the way that suited them, and were largely blind to its spirit (Mark 12. 24, 27).

Their guiding political principle was to keep in with any power which secured to them their monopoly of office; hence they discouraged upheavals, and looked coldly on the popular Messianic hope.

**Salutations.**—The common greeting of the Jews was, "Peace be with thee" (Judg. 19. 20; John 20. 26); others are given in Gen. 43. 29, Ruth 2. 4. The reply was, "The Lord bless thee." It was a mark of great haste, or of intense absorption, for a traveller to omit to salute any passer-by (2 Kings 4. 29; Luke 10. 4).

**Samaritans.**—The mixed population, partly of Israelitish descent, which the restored exiles found in possession of most of what had once been the Northern Kingdom of Israel, remained the hated neighbors and rivals of the Jewish theocracy. Hence in Christ's day "Samaritan" was a name of contempt and reproach (John 8, 48). These feelings were returned (Luke 9, 52, 53), and no kindly dealings existed between the two peoples (John 4, 9). They had no longer (since 130 B.C.) a temple on Mount Gerizim; yet they maintained that it, not Jerusalem, was the place where men should worship (John 4, 20).



SANDALS.

While accepting existing conditions so far as not to prejudice His gospel in the eyes of His own people by a regular mission among the Samaritans (Mat. 10, 5), Jesus yet by deed and word (John 4, 7-42; Luke 10, 33; 17, 15-18) showed that He included them in the wider scope of His gospel.

**Sandal.**—The commonest form of foot covering was, as it is still in the East, a mere sole of leather fastened to the foot by means of a strap or thong ("latehet," Gen. 14, 23; Luke 3, 16). It is this which is usually to be understood by "shoe" in the A.V., though, in later times, shoes of wood or of leather shaped to the foot were occasionally worn. The shoes or sandals were always removed from the feet on drawing near to a sacred place (cf. Ex. 3, 5).

**Sanhedrin** (Συνέδριον, "council").—This Senate, or Supreme Native Court of Justice for enforcing the Mosaic system of sacred law in national and civic life, is known to have existed as early as the Grecian period. It sat under the presidency of the high-priest, and consisted of some seventy-one members (chief priests, elders, scribes), among whom the priestly aristocracy had the upper hand. Yet from the time of Queen Salome (78-69 B.C.), when a large infusion of scribes took place, Pharisaic ideals had increasing weight in its decisions, seeing that the people at large would tolerate nothing else. It lost the power of life and death under the Romans (John 18, 31); though in moments of special excitement this limit was not always respected (Acts 6, 12; 7, 57, 58). Besides this Jerusalem Sanhedrin, there were local councils or tribunals in the towns, closely associated with the synagogue (Mat. 5, 22; 10, 17; Mark 13, 9; Acts 22, 19; 2 Cor. 11, 24), and varying in size with the number of inhabitants.

**Scribes** (*sopherim*, γραμματεῖς).—These were the "scholars" or men of letters (John 7, 15), to whom belonged the professional study of the

Mosaic Law, in the first instance for the purpose of seeing it put into strict practice. In the time of Ezra, when first they appear, this was chiefly the concern of the priests. But long before the birth of Christ, indeed during the greater part of the Maccabean period, we find evidence that a special class of non-priestly Jews had taken this sacred duty under their own peculiar care, and had formed a body of traditional law, which, though ever growing by discussion as fresh cases arose, was regarded as equally binding with the written Mosaic Law. Indeed, there was reason for Christ's reproach that they made the latter subordinate to the former. It was the fact that Jesus Himself did not, like their other teachers, constantly cite this "tradition of the elders" as authenticating His own doctrine, that so astonished the people (Mat. 7, 28, 29) and shocked the Pharisees (Mat. 21, 23). Nor need we wonder at this, when, among the reasons for national calamity later on, were named "people who interpret Scripture in opposition to tradition." Though such scholars as a rule taught gratuitously, they received their reward in the form of immense respect. They were addressed by certain titles which we find used of Jesus Himself, who seemed to those about Him to belong to this class—such as "master," "lord," "sir" (*Rabbi* or *Rabboni*, Mat. 23, 7; Mark 10, 51; Κύριε, Mat. 8, 2, 6 ff.), "teacher" (Mat. 8, 19; 23, 10; Luke 5, 5), "father" (Mat. 23, 9). These greetings in public, and other honors, were dearly prized; but they were discontinued by Christ (Mat. 23, 6-10).

The titles "scribe," "teacher," "lawyer" or jurist, may be taken as pointing to a threefold activity belonging to this class of "the wise" (Mat. 11, 25): (1) a theoretic development of the Law to cover fresh cases with fresh exactitude; (2) the teaching of it to "disciples" (Luke 2, 46; Mat. 21, 23; Mark 14, 49); (3) its practical administration in the courts, as judges or assessors. Incidentally, too, "the wise," more than other men, would be invited to preach or expound the Scriptures in public worship. [See SYNAGOGUE, p. 343.]



SEALS.

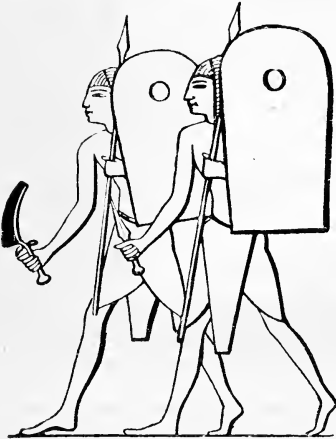
**Seal** (1 Kings 21, 8) or **Signet** (Gen. 38, 18).—Like other Eastern peoples (Babylonians, Egyptians), the Hebrews carried a ring in which was set a stone engraved with certain figures or characters. This being impressed on a tablet of clay or soft wax served as a signature in a country where very few could write (cf. 1 Kings 8, 6; Neh. 9, 38, etc.). Sealing with such a signet was also applied to the tomb of Jesus (Mat. 27, 66), and to the book in Revelation. Metaphorically, it is used of circumcision (Rom. 4, 11), of the Holy Spirit (Eph. 4, 30), and of converts as the attestation of Paul's ministry (1 Cor. 9, 2).

**Sheepfold** (Num. 32, 16).—The open country of Palestine (*Midbar*, often translated "desert"), in which great flocks of sheep were pastured, was infested with wild beasts—lions, bears (1 Sam. 17, 34), and wolves or jackals (Isa. 11, 6). For the protection of the sheep, sheepfolds or

"sheepcotes" were erected, places of shelter inclosed with hedges or walls. Into these the sheep were collected at nightfall, and there they were carefully counted by the shepherd (Jer. 33. 13).

**Shewbread. Table of.** See p. 326.

**Shield.**—There were two kinds of shields in common use, chiefly distinguished by their size



EGYPTIAN SHIELD-BEARERS.

(Jer. 46. 3; Ezek. 39. 9). The smaller (*magen*, often translated "buckler" in *A.V.*) was carried by the soldier himself. The larger (*tsinnah*, also translated "target," 1 Kings 10. 16, *R.V.*) was sometimes of the height of a man, and required to be carried by an attendant "shield-bearer" (1 Sam. 17. 7). Shields were made of a thick hide, or of layers of hide stretched on a wooden framework; in some cases they were plated with metal, and for purposes of display they were made entirely of gold or of silver (1 Kings 10. 16).

It appears to have been customary to oil the front of the shield (Isa. 21. 5; cf. 2 Sam. 1. 21).

**Shoes.** See SANDAL, p. 342.

**Sling** (Judg. 20. 16).—A favorite instrument



ASSYRIAN SLINGER.

which a stone or a bullet was placed. The sling was then whirled several times round the head, and when one of the thongs was let go, the missile was shot out with great velocity. It was possible by practice to acquire great precision of aim. The sling was used by shepherds (1 Sam. 17. 40), by light-armed troops (2 Kings 3. 25), and with especial skill by the tribe of Benjamin (Judg. 20. 10).

**Soap** (Jer. 2. 22; Mal. 3. 2; spelled "sope" in *A.V.*).—A mixture of alkali, obtained by burning certain plants, with oil, was used for the same purposes as our soap (cf. Isa. 1. 25, *R.V.* margin).

**Sowing**, which was done mostly with the hand, followed immediately on the ploughing and harrowing. In some cases a further ploughing took place to bury the seed and protect it against birds, ants, and parching heat. The Law forbade the sowing of mixed seed (Lev. 19. 19).

**Spear.**—There are three words in common use for "spear"—(1) *chanith*, the largest and heaviest (*R.V.* "spear"), (2) *kidon*, and (3) *romach*, applied to the shorter and lighter (*A.V.* "spear," "shield," 1 Sam. 17. 45, or "lance"). For both kinds see Neh. 4. 13. The earliest and simplest form of spear was probably formed by mounting the horns of a goat or gazelle on a wooden shaft. Subsequently an iron or bronze head, with two cutting edges, took the place of the horn, and the weapon was made of different sizes, according as it was to be used for thrusting or for hurling. The lighter javelins were sometimes provided with a cord and tassel, by the aid of which they could be darted out of the hand and then recovered.

**Sword** (*cherob*, Gen. 27. 40, etc.; *machira*, Eph. 6. 17; *romphaia*, Rev. 6. 8).—Like other weapons, the swords varied considerably in size and also in shape. Originally they were short, heavy, and straight (Judg. 3. 16), equally adapted for cutting and for stabbing. In later times they were longer, and the blade was sometimes straight, sometimes curved like a sabre. The blade was of bronze or iron, the haft of wood, often carved or inlaid with precious metals. The soldier usually carried his sword in a sheath (1 Sam. 17. 51; John 18. 11) which was suspended from a girdle round the waist.

**Synagogue.**—This was the great institution for local worship and inculcation of the Law, added to Judaism after the Exile. The system was already of long standing in Christ's day, even outside Palestine. The synagogue, as a building, served for church, law-court, and school—the three means by which Jewish life was moulded to the Law. Local authority was essentially the rule of elders, who on the second and fifth days of the week sat in the synagogue as the local Sanhedrin or tribunal (Mat. 5. 22; Luke 12. 11; 21. 12), with power to inflict various penalties, including scourging (Mat. 10. 17; Mark 13. 9; 2 Cor. 11. 24) and excommunication (temporary and permanent). As a place of worship the synagogue was under the control of a "ruler" or "rulers" (Luke 13. 14; Mark 5. 22; Acts 13. 15; 18. 8); while there was a servant (*chazzan*, Luke 4. 20) like a beadle, who was also officer to the Sanhedrin, and sometimes elementary schoolmaster. But there was neither priest nor minister in the proper sense attached to the synagogue. Worship itself—recitation of the *Shema* (Deut. 6. 4-9; 11. 13-21; Num. 15. 37-41), the "Eighteen prayers," reading of the Law and the Prophets, the sermon, and the blessing (pronounced by a priest, if present)—was conducted by any one selected by the ruler on each occasion (Luke 4. 16 ff.; Acts 13. 15 ff.). There is no doubt that the organization of the early Christian communities moved largely on the lines of the synagogue, to which indeed the bulk of the converts had been accustomed (see Jas. 2. 2; Acts 11. 30; 1 Pet. 5. 1).

with many early peoples. It consisted of a double thong made of goats' hair or of leather, broadening out in the middle into a pocket, in



**Tabernacle.** See p. 324.

**Target.**—(1) 1 Sam. 17. 6 = light spear, or javelin (so in *R.V.*). (2) 1 Kings 10. 16 = a large and ornamental shield [*q.v.*].

**Temple.** See p. 327.

**Tent.**—The patriarchs (Gen. 25. 27), and the

children of Israel (Deut. 5. 30) down to the conquest of Canaan, dwelt in tents. These were long, low erections of black goats'-hair cloth stretched on poles, and divided within by a curtain into two parts—the one for the women, the other for the men.



TENTS.

**Threshing** (see Isa. 28. 24 ff.).—The corn was carried from the field to the "threshing-floor," a sufficiently large but uncovered space of smooth rock or beaten earth (2 Sam. 24. 16 ff.). Lighter grain, such as spelt and cummin, was beaten out with rods and flails (Isa. 28. 27); other kinds were threshed either (1) by means of cattle, which, being driven round and round over the corn, trod out the grain (Deut. 25. 4), or (2) by means of a threshing instrument. The earlier form of this was probably constructed of a number of heavy planks fastened side by side, having their under surface studded with sharp stones or with iron points (2 Sam. 24. 22). Subsequently the Egyptian threshing-sledge seems to have been introduced (Isa. 41. 15; 228. 27), a framework carrying three or four rollers which were furnished with iron spikes or "teeth." It is from the Latin name for a similar instrument (*tribulum*) that we get our word "tribulation."

**Throne** (Heb. *kissch*, Gr. *thronos*, Gen. 41. 40; Acts 7. 49), the elevated seat of a monarch or his representative; hence a symbol of authority and dominion (Col. 1. 16). It was a token of Solomon's ambition that he provided himself with a magnificent throne of ivory overlaid with gold (1 Kings 10. 18 ff.).

Time.	Old Testament.
Morning . . . . .	till about 10 a.m.
Heat of the Day . . . . .	till about 2 p.m.
Cool of the Day . . . . .	till about 6 p.m.
First Night Watch . . . . .	till midnight.
Second Night Watch . . . . .	till 3 a.m.
Third Night Watch . . . . .	till 6 a.m.

New Testament.	
Third Hour of the Day . . . . .	6 to 9 a.m.
Sixth Hour of the Day . . . . .	9 to 12 midday.
Ninth Hour of the Day . . . . .	12 to 3 p.m.
Twelfth Hour of the Day . . . . .	3 to 6 p.m.
First Watch, Evening . . . . .	6 to 9 p.m.
Second Watch, Midnight . . . . .	9 to 12 p.m.
Third Watch, Cock-crow . . . . .	12 to 3 a.m.
Fourth Watch, Morning . . . . .	3 to 6 a.m.

**Tittle** (Mat. 5. 18) probably refers to a minute, comma-like mark used in writing Hebrew; hence, metaphorically, something very small.

**Tower** (usually *migdol*), a high building either for watching or for defence, erected (1) within a

city (Judg. 9. 51; 1 Kings 17. 9), or at intervals along its walls (Ps. 48. 12); (2) in the midst of a sheepfold as a shelter for the shepherd and further protection for the sheep (Mic. 4. 8; in Isa. 1. 8, "a besieged city" is by some translated "a shepherd's watchtower"); (3) in vineyards for the accommodation of the watchmen (Song of Sol. 1. 6); (4) in solitary places for watchmen against an approaching enemy (2 Chr. 26. 10; 27. 4; cf. Ezek. 33).

**Vineyard** (Gen. 9. 20).—Along with wheat and oil, wine formed one of the chief products of the Holy Land (Deut. 8. 8, etc.), and the vine was freely cultivated on the hills and rocky slopes. In Isa. 5. 2 ff. and Mat. 21. 33 we find described most of the steps required for the formation of a vineyard. Loose stones were cleared away and formed into terrace walls along the slope to hold the soil which was carefully deposited behind



SENNACHERIB ON HIS THRONE BEFORE LACHISH.

them; a wall was erected round the whole to keep out cattle and wild beasts (1's. 80, 14; Song of Sol. 2. 15); the ground was planted, a tower was erected for the watchmen (Song of Sol. 1. 6; 8. 11), and a winepress [q.c.] provided.

**WEIGHTS OF THE BIBLE.** By FREDERIC W. MADDEN, M.R.A.S.—The subject of Hebrew weights is involved in great obscurity, and scholars are at variance on several important questions. Some are of opinion that reliable information is to be obtained in Hebrew literature, and especially in Maimonides, who makes the Jewish silver shekel have a weight of 320 average-sized grains of barley taken from the middle of the ear, which are identical with the grains of troy weight; but the Rabbinical distinction between the Mosaic shekel and the later shekel is fallacious. Though specimens of Assyrian, Babylonian, Egyptian, and Greek weights have been discovered, no Judean weight has ever been found. The following weights are mentioned in the Bible:—

**BEKAH** (Gen. 24. 22; cf. Ex. 38. 26), "half," "half a shekel." This word occurs only in the Pentateuch. [See BEKAH, p. 331, and HALF A SHEKEL, p. 333.]

**GERAH**.—Properly a "grain" or "bean," the smallest silver weight, one-twentieth part of the shekel. [See GERAH, p. 332, and SHEKEL, p. 333.]

**LITRA**. See POUND.

**MANEH** (LXX. *mina*; Vulgate *mina*).—"A portion or part;" *A.T.* "pound," sometimes called "stater," standard; a word which owed its origin to Babylon, and which, as the weight was employed by the Egyptians, Phœnicians, Hebrews, and Greeks, has the same meaning in the language of all these nations. The weight of the golden targets made by Solomon for the Temple is stated to have been 300 [shekels] of gold each (2 Chr. 9. 16), whilst in the parallel passage the amount of gold employed for each shield is given as three pounds (*manehs*, 1 Kings 10. 17). It would thus appear that the maneh of gold was equal to 100 shekels; but it must be observed that in the Chronicles the Hebrew is "300 of gold," the word shekels being supplied in the *A.T.* It has been suggested that these were 100 light shekels, equalling 50 double shekels, and 1 heavy maneh. The passage in Ezekiel (45. 12) relative to the maneh is difficult of explanation. Sixty manehs equalled a talent. [See SHEKEL, TALENT.] The word maneh further occurs in Ezra 2. 69; Neh. 7. 71, 72; cf. 1 Esdras v. 45.

**POUND**.—1. *Mina, mina* (1 Mace. 14. 24; 15. 18). Here large sums are weighed by this standard, and it refers to the Attic talent.

2. *Litra*, a word used by the Greeks of Sicily in their system of weights and money, sometimes

called "stater," standard, and equivalent to the Latin word *libra*, or *as*, the unit of weight among the Romans. Josephus says that the Hebrew maneh of gold equalled 2½ *litre*. The *libra* or Roman pound = 5,659 grains, consequently 2½ Roman pounds = 12,647 grains; and as the Hebrew gold shekel was the fiftieth part of the maneh, it must have weighed about 253 grains. [See SHEKEL.] The word *litra* occurs in the New Testament in John 12. 3 and 19. 39.

**SHEKEL**.—A word signifying "weight," according to which numerous objects were weighed, especially the metals. The passage in Ezek. 45. 12 is confusing; explanation has recently been offered, but it must be remembered that the passage is prophetic. 50 or 60 shekels equalled a maneh [MANEH, POUND], 3,600 or 3,000 shekels equalled a talent [TALENT]. [See SHEKEL, p. 333.]

**TALENT**.—*Kikkor*, properly "a circle" or "globe;" hence *kuklos, circus*. The largest Hebrew weight for metals. First occurs in Ex. 25. 39, "a talent of pure gold." It is also specially spoken of as "talent of silver" (2 Kings 5. 22), "talent of lead" (Zech. 5. 7), "talent of brass" (Ex. 38. 29), and "talent of iron" (1 Chr. 29. 7). A talent of silver bound up in a bag, and one change of garment, were about as much as one man could carry (2 Kings 5. 23).

The Hebrew talent was derived from Assyria and Babylonia. Of the talents current in these countries, the heavy or Assyrian talent passed through Mesopotamia and Syria to the Phœnician coast towns, and to Palestine, where we find it in use among the Israelites. In Nineveh, as well as in Palestine, besides the weight talent of the king of 3,600 sixtieths of the maneh for valuing precious metals, a special reckoning was made by talents of 3,000 gold and silver units; but when it was found convenient to reckon 3,000 shekels instead of 3,600 to the talent is not known.

The sum total of the taxes to the sanctuary paid by the people is stated to be (Ex. 38. 25) 100 talents, 1,775 shekels, to which 603,550 men each contributed a half-shekel, so that, according to this, 3,000 shekels are reckoned to the talent; and as the talent is always divided into 60 manehs, 50 shekels went to the maneh, which is corroborated by the fact that the taxes for persons varying according to age and sex commence at a maximum point of 50 shekels (Lev. 27. 3. 16), and that Achan found a wedge of gold of just 50 shekels weight, and not 60 (Josh. 7. 21).

Among the ancient Hebrews there appear to have been three different kinds of talents, which were derived from the three similar talents of Assyria and Mesopotamia, as shown by the following table:—

	Eng. grains.	TROY WEIGHT.		VALUE IN ENG. MONEY.			VALUE IN U.S. MONEY.		
		lbs. oz. dwts. grs.		£	s.	d.			
1. The weight talent "of the king" . . . . .	= 910.4964 =	60 minæ or 3600 shekels × 252.9165 =	158	17	11 1/2	540	0	0	\$2,624.00
The maneh . . . . .	= 1517.499 =	60 shekels × 252.9165 =	2	7	12	690	9	0	45.75
The shekel . . . . .	= 252.9165 =		10	12	9165	0	3	0	.75
2. The gold talent . . . . .	= 7587.495 =	60 minæ or 3600 shekels × 252.9165 =	131	8	11	135	6000	0	23,160.00
The maneh . . . . .	= 12645.825 =	50 shekels × 252.9165 =	2	2	6	21825	100	0	485.00
The gold shekel . . . . .	= 252.9165 =		10	—	—	12.9165	2	0	9.75
3. The silver talent . . . . .	= 6743.3225 =	60 minæ or 3600 shekels × 224.7975 =	117	—	19	165	400	0	1,911.00
The maneh . . . . .	= 11229.875 =	50 shekels × 224.7975 =	1	11	8	7875	6	13	4
The holy shekel . . . . .	= 224.7975 =		—	—	9	8.7975	0	2	.96

The shekels of the weight talent "of the king" and the gold talent are identical; the former appears to have been used for weighing other materials than metals ("king's weight," 2 Sam. 14. 26). [See SHEKEL.] The weight of 9 "holy" silver shekels (224.7975 × 9) thus equals eight-sixtieths of the "weight" maneh (252.9165 × 8), and the value of 15 "holy" silver shekels equals

that of 1 gold shekel—*i.e.* £2 English money, \$9.75 United States money. Some, however, have taken the silver talent as weighing 660,000 grains (114½ lbs. troy), and on the basis of the shekel being equivalent to 3 shillings English money (75 cents United States money), equalling £450 English money (\$2187 United States money), and the gold talent (with a shekel of about 132 grains)

as weighing double the silver, 1,320,000 grains (229½ lbs. troy), and equalling, at £4 English money (\$19.50 United States money) per oz. troy, £11,000 English money (\$53,460 United States money). As to the copper talent, it is impossible to speak with certainty; probably it did not contain fewer shekels than the silver.

**Wells.**—In a land of few rivers, where rain fell only at certain seasons, wells were of the utmost importance (*cf.* Gen. 21. 25). They were artificial ponds or pits sunk in the ground, in which the rain-water collected and was preserved. Springs of "living water" were called by a different name, *Ain*.

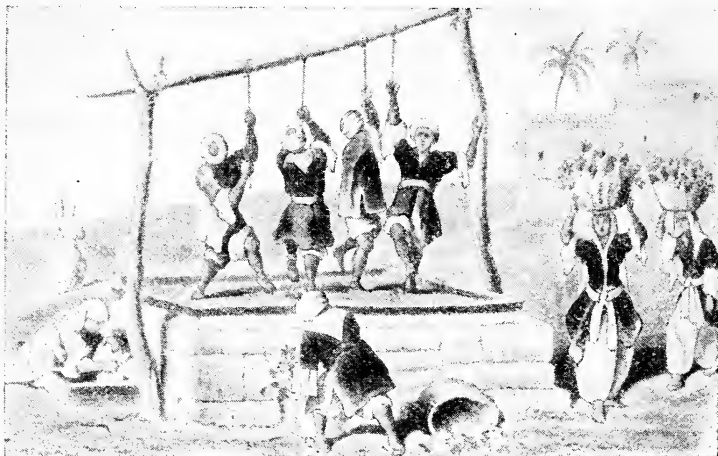
**Wilderness** (*midbar*) seldom refers to actual desert without grass or water, but in general to open, unoccupied, and uncultivated ground, suitable only for pasturing sheep and cattle.

**Winepress and vat.**—The grape harvest began

usually in September. The clusters were carried to the winepress (*gath*), the upper of two circular excavations in the rock. Here they were crushed by trampling feet (Isa. 63. 2), and the juice flowed along a channel into a lower basin or "fat" (*yekeb*, Num. 18. 27), where it was allowed to settle. It was then drawn out, either to be drunk at once as "new wine" (*tirosk*, Prov. 3. 10), or to be stored and allowed to ferment.

**Winnowing.**—After the corn was threshed, it was winnowed (Ruth 3. 2) by being tossed in the air with shovels or forks (Isa. 30. 28) after the night-wind had begun to blow (Jer. 4. 11). The grain then fell to the ground, and the chaff was blown away (Ps. 1. 4).

**Yoke** (Deut. 21. 3).—Animals engaged in ploughing were united to one another and to the shaft of the plough by a yoke, which was a framework

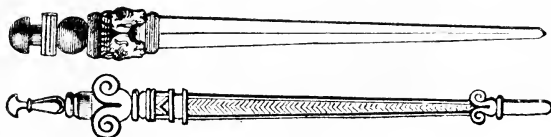


WINEPRESS.

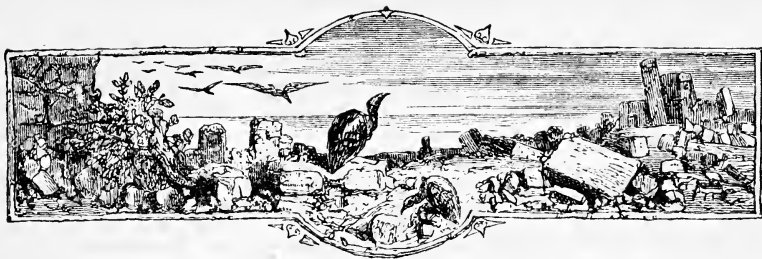
of wood, or wood and leather, passing round the breast of each. The yoke was always double. And thus the "yoke" of Christ (Mat. 11. 29) is one which unites to Him and divides the burden.

**Zealots.**—These were the extreme wing of the national party, in which the Pharisees represented the policy of passive resistance and waiting on God alone. They were the exact opposite of the Herodians; and from the beginning of the

reign of Herod the Great to the fall of Jerusalem in 70 A.D. were in a constant state of suppressed ferment, which ever and anon came to the surface in some passionate but futile outburst (Acts 5. 36, 37). Their headquarters were in Galilee, and their name denotes the "zeal" of their fiery resentment at the oppressive nature of the foreign yoke. "Cananaan," as applied to Simon the apostle, is the Hebrew equivalent of Zealot (Mark 3. 18; Luke 6. 15).



ANCIENT SWORDS.



## SECTION VIII.—THE APOCRYPHA.

BY PROFESSOR J. RENDEL HARRIS.

IN connection with the English Bible, the word *Apocrypha* is a comprehensive term including the following collection of books and parts of books, which either have no canonical\* authority whatever, or which have only a secondary and very shadowy authority: The Epistle of Jeremiah, the Book of Baruch, the Prayer of Manasses, certain additions to Daniel and Esther, the First and Second Books of Esdras, the Book of Tobit, Judith, the Wisdom of Solomon, the Wisdom of Jesus the Son of Sirach, and two books of the Histories of the Maccabees. In opposition to the criticisms of the Reformers, all of these books were declared canonical by the Council of Trent (1546 A.D.), with the exception of the Prayer of Manasses and the two Books of Esdras, which are printed as an appendix to the Bible in the Clementine Vulgate (1592 A.D.), "lest they should perish, and because they have sometimes been quoted by the Fathers."

The word *Apocrypha* means "secret" or "hidden," and is applied to a class of writings which have been definitely rejected from the books of the Old and New Testaments; but the reason why they were called *secret* books, rather than *private* or *secondary* books, is not clear.

Probably every attempt to define the limits of canonical or inspired books will result in the distinction of three classes of books:—(1) the Canonical Scriptures, about which every one is agreed; (2) the disputed books, about which there is no general agreement; (3) the books which are universally rejected. It is to the third class that the term *Apocrypha* properly applies, the intermediate class being more correctly known as *Antilegomena*, or disputed books.

All the books that are found in the New Testament were not recognized as canonical at the first formation of the New Testament library. The Apocalypse, for example, and certain Catholic epistles (2 and 3 John, 2 Peter and Jude) find no place in the Syriac New Testament. In like manner, all the books of the Old Testament did not acquire their position of authority immediately. Some Jewish teachers appear to have placed Esther and the Song of Solomon amongst the disputed books, and some of those books which we have mentioned at the head of this section may have had, at one time or another, a much larger degree of acceptance.

**GREEK VERSUS HEBREW.**—It is commonly stated that the reason for the rejection of the books referred to from the Old Testament was that they were not found current in Hebrew, but only in Greek. It is quite possible that in

some cases the reason why the books were not extant in Hebrew was that they had been previously judged uncanonical. A book soon disappears when it has been condemned. Even the Greek text of some parts of the *Apocrypha* has perished—*e.g.* 2 Esdras. We must not be surprised, therefore, if some of the apocryphal books should turn out to have been at one time extant in Hebrew.

At the same time, let us remember that the production of Greek works became popular in the East in the time succeeding the wars of Alexander the Great; for the West had invaded the East, and the influence of the Greek language and religion was widespread. Further, where the Jews had been extensively used as colonists of great cities of the Levant, especially of Alexandria, the influence of Greek life and thought was continual, and hardly seems to have been resisted by the colonists.

The result of all this external Greek influence is sufficiently patent in the Jewish literature. Thus, as we shall see, the Book of Tobit is probably a translation of a lost Hebrew original. On the other hand, the Book of Wisdom is a Greek work written in Alexandria. It was so highly esteemed by Christians that it must have had at one time authority in the Jewish church also. Its influence can be traced even in the New Testament.

We come now to the separate books, which we shall arrange under the following heads:—

1. Additions to existing books, and interpolations to the same—Epistle of Jeremiah, Baruch, Prayer of Manasses, additions to Daniel and Esther.
2. Continuations of canonical books—1 and 2 Esdras.
3. Romances—as Tobit and Judith.
4. Sapiential books—the Wisdom of Solomon, and the Wisdom of Jesus the Son of Sirach.
5. Historical books—the Maccabees.

### BOOK OF BARUCH AND EPISTLE OF JEREMIAH.

The Book of Baruch, of which the Epistle of Jeremiah constitutes the sixth chapter in the Latin Vulgate, is a work written in the name of Baruch, the scribe and friend of Jeremiah, and containing various exhortations to the captives in Babylon, with promises of return to their own land again. Very little is known as to the place, the time, or the language in which it was originally produced. One passage was used by Christian Fathers in the earliest times, in their discussions with the Jews, as a prophecy of the coming of Christ. It runs as follows:—

\* Canon means a "rule" or "standard." [See p. 30.]

"He hath found out all the way of knowledge,  
And hath given it unto Jacob his servant,  
And to Israel his beloved. Afterwards did  
He show himself upon earth, and conversed  
with men."

From the frequency of the Christian appeal to this verse, one would be inclined to the belief that the Jews held the book in honor.

The Epistle of Jeremiah, which is commonly attached to Baruch, is a protest against idolatry.

### THE PRAYER OF MANASSES.

This beautiful composition is an appendix to 2 Chronicles, and owes its origin to the statement by the Chronicler (33. 18, 19) that "the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold, they are written in the book of the kings of Israel. His prayer also, and how God was intreated of him, and all his sins, and his trespasses . . . before he was humbled, behold, they are written among the sayings of Hozaï" (*i. e.* the seers). There are accordingly two lost documents of Manasseh's repentance. The extant Prayer of Manasses is a noble monument of devotion, and one can only wish that it might turn out to be genuine. The early Christian church appreciated it so much that they placed it as one of the nine canticles at the end of the Psalter.

We come now to the additions made to the Greek text of the Book of Daniel. They are all unworthy of the document in which they are set, and their non-canoncity is obvious.

### THE SONG OF THE THREE CHILDREN

is interpolated into the account of the three young men in the fiery furnace (Dan. 3). It consists of a prayer made by Azarias in the midst of the fire, and a song sung by himself and his two companions. These have attained great popularity, of which, as literary products, they are unworthy.

### THE STORY OF SUSANNA AND THE ELDERS.

This story is based upon the etymology of the name of Daniel ("God is my judge," perhaps understood as "the judge of God"). The wisdom of Daniel is employed in vindicating the chastity of a Jewish lady named Susanna, who had become the victim of a plot. It is to this story that we owe Shylock's expression, "A Daniel come to judgment." [See Shakespeare, *Merchant of Venice*.]

### BEL AND THE DRAGON.

This apocryphal story relates how Daniel exposed the frauds of certain priests of Bel, and burst asunder a dragon by feeding him with lumps of pitch.

### ADDITIONS TO ESTHER.

These additions consist of a variety of matters inserted in the canonical text of Esther, partly with the view of improving the story, and partly to bring out more clearly the connection between the Book of Esther and the Feast of Purim (or "lots"), at which it was usually read. The interpolator appears to betray his date and

the place of composition by allusion to the fourth year of the reign of Ptolemy and Cleopatra (*i. e.* in Alexandria, 177 B.C.).

### 1 AND 2 ESDRAS.

The title of these books, which profess to continue the canonical Ezra and Nehemiah, varies in different copies. In the Vulgate these books appear as 3 and 4 Esdras, because Ezra and Nehemiah have been counted as two books of Ezra. Counting them in this way, the third book of Esdras is a new version of the events relating to the return from the Captivity, the chief incident being a contest before the king by the young wits of the court. Zerubbabel wins with the well-known maxim, "Magna est veritas, et prævalebít"—*i. e.* "Truth is great, and will prevail." In consequence, he obtains concessions for the Jewish captives.

The Fourth Book of Esdras has perished in the Greek, but is extant in versions made from it. The major part of it is a series of revelations made by God to Ezra regarding the fortunes of Israel and of Jerusalem. They were probably written after the destruction of the city by Titus (70 A.D.).

The Fourth Book of Esdras underwent some re-editing by Christian hands, who added the first two chapters, and made some changes in the remainder. The following striking passage in the second chapter will be recognized by the reader as Christian, and as being parallel to the seventh chapter of Revelation:—

"I, Esdras, saw upon the Mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted, which I marvelled at greatly. So I asked the angel, and said, Sir, what are these? He answered and said unto me, These be they that have put off the mortal clothing and put on the immortal, and have confessed the name of God. Now are they crowned and receive palms."

A passage which had been lost from the Latin version (perhaps by the deliberate excision of a page in an early copy) was discovered and published by Bensly in 1875.

We come next to the two books which we have classified as Jewish romances:—

### TOBIT.

The Book of Tobit was one of the bones of contention between the Reformers and the Roman Catholics: the book having provoked the hostility of the critic on account of its being non-historical, and that of the moralist by its introduction of an angel who tells lies. According to the tale, the virtuous Tobit, who is conspicuous amongst the oppressed Jews for his piety, is overwhelmed with misfortunes, and by ill adventure loses his eyesight. He prays to God for deliverance. At the same time, in the distant city of Ecbatana, a Jewish maid, Sara, the daughter of Raguel, is praying for the compassion of Heaven on her evil lot; for she has had seven husbands, who have been strangled by a demon with whom she is infested. Her prayers being heard, the angel Raphael is sent to remove the film from the eyes of Tobit, to bring his son to Ecbatana as bridegroom for Sara, and to drive away the demon-lover Asmodeus. The way in which this is accomplished is by Tobit sending his son into Media to recover a sum of money which he had deposited with one Gabael. Raphael appears in the disguise of a kinsman, and offers his services as a

guide to the young Tobias. They travel together, and on the banks of the Tigris they capture a magical fish which plays an important part in the story, being used both for the removal of the evil spirit that troubles Sara and for the restoration of eyesight to Tobit. Though this book is obviously of no historical value, it was held in high esteem by many of the fathers and doctors of the church: one sentence in it, "Do that to no man which thou hastest," shows the Golden Rule in its earliest known form, as the negative precept which preceded the positive enunciation of the gospel, "Whatsoever ye would that men should do to you," etc. We possess the Book of Tobit in Greek, Latin, and Aramaic, but the primitive Hebrew from which these were derived is no longer extant.

## JUDITH.

The story of Judith was also originally written in Hebrew, though not now extant in that language, and it is probably as unhistorical as Tobit. It professes to relate how Nebuchadnezzar planned a military campaign against Syria, Cilicia, and Palestine, and dispatched his general, Holofernes, with an immense army to subjugate these regions. After successful operations against the neighboring lands, he directed his attack upon the Jews, who had fortified the strongest positions in the country against him, and proceeded to besiege the fortress of Bethulia. The besieged, being brought into great straits, were rescued from their peril by the self-sacrifice of Judith, a Jewish lady (as her name implies), who surrendered herself to the camp of Holofernes, and by a stratagem succeeded in cutting off Holofernes' head. The story was probably written to inflame patriotic feeling at the time of some invasion.

## WISDOM OF SOLOMON.

This book, together with the Wisdom of the Son of Sirach, belongs to the class of sapiential books which is represented within the limits of the Canon by Job, Proverbs, and Ecclesiastes.

The Wisdom of Solomon has nothing to do with Solomon, whose name is artificially attached to it; and it is not older than the first (or perhaps second) century B.C. It was written in Alexandria. We may assume that the extant Greek gives us the book in its original form. It is a noble work, and was so highly esteemed by the Christian church that it came nearer to canonical acceptance than any other part of the Apocrypha. Some portions of it which discuss the praises of wisdom, and the rewards and punishments which are attached respectively to the just and the unjust, have always been much admired, and some of its sentences have become proverbial: e.g. ch. 7. 27, "In all ages wisdom entereth into holy souls, and maketh them friends of God and prophets;" ch. 3. 1, "The souls of the righteous are in the hands of God, and there shall no torment touch them."

## ECCLESIASTICUS,

or the Wisdom of the Son of Sirach, is a companion to the foregoing, but is inferior to it in literary and spiritual worth. (The name must be distinguished from Ecclesiastes of the Canon: when abbreviated, the Wisdom of the Son of Sirach is usually denoted *Eccles.*, but occasionally *Sap. Sir.*) A number of its sayings also have become proverbial: e.g. ch. 2. 1 has been rendered familiar by its use in the *Imitatio Christi*, "My son, if thou come to serve the Lord, prepare thyself for temptation."

The work was originally written in Hebrew, and was translated into Greek in Alexandria in the thirty-eighth year of King Ptolemy Euergetes, which is usually identified with 132 B.C. The translator was probably influenced both by the fact that the major part of the Old Testament had already been translated, and by the readiness of the Greek-speaking population around him to receive further ethical instruction from Jewish literature. The greater part of the book consists of sentences in couplets in the style of the Book of Proverbs; but in the closing portions, which are written in praise of famous men, the writer makes a rapid sketch of the heroes of Judaism, beginning with Enoch and ending with Simon the high-priest. The closing chapter is a prayer of Jesus, the son of Sirach, on his own behalf, followed by a concluding exhortation.\*

## MACCABEES.

The two books of the Maccabees are independent records of one of the most heroic periods in Jewish history. They narrate the struggles which the Jews made to recover their national independence, and to protect the sanctity of their Temple and its worship. The conquests of Alexander the Great had resulted in the subjugation of the entire East as far as the borders of India, and it is said that during the Syrian part of his campaign, when he successfully besieged Tyre and Sidon, he planned an expedition against Jerusalem, but was deterred, if we may believe Josephus, by a vision, in which he saw the high-priest, Jaddua, come out to meet him, arrayed in his full pontifical robes. The vision being literally fulfilled on the approach of Alexander to the city, he concluded a treaty of peace with the Jews, and for a time Judaea was spared the horrors of war. In the year 323 B.C. Alexander died, and the country fared differently at the hands of his successors, one of whom, Antiochus Epiphanes, carried matters with such a high hand against both the state and the religion of the Jews that he has become the typical tyrant of Jewish and Christian writers, the pattern upon which is fashioned the Antichrist of the New Testament. It is easy to see how the flames of the persecutions of Antiochus first were kindled. The trouble began with an attempt to Hellenize the country; and if this had been confined to a change of language, or to the introduction of a few Greek customs and laws, it would have been successful, for at that time the Jews were in close touch and sympathy with the outer world. But the honor of God was involved in the introduction of idolatrous worship, and in the desecration of the Temple which Antiochus effected. An idol of Jupiter was set up in the holy place, and the Jewish ritual was abolished. (The date of this desecration is the twenty-fifth of the month Chisleu, in the year 168 B.C.) The struggle against their oppressors on the part of the Jews began with a valiant act of a certain priest named Mattathias, in the village of Modin, who refused to sacrifice according to the Greek ritual, and raised revolt against the officials of the government. He had five sons—John, Simon, Judas, Eleazar, and Jonathan; and these brave men successfully maintained their independence against the Syrian king and his generals in a long series of patriotic wars. They are collectively known as the Maccabees, but this name belongs properly only to Judas, who

\* In 1846 the Bodleian Library at Oxford obtained a portion of MS. containing more than eight chapters of the lost Hebrew original of the Book of Ecclesiasticus, which had been found in Egypt. The language is classical Hebrew, and the metre that of the Psalms. In the margin is a sort of Massora giving variant readings. The Greek text turns out to be a paraphrase rather than an exact translation. — *Prof. A. H. Sayce, LL. D.*

appears to have been so surnamed from his sturdy blows (*Makkābā*, "a hammer"). They cleansed the Temple and restored the worship in the year 165 B.C., on the very day and month in which it had been desecrated, and this day is celebrated amongst the Jews as the Festival of the Dedication. (See John 10. 22.) Thus the Maccabees may be described as the national heroes of Judaism, and also to a certain extent of Christianity; for they are included amongst the heroes of faith in the eleventh chapter of the Epistle to the Hebrews, and have their place in the calendar of the saints of the Greek Church.

The first book of the Maccabees was written originally in Hebrew, the second in Greek; but as in so many other cases, the Hebrew of 1 Macc. is lost.

One of the reasons for the rejection of the books by Protestants lies in the reference to the custom of prayers for the dead in the passage (2 Macc. 12. 45) where Judas offers a sin-offering for Jews fallen in battle whose bodies were found to be defiled by symbols of idolatry: Judas is said to have "made a reconciliation for the dead, that they might be delivered from sin."



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